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Decennial Missionary
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Bombay)
Report of the third Decennial
v 1



REPORT
OF THE
THIRD DECENNIAL
MISSIONARY CONFERENCE,
1892-93.

VOLUME I.

REPORT

OF THE

THIRD DECENNIAL

MISSIONARY CONFERENCE

HELD AT

BOMBAY,

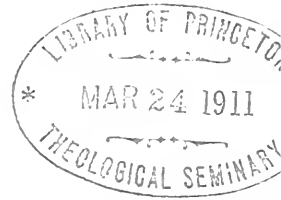
1892-93.

VOLUME I.

Bombay:

EDUCATION SOCIETY'S STEAM PRESS, BYCULLA.

1893.



P R E F A C E .

THE Conference which is reported in the following pages, and which met in Bombay on December 29th, 1892, was the third and largest of the Decennial Conferences that have been held in India. It is very generally known that there is a monthly Conference of Missionaries in most of the important cities of the Empire. The gathering in Bombay not only represented all these local Conferences, but also the scattered workers and members of district Missions who seldom have an opportunity of meeting together or of meeting workers from other districts for mutual edification and consultation.

A glance at the following table will shew the comparative importance of these gatherings and how Former conferences. vastly the number of workers and the number of Societies have increased of late years:—

Place or Name.	Year.	Members	Societies.	Days.	Papers.	Report.
Calcutta	1855	55	6	4	14	183 pp.
Benares	1857	36	...	4	11	Destroyed at the mutiny.
1st S. India ...	1868	52	...	17	27	387 pp.
Punjab.....	1862	71	6	7	23	497 pp.
2nd S. India ...	1879	118	25	8	16	2 vols. 500 pp. each.
1st Decennial...	1872	136	19	7	41	548 pp.
2nd	1882	475	27	7	30	492 pp.
3rd	1892	620	40	7	30	2 vols. about 500 pp. each.

The number of members who attended the Bombay Conference is given at 620, although the actual number was much larger. The plan adopted, with

the object partly of excluding those who might come out of mere curiosity, but more especially of ascertaining the number of Missionaries who did actually attend, was that of selling Tickets of Membership at Re. 4 each, on the back of which particulars as to the Member's name, address, Mission, &c., were asked with the request that the Ticket might be given up at the close of the Conference. There were 759 Tickets sold, but only 620 were returned by Missionaries.

Members. Of these 620 members, whose names are given in the Appendix, 256 were ladies and 67 were Indians. The years of service of those members who were kind enough to reply when written to for information—502 out of 620—were as follows :—

Under 10 years' service	261
Over 10 and under 20	20	...	111
.. 20 30	30	...	65
.. 30 40	40	...	26
.. 40 50	50	...	9
No particulars known	118

Of these it may be also noted that 79 were at the Calcutta Conference in 1882 and 26 at the Allahabad Conference in 1872.

Accommodation. The larger these gatherings grow the greater the difficulty becomes of arranging for them. Bombay is easy of access from other parts of India and is well supplied with Hotels, but the Missionaries residing in it, who have accommodation for visitors, are very few. Besides which, some of the larger societies, like the L. M. S., have no representatives stationed here. The difficulties were overcome by

several societies undertaking the entertainment of their own delegates, while for others a large encampment was pitched near the Hall, in which the meetings were held, and close to the sea.

The meetings were held in the Wilson College, The Wilson College. belonging to the Free Church Mission, which was very kindly placed at the service of the Conference by the principal—Dr. Mackichan—and the staff of the College. It served the purpose admirably in every way, whether as to position which is a charming one, overlooking Back Bay, or as to accommodation which proved to be ample. It was indeed literally taken possession of by the Conference from the early morning hour when members gathered for prayer, on through the heat of the day up till sometimes late in the evening. The members of the Conference have doubtless carried back with them to their lonely stations many pleasant memories and many vivid impressions of their visit to Bombay, among which not the least will be that of the beauty and charm of the Wilson College and its outlook.

In preparing for the Conference a Provisional Management. Committee, which had been appointed by the previous Decennial, did the preliminary work, after which the Bombay Local Conference undertook in conjunction with it, to issue the complete programme and make other final arrangements. At the time of the Conference a Business Committee (see page 2) was appointed to carry out all details.

Almost all the Railway Companies gave Railway concessions. concessions to members, as did also the B. I. S. N. Company. Missionaries applying to the Bombay

Secretary were supplied with a certificate enabling them to obtain the concession and giving information as to what the concessions were on the different lines. One thousand certificates were issued, for it must be remembered that many of the Railway companies did not grant return tickets. It would have simplified arrangements very much if, by an early-opened correspondence, all the Railway companies in India could have been induced to give the same concessions as well as more freedom as to choice of route. When the next Decennial Conference has to be thought about, an attempt should be made to obtain, if possible, an agreement with all the Railway companies that return tickets of any class and from any place shall be issued at single fares, and also that by a little extra cost an "all round trip" ticket—as our American friends call it—entitling the passenger to a choice of route and enabling him to visit some of the chief places of interest, shall be obtainable.

Papers.

The writers of papers for the Conference were asked to be kind enough to have 400 copies printed so that they might be distributed to the members instead of being read in the meetings. By this plan more time was left for discussion. Unfortunately, many of the papers were not handed in till the last moment so that it was impossible to stitch them together as might have been done otherwise, or see that they were equally distributed. The plan worked fairly well; its weak point seemed to be, judging from the infrequent reference to the papers on the part of speakers, that not only

officially, but individually and literally, many of the papers were taken "as read."

Appointed speakers who introduced the subject ^{Speakers.} were allowed to speak for 15 minutes. After they had finished, when the meeting was open for discussion, the chairman called one after the other upon those who had sent up their cards and they spoke from the platform for 5 minutes. The writers of papers, if present, were allowed an opportunity of reply at the end of the meeting. Full notes of the speeches, which were taken at the time, were afterwards sent for the speaker's revision. A few speeches are not reported here, but when this is the case it must be understood that it is because the speaker has not returned the notes that were sent to him. Some twenty speeches perhaps have been omitted from this cause.

It is perhaps advisable to say a word about "Reso- ^{Resolutions.} lutions." The Decennial Conference has no constitution at present, and it is difficult to give it one. The Missionary body is made up of a heterogeneous mass; the standard for admission into the Ministry varies extremely in different Churches; and the great majority of those who attend any large gathering of this kind are beginners without experience. But supposing that a constitution could be devised sufficiently practical to satisfy most of the workers, that only concerns the future; as a matter of fact, the Decennial Conference thus far has not had one. Many men think that the attempt to pass resolutions at all in such a promiscuous gathering was a mistake. Let a resolution once be proposed and it is

open to any one in the meeting to put an amendment; discussion follows and after that voting—but who is to vote? When it is understood that at the closing gathering—the time set apart for farewell addresses and devotional exercises—the resolutions were brought forward with the hope that they would pass as a matter of form without discussion, it can hardly be considered surprising that they did not do so or that the meeting declined in some instances to vote without knowing clearly what it was voting on. The Conference met to *deliberate* not to *resolve*, and it would have been well and much more profitable had it contented itself in its last gathering with passing formal votes of thanks, with listening to farewell messages from the patriarchs of the Conference and with joining together in prayer and praise to Almighty God. On the other hand, many will feel thankful for those resolutions that were passed, especially for one like that on the re-employment in one mission of men under discipline in another. In the report of the last afternoon's meeting it was thought best to give without comment of any kind the chairman's speech and the resolutions only that were actually passed.

Prayer meetings.

The Prayer Meeting every morning at 7-30, when the large Hall was well filled, proved a means of blessing to very many. They were conducted by the following gentlemen:—

On Thursday morning	by the Rev. Dr. T. J. Scott.
Friday Rev. A. B. Wain.
Saturday Eugene Stock, Esq.
Sunday R. P. Wilder, Esq.
Monday Rev. R. Jebb.

On Tuesday morning by the Rev. G. Kerry.

Wednesday Rev. J. Small.

May the perusal of the following pages widen our sympathy for branches of work of which perhaps we knew but little before ; may it increase in us a feeling of deeper respect for our variously gifted, many-sided fellow-workers ; and above all may the imperfections and mistakes of the Conference be so overruled and the gathering together of such a large number of good men and women with the one object of taking council together in the Lord's work be so richly blessed by the outpouring of the Holy Spirit that the knowledge of our Blessed Saviour may be extended and God's Holy Name be glorified through the length and breadth of this land.

A. MANWARING.

Editor.

BOMBAY. *April 7.* 1893.

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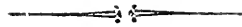
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DECENNIAL MISSIONARY CONFERENCE, BOMBAY.



FIRST DAY,

THURSDAY, 29th December 1892.

MORNING SESSION.

LARGE HALL—10 A. M. TO 1 P. M.

The Rev. D. MACKICHAN, D.D., F.C.M., BOMBAY,
in the Chair.

FIRST DAY.

The Conference was opened at 10 A. M. by the singing of a Hymn. The Rev. T. R. WADE read the Isaiah, vi. Ch. and the Rev. J. DUTHIE offered prayer.

The Chairman then addressed the Conference as follows:—

LADIES AND GENTLEMEN, MEMBERS OF THE
DECENNIAL CONFERENCE.

The first duty which I have to perform this morning is, as Chairman of the Missionary Conference of Bombay, to welcome you in the name of the Conference to our city. So far as the city belongs to us we place it at your disposal. Up to our strength, yea beyond our strength, we are willing to minister to your wants and to your comfort during your stay amongst us. Many of you are familiar with our city, for many of you have passed through it on your way to your various fields of labour; but this is the first occasion on which we, as a Conference, have had the privilege of inviting you to sojourn amongst us, and we trust that you will carry away with you recollections not merely of the beauties of this queenly

Welcome to
Bombay.

FIRST DAY. city, but also of the Christian kindness of those who are your brethren and sisters in the work of Christ in India.

Welcome to the Wilson College.

I have also another duty to perform, namely to welcome you, on behalf of the College which I represent, to the building in which we are now assembled, and which we gladly place at your disposal. We trust that here you will find all comfort in your deliberations, and enjoy a time of quiet and peaceful Conference.

Business Committee.

Bishop THOBURN then formally proposed the appointment of the following Business Committee:—

The Rev. J. COOLING, B.A., W.M.S.,
 „ J. DUTHIE, L.M.S.,
 „ R. A. HUME, M.A., A.B.F.M.,
 „ D. MACKICHAN, D.D., F.C.M.,
 „ A. MANWARING, C.M.S.,
 „ J. L. PHILLIPS, M.A., M.D., LL.B., I.S.S.U.,
 „ J. E. ROBINSON, M.E.C.,
 J. G. SHOME, Esq., Ed. I. Ch. Herald,

The Rev. H. U. WEITBRECHT, PH.D., C.M.S.,
 and that of these, Messrs. MANWARING and PHILLIPS should be appointed General Secretaries.

The Chairman then continued:—

Centenary of Modern Missions.

It now falls to us to proceed to the special business of the Conference, but before we enter upon our discussions this morning let me add a word—it must be a very brief word, for our time is passing rapidly—with reference to some points of interest in connection with our present meeting. There are two or three thoughts which must be present to all our minds as we go back in retrospect to the beginning of the period, of which this present time marks the close—the first century of modern missions. I would remind you that it is just one hundred years since the first great Missionary Society was established in England under the inspiration of the great pioneer of

Indian Missions—William Carey. The centenary of this FIRST DAY.
 great event has already been celebrated, but it is interest-
 ing for us, meeting in 1892 to remember the first begin-
 nings of the modern missionary movement in the land to
 which so many of us belong. When we think of that
 beginning in its smallness and feebleness, and reflect
 that we are now meeting each other in a Conference
 which numbers hundreds of missionaries, men and wo-
 men, and represents hundreds more, we become conscious
 of the fact that the foundations then laid have grown into
 a vast and growing work, and we have reason to take
 courage from what we see before us, this morning, in
 this great representative assembly of Christian Missions.

Those who despised the movement in its first begin-
 nings and foretold its failure, if they could be present Encourage-
 ment.
 to-day to see what we see and to listen to the reports that
 are submitted to us in this Conference, would see the
 refutation of their statements in the large fulfilment which
 we witness of the best anticipations of those who went
 forward in heroic faith. Since those days great things
 have been attempted, and great things have been done
 in the name of our God.

There is another feature of this Conference to which Unity in
 diversity.
 I must call attention. We are here as the representatives
 of a large number of different churches and societies, to
 display to one another and to the world, to Christian and
 non-Christian, the true unity of our Christian faith.
 There are those who attach great importance to external
 unity, and for whom the imposing fabric of the Church
 as one outward organisation, universal throughout the
 world, has enormous attractions; but there is something
 which ought to prove more attractive to the Christian
 mind in such an assemblage as this, in which a large
 number of Churches meet together in unity, recognising
 their common brotherhood in the faith, and manifesting
 that unity which is the true unity, the unity which runs

FIRST DAY.

through all God's living creation, the unity which realizes itself in the diversity of life. I trust that whilst the deliberations of this Conference will admit of diversity of views and methods of Christian work, there will be vouchsafed to us and to those who shall witness our deliberations that unity of the spirit in the bonds of peace which is the great evidence of the presence of the power of a common Christian life. I invite you, brethren and sisters, to join in the deliberations of this Conference with the sacred resolve, to do all that is possible for the unity of the great work to which our Lord has called us. We are not here simply to accept one another's opinions, or to force our own opinions upon others; we are here to listen to one another, to hear what the Lord has done in the various departments of work in which we are engaged, to know one another's work with its encouragements and trials, its hopes and its fears, and to learn in what way we can strengthen and support one another in the enterprise in which we are engaged. This is the great object of the meeting of the Decennial Conference.

Object of Meeting.

No executive authority.

It possesses no executive authority, it has no power to control and direct the management of the various missions represented; but by this Conference we can strengthen and encourage one another, and we may learn from one another, so that our feeling of Christian brotherhood, our sense of the Communion of Saints, may be deepened, and that thus there may go forth from this Conference an influence that will minister blessing and refreshment, through many days of separate, and often lonely, labour. Let us wait upon God in prayer on behalf of this great object, praying that His Spirit, as a spirit of wisdom and unity and peace, may dominate all our proceedings, and that each one of us may receive a fresh baptism of that Spirit for more successful and more blessed work in the years which God may be pleased to give us.

The subject to be considered.

I now invite you to engage in the deliberations that belong to the morning's session. There are three papers

presented to this Session of the Conference—one by the ^{FIRST DAY.} Rev. J. F. Burditt, of the Telugu country, one by the Rev. S. Martin, of Sialkot, Panjab, and one by the Rev. Dr. Parker, of Lucknow. The papers are in the hands of the members of the Conference, and are to be held as read. Assuming that these papers have been read I shall now ask the appointed speakers to introduce the subject with which they deal.

I.—WORK AMONG THE DEPRESSED
CLASSES AND THE MASSES.

(A) NATURE OF INSTRUCTION GIVEN (i) BEFORE BAPTISM ;
(ii) AFTER BAPTISM. (B) MORAL AND SPIRITUAL RESULTS
PRODUCED. (C) THE BEST METHODS OF WORK FOR THE FUTURE.

FIRST PAPER.

By the Rev. J. F. BURDITT, A.B.M., Narsaravupet,
Kistna.

The preaching of “the glorious Gospel of the blessed God which was committed to our trust,” to those who are helpless, and hopeless and ready to perish, is surely the very acme of all true mission work. Such work no longer needs advocacy or defence, yet, in contemplating some features of our “work among the depressed classes,” a brief reference to the high *privileges* of those engaged in this service may pardonably precede some consideration as to its *prosecution*, and some speculation as to its *prospects*. Preaching the Gospel to the poor.

I. Among these privileges, we are permitted the soul-satisfying consciousness that *in this we pre-eminently follow a divine pattern*. To the enquiry of John the Baptist as to whether indeed the Messiah had come, the answering proof reaches its grand climax in the assurance “the poor have the Gospel preached unto them.” Christ came “to seek and to save that which was lost,” and though the self-righteous Pharisee rejected the blessing of Him who “came not to call the righteous but sinners to repentance,” Jesus passed on and “when he saw the multitudes he was moved with compassion on them, because A Divine Work.

FIRST DAY.

they fainted and were scattered abroad as sheep having no shepherd." From the outset the Gospel appears to find its prime objective point, its magnetic pole, among the poor, the lowly, the oppressed, and the outcaste. And if again this earth were trod by the blessed feet of the Son of God, can we doubt that far beyond the confines of the rich, respectable, self-satisfied upper classes, He would press with yearning compassion, and His voice of infinite tenderness would be heard again crying to the most sinful, and wretched, and lost, "Come unto Me all ye that labour and are heavy-laden and I will give you rest."

A necessity. Then the privilege of engaging in this work is enhanced by the fact that *in this we seek to meet an exceptional need*. All need salvation. "There is none righteous, no, not one." But the higher classes, even in heathen lands, by their culture, philosophy, and general enlightenment, are placed in a measure much in the position of rejectors of Christ in lands nominally Christian. They, to a great extent, wilfully shut their eyes to the light. Already they have far more light than they use, and can easily obtain more light than they have. But "where there is no vision the people perish" hopelessly, helplessly, and sunk in darkest depths of suffering, superstition and sin.

Who that knows anything of the devil-dancing, devil-driving, devil-possession, bloody sacrifices and abominable Shakta rites of the lower classes; their pitiful subjection to omens, superstitions and medical atrocities; who that knows of their ignorance, poverty, sicknesses, oppression, and despair, but must feel his heart yearn within him with desire, to pluck as brands from the burning some of these deluded ones whose whole life is subject to bondage?

A satisfaction.

Then as a further privilege we have *in this work the joyous satisfaction of finding an open door and a cordial reception*.

The commission recorded in the tenth chapter of Matthew doubtless referred to a special Mission, at a special time, to a special people, for a special purpose, and need not regulate our action for all time; yet the spirit of it may still impel us to press our message where most effective 'along the line of least resistance' upon the accessible, rather than upon the repellent.

Have we sufficient force in India to-day to warrant us in FIRST DAY. departing from the great principle set forth in Acts 13-46, 18-6, and of conserving our powers for the greatest, most persistent effort where the Holy Spirit indicates a soil prepared of God? Among whatever class this opportunity may occur let us strenuously enter in, but we cannot afford to continue year after year pleading with stony-hearted heathen of any class, while multitudes more likely to accept the truth perish without once having heard the good glad news. Yet for the most part the high-born as of old reject the message, while "the common people hear him gladly." Again and again has it become true that they that were first bidden "made light of it and went their ways," while from the highways and hedges the outcastes press into the gospel feast. And though the bondage of the caste-system has hitherto circumscribed, not our efforts, but our tangible results, mainly to the depressed classes, we rejoice that we have been granted among these a great and real success, rather than a perpetually hypothetical one among people of higher social standing.

To these poor neglected ones the Gospel message comes as the first ray of hope they have ever known. They listen eagerly and multitudes accept and obey the Gospel. To be instrumental not only in inspiring these down trodden ones with new hopes and new purposes for the life that now is, but in leading them by hundreds to the feet of Jesus to lay hold of life eternal, is a privilege beside which the ambitions of earth pale into insignificance.

II. ' Have then, those who have enjoyed so great privileges Methods. no new light to give in regard to *Methods of prosecuting work for the Depressed Classes?* Apparently fruitless labour has led many a weary toiler to sigh for the revelation of some improved plan of action by which speedy results may be achieved. Hence when a Mission has at least numerically enjoyed phenomenal success, questions as to whether, after all, there is no royal road, and quasi-explanations, not always either flattering or just, are not uncommon. It may, therefore, prove a disillusion to state that the Society to which the writer belongs has discovered nothing better than the old methods of preaching to the people, and caring for the Christians, and that we hold that

FIRST DAY.

neither large accessions nor any other development could justify us in deviating in essential principles of action from New Testament teachings and example.

The class of people, their environment, providential circumstances, &c., have doubtless contributed incidentally to produce these results, but in our approach to the conflict with heathenism we still take our marching orders from the Great Commission. Both Missionaries and native assistants look upon the simple presentation of the Gospel every day, everywhere, to every one, through all the teeming villages of the land, as our main and most important work. School work, training of native assistants, all else follows this, and leads again to this. That this is our simple plan, and in view of some misconception to set forth that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," a few explicit statements seem necessary:—

Not secular.

(a) *Our ingatherings have not been due to the inducement of secular advantages.* It would be vain to assure ourselves that none of our own converts come from mixed, or perhaps even purely worldly motives. Suffice it to say that we do not intentionally hold out the inducement of any secular benefit whatever, and if the examination of candidates for baptism elicited the existence of such motives, care would be taken to eradicate them or to reject candidates still cherishing such expectations.

Not merely from gratitude.

(b) *Our ingatherings have not been due per se, to gratitude for famine relief.* Since at the time of the great famine our missionaries were drafted with others into eleemosynary life-saving effort, some have concluded that the aid then given was the 'fons et origo' of our Pentecostal ingathering. But accessions prior to the famine were already for that stage of development, large, continuous, and ever-increasing. Converts, without reckoning their children, even then numbered over four thousand, and, had the normal state of affairs continued, large additions might reasonably have been expected during the same period of time. Yet during the continuance of the famine converts were *not* received, and baptism was *not* administered. The famine, however

afforded an opportunity for concentrated special effort FIRST DAY.
 under favorable circumstances not thrown away. When
 a contract for excavating a portion of the Buckingham
 Canal put into Dr. Clough's hands the means of giving An illus-
 employment and subsistence to famine-stricken multi- tration.
 tudes, Christians and heathen alike flocked to the work.
 Many were for the first time free from the restraints and
 serfdom of their village feudalism. A new era dawned
 upon them. They found themselves during their daily
 toil superintended by men who neither drank, nor swore,
 nor beat them, nor called them names, nor cheated them
 out of their just wages. Here was a new thing in their
 hard lives. At night the same men who had so kindly
 directed their labour, gathered them together in the
 thronging camps and sang and spoke of the Friend and
 Saviour of sinners and prayed in their behalf to the great
 unseen God whom they called Father, the giver of rain
 and every blessing. When at last the rain came, and
 after months of faithful teaching, these weary pilgrims
 through the waste howling wilderness, beheld the land
 once more being clothed with verdure before them, what
 wonder that they wished to trust, and obey, and love the
 Christian's God; "For their rock is not as our rock, our
 enemies themselves being judges." The ingatherings
 which followed amounting to nearly 10,000 during the
 remainder of 1878, were but what men of faith ought to
 expect from such labour under such circumstances,
 preceded as it had been by years of seed sowing.

(c) *Our ingatherings have not been due to a spasmodic, Not evanes-*
evanescent movement. At the time men may have pre- cent.
 dicted reaction and disaster. But fourteen years have
 passed away, and those then received have stood well ever
 since wherever in any degree adequately looked after.
 Many became faithful witnesses and demonstrations of the
 power of the gospel. Their children have been taught in
 our schools. From among them have come able preachers,
 and teachers, and the work has gone on ever since,
 widening and expanding, with constant accessions,
 amounting without the concomitant of special circum-

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Not a new
departure.

stances to the number of nearly eight thousand in the year 1891 alone.

(d) *Our ingatherings have not been due to departure from original principles.* We see no reason why the standard should not be the same for the many as for the few, and though accessions have sometimes reached proportions such as merit the designation "Mass movements"; though under such circumstances the missionary cannot give such careful personal attention to the examination of each candidate as when there are few, and must relegate this duty more entirely to the care of our worthy Cis-Alpine* assistants; though God alone can read the heart, and under any circumstances and after the utmost care, we may be mistaken or deceived; yet personal examination of each individual candidate, to ascertain so far as possible that the applicant has not only renounced idolatry, but repented of sin and personally trusted in Christ for salvation, has never been dispensed with. The addition of a vast number is still with us the addition of a number of individuals, each singly and personally professing repentance towards God and faith in our Lord Jesus Christ.

Not from
urging Bap-
tism.

(e) *Our ingatherings have not been due to urging baptism upon the people.* Opposed ourselves to the doctrine of baptismal regeneration; we persuade men to come to Christ, and say little of baptism to the heathen. On the other hand, we have no stated term of probation. Candidates who give no satisfactory evidence of conversion, or who are hampered by marital or other disabilities, are necessarily deferred or rejected altogether. But we see no scriptural warrant for unduly delaying the baptism of one who appears to be a genuine Christian, simply because the application is new. To do so might greatly retard and discourage the work. The

* The term "Native" is resented by some of the brethren to whom it is applied; "Indian" is objectionable on account of its ambiguity, especially to American readers. Perhaps the playful suggestion of a term which includes Eurasian and native but excludes English, American, and German, may be permitted in a tentative capacity.

conversion itself may be in no sense new. The convert ^{FIRST DAY} may long have heard the gospel, and been a secret believer before taking the bold step of public confession, which he might reasonably expect would be welcomed by the saints on earth, with a joy akin to that over his repentance among the angels in heaven.

Probation under such circumstances must be a sad dis- Probation.
 appointment *to the convert himself*. Hindus usually accept the accomplished fact with what grace they may, but the probationer must be peculiarly exposed to the taunts, persecutions, and blunders, of alarmed and enraged relatives and priests. Such a probation moreover must be very discouraging to other *inquirers* who perhaps intended to follow had the first been received.

Further, a hard and fast rule as to probation would seem likely to be very disheartening to the *faithful preacher* by whom the convert has been brought to decision. While therefore we require conversion as a pre-requisite to baptism and membership, we do not impose on all alike a fixed period of probation, but receive without long delay such as appear from the testimony of those who know them, and from their own statements, to be genuine Christians. But if in this we differ from some other societies, our missionaries are not alone in testifying that the general record of those so received is not inferior to that of those whose baptism has been delayed.

III. Our great business therefore before conversion is the ^{After Bap-} simple preaching of the gospel with all the versatility, attrac-
 tiveness, wealth of illustration, analogy, argument, persuasion, and unction we can possibly attain, and of training men with that end in view. But after conversion comes the scarcely less important work of *caring for the Christians*. The subsequent career and advancement of the convert depends painfully on the measures taken for his after-edification and watch-care, and this, so far as we are able to compass it, is a matter of our utmost concern. For the most part illiterate at conversion, it is still our duty to "teach them to observe all things whatsoever Christ has commanded us." To this end primary schools are established in every village where there are a few converts.

1st 3rd DAY.

The teacher so far as possible supported by the people, but as yet usually aided to the extent of one to three rupees a month; not only teaches their children to read and write, to sing and pray, but acts as pastor for the village in which he lives. If he comes up to our expectation; he holds a simple prayer and praise service each evening which the parents attend; conducts a Sunday School on the Lord's Day using the Telugu translation of helps on the International Lessons; and follows with a short service, giving a simple discourse on the golden text of the day's lesson. Some of the brightest and best pupils from these village schools are promoted with their parents' consent to receive further instruction at the station Boarding Schools, and from these a further draft on the principle of the survival of the fittest provides the bulk of our Seminary students and Christian High-School boys. Thus, including all grades a total of some 500 schools and 665 teachers were reported in connection with our Telugu work in 1891; and though we deplore the general ignorance of our converts and the need of much more being done, we rejoice at the progress already made, and that this system has, under divine blessing, resulted in relapses to heathenism being very few, and in the supply of preachers and teachers and helpers to "widen the skirts of light," being constant and increasing even though as yet wholly inadequate.

But the care of converts does not end with their religious instructions nor will the addition of their moral and intellectual advancement alone suffice.

Social
improvement
necessary,

Something has been done, infinitely more must be done, for the *social uplift* of these people. If ingathering from the higher classes be delayed, it is the more imperative, both for the work's sake and for the people themselves, that we make the very best we can of those whom God has already called. We need to agitate for their complete *emancipation*. In remote villages not only the Pariahs, as a class, but many Christians are still in practical serfdom. Their wrongs must be ours till "liberty to the captive" is proclaimed. The system of yearly agreement between the servant and his master, by which all incentive to spontaneous industry is eliminated, improvidence fostered, injustice facilitated, and religious and moral freedom

imperilled, must be abolished, and give place to regular payment FIRST DAY.
of wages at the time, and by the job, for all work done. Let
them be no longer bond-servants but free men.

We need to seek improvement in the grade and variety of the and
occupation. The taking-up of land and independent cultivation employment,
has been encouraged with some success. Something has been
done by industrial schools. More should be done in suggesting
and facilitating the acquirements of varied common trades, such
as will yield an honest living in ordinary villages of India.
Nor should we hesitate by suitable preparation to qualify some
of these young men for employment in the lower grades of
Government departments. Above all, we need to exalt and
emphasize continually the *dignity* and virtue of *honest strenuous*
toil, and to be careful even in bestowing charity so far as
possible to give *employment*, so as to stimulate industry rather
than encourage idleness.

We need to inculcate thrifty *conservation*. The very poorest and thrift,
not infrequently manifest the most shiftless extravagance and
wastefulness. They are by nature sceptical of the 'stitch in
time saves nine' theory. Be it ours to do what we can to rescue
them from the drudgery of their own improvidence. Experience
proves that constant protest against carelessness, the use of
tobacco and betel-nut, the ruination of debt, and marriage
display, is not lost upon them.

We need to give attention to *sanitation*. The tendency of and better
regenerate souls to keep the body and its surroundings pure, is sanitation,
early observable; but inheriting as they do traditions and
environment so filthy it takes time and patience to evolve that
state of things, by which we are enabled eventually to make the
contrast between Christian and heathen villages a most satis-
factory object-lesson. Nor is regard for the health of the
converts and their children an unimportant feature of true
Mission-work, or a matter which among people previously so
neglected we can be willing to ignore, or afford to neglect. A
convert's life saved, is in the matter of influence, equivalent to
a convert gained, plus the progress he has made. Pestilence
may by some be white-washed, as but a means of postponing the
advent of universal over-population and destitution. But our

FIRST DAY. Christians are yet so few and their prolonged mundane existence as witnesses and lights in the world is so highly important, that special effort for the preservation of their health is a sacred duty.

and
recreation.

We need to make provision for their *recreation*. It is not fitting that removed from all the child's play of their old-time heathen festivities, they should be so bereft of all pastime as to give the heathen the wide-spread impression that Christianity is the most melancholy religion in the world. Healthful recreation is a safeguard to virtue. Not only should the children be encouraged in innocent play and healthful athletic exercise; but among their elders something may be done by competitive exhibitions and otherwise, something may be done to stimulate musical skill; the culture of vegetables, fruits, and flowers; variety and taste in handicrafts, &c.; while debates, popular lectures, magic lantern entertainments and occasional festivals, may have a still larger place in expanding the mind, and in breaking the monotony of lives too scant of joy.

Prospects.

IV. Finally, what seem to be the *prospects* as regards work among the depressed classes? If not at present all we might wish, enough has been achieved to augur well for the future.

Their
increase.

(a) *These people seem likely to come in increasing numbers.* Hinduism and the caste-system have comparatively slight hold upon them, and have no claim to their gratitude or attachment. The fact that there is less for them in Hinduism, and more for them in Christianity than for any other class may be the first perception of the awakening Pariah mind, but it may, rightly directed, lead to noble ends. The work ramifies through families and relatives in a wonderful way, and if we press forward as the opportunity demands, there is reason to believe that within this generation the bulk of the lower classes may be christianized.

Their
numbers.

(b) *They are numerous and ubiquitous.* Under different names a class of people having the same general characteristics and outcaste condition recur in every part of India, amounting in the aggregate, perhaps, to much more than one tenth of the whole population.

- (c) *They do not limit the work by essentially expensive conditions.* Wretchedly poor though many of them are, they are not professional idlers, filled with high-flown ambitions. They are toilers, physically capable of patient endurance of much labour and hardship, whose wants are few. Given any chance at all they can earn their own living independently, and a convert, as a rule, is permitted still to dwell and work at his trade among his own kindred. In this respect they are a happy contrast to converts from high castes, some of whom have no occupation, or are so boycotted as to be driven to cast themselves on the missionary for financial assistance or employment. FIRST DAY.
Their self-dependence.
- (d) *They provide abundant material for the multiplication of Christian workers.* This is the great need of every mission, but when, as in work among the lower classes, converts are not only numerous, and teachable, but untiring pedestrians, and accustomed to rough and meagre living, the problem is well-nigh solved. From among these multitudes of already voluntary witnesses, can be recruited and trained, a great army of efficient agents, willing at comparatively small expense, to devote their whole lives to strenuous evangelistic labour. Their suitability for Christian work.
- (e) *They develop unexpected moral and intellectual capacities.* Centuries of oppression seem to have stunted rather than distorted and perverted them in these respects. Even Brahmins have paid tribute to their natural honesty and faithfulness of character, and some of our boys of low-caste origin have already in our High-School, established their intellectual fitness to compete with Brahmins. Their moral and intellectual capacity.
- (f) *They are acquiring considerable and advancing social influence.* Reforms and revolutions not seldom come from the masses. The language, laws, and liberties of Saxon England survived the Norman invasion and the masses eventually absorbed the conquerors to their oblivion. The stamina of the masses, touched Their social influence.

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by a unifying purpose, prevails at length over the less virile classes.

Their
influence on
the caste
system.

(y) *They are being transformed by Christianity in a way calculated to revolutionize the social system.* Even that portion of the Christian community drawn from the low castes is becoming better educated, and enlightened, than their heathen neighbours of a higher class. They are levelling up in a way to excite the wonder of the higher castes. Brahmins, even, begin to treat our preachers and teachers as worthy of respect. Slowly, but surely, the Christian community as a whole is rising in the social scale, and this in accordance with a notion not altogether foreign to the Hindu system; for impossible though it be for an individual to skip from caste to caste, it is no new thing even in India for a whole caste community by temperance, self-restraint, and religious observance to raise itself *en masse*, at least locally, to a position far in advance of that originally occupied. Some such change of attitude the heathen are constrained to observe in regard to our Christians. Their elevation is an unanswerable argument to the ancient theory that they are utterly unteachable. It protests against the whole selfish disintegrating caste-system based on such hereditary disabilities, and saps its very foundations. It leads the Sudras and others when they perceive their superior cleanliness, morality, and religious devotion, to accord them a standing unknown to their heathen state, and question whether a faith which has done so much for their slaves has no message of new life for themselves. Even in direct influence they compare not unfavorably with others, for though the conversion of one Brahman might be expected to outweigh in influence that of many Pariahs, theories must often, especially in India, be modified by practical tests. It is quite possible for the caste convert to lose all influence with his own caste, and become as dead to them, even while the educated preacher of low-caste origin may excite their wonder, and win their respect. Moreover,

the numerical element is of far greater importance in a country where so few read books, but all read character, and it would take very special qualifications to equal by high ability the influence of numbers of humble Christians who become living epistles known and read of all men.

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(h) *Lastly, they appear to be especially chosen for a Divine purpose and called of God for His glory, and hence we may expect final victory.*—This order of development seems to be of the Lord. Christianity has ever advanced on the same lines. The heaven must needs work upward through the mass. “Base things of the world and things that are despised hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence.” Had the proud and intellectual come first, some high caste Somaj might have been the chief result. Men with such hereditary training and prejudices might have found it very difficult to conform to the New Testament pattern, and the out-caste might have been outcaste still. A change of religion among the high castes would perhaps have produced little more stir among the struggling mass beneath them than their adoption of Western education and political ideas have done.

They fulfil a Divine purpose.

Here is a revolution, a transforming influence, a new life, which arrests attention and magnifies the Gospel as the power of God in the eyes of all the people. Brahmans have at last been aroused to discuss “What can be done for the Pariah?” and to acknowledge helplessly that their great and only hope lies in embracing Christianity. Once more the proud are known afar off while grace is given to the humble. Once more the last shall be first, and the poor rich in faith “are found to be heirs of the kingdom.” We praise God for the wonders he has wrought in India, for all converts from all classes, but we cannot but rejoice especially that from among the poor despised low caste people, so many have “come up out of great tribulation and washed their robes and made them white in the blood of the Lamb.”

Christ their only hope.

FIRST DAY

For this and all success to Him be all the glory, as for the future in Him is all our hope: "Blessed be His glorious Name for ever: and let the whole earth be filled with His glory. Amen and Amen."

SECOND PAPER.

By the Rev. S. MARTIN, D.D., M.E.C., SIALKOT, Panjab.

Object of Missions

MISSIONARY work, no matter what may be the condition of the people among whom it is prosecuted, must have the same object; the bringing of souls to Christ, and the gathering together of believers into a Church organization, with all the necessary means for maintaining and advancing spiritual life. Yet the methods of work must be modified, to some extent, by the condition and religious belief of those among whom the work is prosecuted.

Lower classes.

The importance of the work among the depressed classes, and the relation it bears to work among higher classes, is well set forth by the Apostle Paul in 1 Cor. i. 26-29. It is true now, as it was then, that "God hath chosen the foolish things of the world to confound the wise." The fact that Mission work in India has had its greatest success among the lower classes is a proof that it is of God, and gives us encouragement for the future. In the Panjab, as in other parts of the country, our largest accessions are from the lower classes. Some progress has been made among several of these, but the largest numbers have been received from the Churas, who are among the lowest. The street cleaners and scavengers in the cities are from this class, and in the villages they are principally employed as day-labourers, the hired help of the farmer. Some few are engaged in farming, some are dealers in hides, but the greater part of them are very poor. Their circumstances are such as render work among them difficult. They are numerous, and are distributed over a good portion of the Panjab, but the work among them has been principally in the districts north and east of Lahore (Sialkot, Gujranwála, Gurdaspur, Amritsar and Lahore). Work among these people shews the difficulties to be met in the evange-

lization of the masses in India. A successful work among the most ignorant classes will make the evangelization of the more intelligent masses an easier task. A practical exemplification of the power of Christianity to elevate the low and degraded will be its best recommendation to others. This work, therefore, has an importance far greater than the elevation of this particular class. It is the commencement of a movement that must continue and increase until all the people are included.

What is the best method of conducting the work among these classes? This is a question that has not yet received a solution satisfactory to all. It is evident that, when the people begin to turn to Christ in large numbers, the methods pursued at first, when inquirers were few, must be modified or given up. Then the inquirer was separated from his people and protected from persecution: a house was given him, usually in the Mission compound: support was furnished to him, mostly in the shape of some kind of employment, or, if a young man, he would be placed in a school. Then, after having been kept for a considerable period under surveillance, and well instructed, he was admitted to baptism, and given permanent employment, or assisted in getting it. Without entering into the question as to whether this was the best method of conducting Mission work at first, it is evident that when large numbers are inquirers, some other plan must be adopted. It would not be possible, if it were desirable, to provide houses or employment for them, and even colonization would prove inadequate. The course pursued in this work appears to me to be the only practicable one. The people remain in their old homes, and in their old employment, unless it is one that is inconsistent with a Christian profession. The instruction they receive must be given at such times as will not interfere with their daily occupations. These necessary conditions make the work of instruction difficult, and when we take into account the fact that very few of this class are able to read, and that we must depend entirely upon oral instruction, it is evident that they cannot acquire the same degree of knowledge of the doctrines of Christianity as was usual with the inquirer under the Compound system. To insist on the same degree of progress in knowledge in the applicant, and the same amount of

FIRST DAY. supervision before baptism, is simply to put a stop to all rapid progress among the uneducated masses under consideration. If we believe the promises of the Bible, we ought to expect large ingatherings from the world; yet everything like a mass movement among the people is looked upon with distrust by many Missionaries. They have become so accustomed to having but few inquirers, that they have practically ceased to look for more. The Apostles were not afraid of mass movements, or of hasty baptism. There could not have been much examination to test knowledge or motives on the day of Pentecost, where three thousand were added unto them "in one day." How many Missionaries, working according to the methods of the present day, would be willing to receive a man with his family in the same circumstances as the Jailor at Philippi was baptized by Paul, "the same night," when he had been frightened by an earthquake? *Prudence* would have suggested a delay; an explanation of earthquakes on scientific principles, in order to be sure that he had no improper motives. He should also have been required to commit to memory the Creed, Commandments and Lord's Prayer. These restrictions are of a later date than the Apostles' time. There is this to be said, on the other hand, that there were no worldly inducements then. When "bonds, stripes and imprisonment" awaited the convert there was no need to wait to see whether he was prompted by worldly motives. But how does it come that there are such temptations now! Hindus and Muhammadans do not offer bribes to induce people to become Christians, and the worst enemy of the Government cannot bring the charge of partiality towards Christianity. If any inducements are offered, they must come from the friends of Mission work, and it should be within their power to remedy this evil. The real question to be settled then is, shall we reform our methods or change God's plan for the evangelization of the world? If from the commencement of Missionary work, no material aid had been offered to converts and enquirers whether in the way of employing them as assistants in the work or in any other way, the real progress would have been much greater.

Material aid a hindrance. The evil effects of this system of giving aid is felt in work among the lowest and has been a serious hindrance to its real

progress. There is nothing wrong in a man wishing to better his worldly condition. He would not be a true enquirer if he did not desire something better. All that is necessary for us is to see to it that no offer of material aid be made; on the contrary it should be clearly understood by all applicants that help in worldly matters will not be given. If this course is pursued and firmly adhered to in all our dealing with Christians and inquirers, there will be no need of taking the precautions that now seem necessary.

The nature of instruction given before baptism. From what Before bap-
tism has already been written it will be evident that this must necessarily be elementary. They cannot read, and all instruction must be oral; they have never had any mental training, and it seems impossible for some of them to commit anything correctly to memory. They have one advantage over the high caste people; they know and acknowledge their degradation and sinfulness. They have a very vague idea of God, and their religious creed is very limited. In working among them, therefore, we find the fewer errors to refute and less opposition to our teaching. It is hard to lay down a law as to the amount a man should learn before he is admitted to baptism. If he knows that he is a sinner and sincerely repents and makes a credible profession of his faith in Christ, he should be received. When Peter saw that the spirit was poured out upon the Gentiles in the house of Cornelius, his question was not, "Ought these to be baptized?" but "Can any man forbid water that these should not be baptized?" The burden of proof rested upon those who would refuse. The only reason for delaying in the present case is the fear that there may be some other motives, but as has already been remarked, it should be within our power to prevent any such motives. Besides there is an objection to delaying baptism unduly. If the applicant is kept for a long time in doubt as to whether he will be received or not (and the probation would have no meaning if this were not the case), he could not retain the warmth and fervour of a new convert. When there is reason to doubt the sincerity of a professed inquirer, then delay is proper and necessary. The amount of knowledge required must be measured to some extent by the capacity of the applicant.

FIRST DAY.
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Mass bap-
tisms.

The question of mass baptisms has not been a practical one with us. It is expected that each applicant should be separately examined as to his knowledge of the way of salvation. It is better to have this examination before the time appointed for baptism. As far as possible each candidate should be examined separately, so that one may not prompt another in answering. With these precautions I do not see that the number received at once is at all a question for consideration. I do not wish to be understood as condemning the baptism of large numbers together without special examination; there is nothing in Scripture opposed to it, and the time may come when the spread of the knowledge of the Gospel, and the complete removal of all worldly inducements, will render our duty so plain, that none will hesitate to receive all who may come, but as we are at present situated we have not found it necessary, nor do we think it best.

After bap-
tism.

The nature of instruction given after baptism. In his commission to the Apostles, Christ commands them to teach their disciples "to observe all things whatsoever I have commanded you." There is therefore no limit to the amount of doctrinal teaching to be given, except the capacity of the person to receive it. They are to be taught "to observe all things;" hence our principal care should be to see that the life of the convert is made to conform to his profession. It is much easier to the convert to gain a theoretical knowledge of Christianity, than it is for him to make it his rule of life; to give up the heathen customs that have become a part of his nature almost, and adapt his mode of living to his new belief. It is one of the most perplexing questions we have to solve, how to provide for the proper pastoral supervision of these converts; poor and ignorant and scattered in small groups over a large district, and subjected to annoyance and persecution from their non-Christian neighbours and employers. The spiritual growth and development of the Church depends on the care and instruction of these new converts, and yet the aggressive work must go on. When a man presents himself for baptism his acceptance or rejection must be decided by his fitness, and not by the consideration of the wants of those who have already been received into the fold. The establishment of schools for the instruction

of the children has been a valuable aid in advancing the people in knowledge. Catechetical instruction is more profitable to the people than a formal service. FIRST DAY

Moral and spiritual results produced. To judge of the results produced, it is first necessary to fix upon a standard by which we can make a comparison. If it is expected that these people should equal in spiritual attainments the Christians of our home churches, then the results are disappointing. It would not be doing them justice to compare them with converts from the more intelligent classes. It is scarcely 20 years since this movement commenced, and the greater part of the accessions have been received within the last 10 years. It is, therefore, too soon to look for decided results. Due regard must be had to their unfavorable circumstances before referred to. For instance with regard to the Sabbath—their dependence on their Hindu and Mahomedan employers makes it hard for them to observe it properly. Their extreme poverty makes it hard for them to give up the use of carrion, to which some of them have always been accustomed. It is hard for them to adapt themselves to the requirements of the Christian marriage law. It is not strange that a law originally designed for a different race and clime should be hard to adjust to meet the wants of a people who have scarcely ever felt the restraints of law in this matter. The difficulty of getting a sufficient number of persons qualified to obtain license for the solemnization of marriages has hindered our progress in making the people conform to the law. For instance, there are some who live 20 miles distant from the nearest marriage Registrar, and it may not be convenient for him to go at the appointed time, the parents then have the alternative of violating their ideas of propriety, by sending their daughter away unmarried in search of a Registrar, or of contenting themselves with a ceremony, adequate in their own opinion, but which does not meet the requirements of English law. I have mentioned some of the obstacles to progress. It will require time to overcome them, but they are not insurmountable. Results.

It is but fair in estimating the progress to look at the condition of those villages where the most work has been done, Progress.

- FIRST DAY.** and where the people have been longest under instruction. In such places, the attendance at worship is regular; their old heathen habits are abandoned; marriages are solemnized in accordance with the Christian law. It is reasonable to expect that time and faithful instruction will bring all up to this standard.
- Defections.** There is one encouraging feature in this work; the number of defections are comparatively few, and most of these can be traced to the want of care in receiving them.
- Self-support.** There has not been much progress in the establishment of self-supporting congregations. There are not many villages that are far enough advanced to be ready for organization. There is nothing to be gained by haste in so important a matter. The people have never been accustomed to giving regularly of their earnings for any purpose, and it will require time to teach them this duty.
- False and true.** There are some of whom we have to speak as the Apostle did of false professors of old. "They are the enemies of the Cross of Christ; whose end is destruction; whose God is their belly; whose glory is in their shame; who mind earthly things;" but then again our hearts are gladdened by the evidence of true faith and trust in God. During the prevalence of cholera and fever the past summer, they suffered severely in some places; there were a few places where the sick resorted to their old superstitious practices, but these were very few. The greater part remained firm, and those who died gave evidence that their faith in Christ was steadfast.
- Avoid past mistakes.** *The best methods of work for the future.* We must admit that mistakes have been made in all departments of Mission work, and it is our duty to correct them. The most serious error that has been committed was the introduction of the system of giving material aid to converts. Very little of this has been done among these converts, but the effects of this little has been felt. The association of the Missionary and his message with the idea of obtaining through him some worldly advantage, has seriously hindered the real progress of the Gospel. One great object in our future work, therefore, should be to free ourselves from the financial burden resting upon us. S.

long as the Missionary occupies the position of paymaster to his Native assistants there never can be the mutual love and confidence between them that should exist between co-labourers.

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Another idea in this connection. The present system of paying from Mission Funds all who are engaged in the work of instructing the Christians, prevents the extension of the work. We cannot afford to hire all the teachers needed for the present number, and if the numbers increase as rapidly in the future, it will be impossible to make the necessary provision for their instruction under the present system of a paid agency. Until the Christians support their instructors and pastors, we are hindered in making our advances. A change in our system is required, and it should be made a special object to throw the support of these teachers upon the people. When this is done there is no limit to the extension of our work, but without this we cannot expect to make rapid progress. The pastors that will be placed over these poor people must be content with a bare living. We have few who will be willing to endure the privations that they would be called upon to undergo at first in undertaking a pastorate. We should make it a special object to prepare men to serve as pastors, and teach the people the duty of supporting them. We have not had success in this direction yet; perhaps we have made the standard for admission to the ministry too high. One thing is certain, we must find men qualified for pastors, who are willing to live on much lower salaries than the ministers receive that are now in employ. Until this difficulty is removed our progress will be retarded.

The congregation should pay its pastor.

Before closing I would urge the importance of pressing the work among the lower classes. They include in some places, in the rural districts at least, nearly one-fourth of the population. It is not probable that they will always remain in this outcast condition. In the northern part of the Panjab most of the Churas have become Muhammadaus, and I have found some among us here who have made the change. Efforts have been made by others of the lower classes to be recognized by the Hindus. A writer some years ago expressed the opinion that in the course of the next 50 years they would all be absorbed into the Hindu castes, or become Muhammadaus, if they are not brought to embrace Christianity. As far as the Churas are

Importance of lower class work.

FIRST DAY. — concerned this change will take place rapidly. They will not remain Churas. They are inclined to Christianity, and we trust it will not be many years before they will all be under instruction, and be ready to accept Christ as their Saviour. The spirit of inquiry is spreading among others. The work commenced among the Mangs long ago, and although it has been overshadowed by the more extensive progress among the Churas, it has not ceased. Other kindred classes such as the Doms, Batwals, are favourably inclined. May it not be the will of God, that the Gospel is to shew its power in transforming those who have been so long down-trodden, and that they will be His chosen instruments in bringing those who have despised and oppressed them, to the foot of the Cross? Whether this be the case or not, it is clearly our present duty to care for those that He has given to us. May the time soon come when the hearts of all, high and low, will be thus open to receive the Gospel!

THIRD PAPER.

By the Rev. E. W. PARKER, D.D., M.E.C., LUCKNOW.

Who they
are.

I SUPPOSE that the subject refers to those tribes and peoples who are usually known as low-caste or out-caste classes. They belong to no one of the regular castes of the Hindus, though they nearly all have castes of their own. They have for centuries been depressed and held down by those belonging to the regular castes. As in their castes they are not, strictly speaking, Hindus, so also in their religion they are usually outside of Hinduism having deities and gurus of their own. Still they are generally classed and spoken of as Hindus. Many of these peoples are found living in separate mohallas or wards in the towns and villages all over the country, and many more are found in tribes living by themselves, or occupying separate districts in various parts of India. Those scattered through the towns and villages of Northern India earn their living in various ways: some as farmers, some as weavers, some as village watchmen; many as shoemakers; many more as coolies and

Their occupa-
tion.

day-labourers on farms; and many others do the conservancy work in cities and larger villages. In many places some of them earn a good living, while others are very poor. Formerly many were almost slaves, and some no doubt were quite so; and even now the oppression of some of the people of these classes would be called slavery outside of India. The English Government has, however, actually set them free and opened their way to rise to a better life, though it is very difficult for them to assert their manhood, or for the higher castes to learn that they have any rights. Still everywhere in the North of India they are learning the lesson, though but slowly. These peoples have never been educated. Very few among them have even learned to read or write. Their number in India is very large, probably more than 50,000,000. They are divided into many castes and classes, and are quite as distinct from one another and are subject to their distinctions of higher and lower in caste, quite as much as the regular Hindus are. These peoples are more accessible to Christian workers than others, for various reasons:—

FIRST DAY.

Fifty Mil-
lions.

- (a) Their religion is not, as a rule, the orthodox Hinduism, but some side issue that is much less firmly established and tenaciously held, and hence has no such strong hold on the people as Hinduism has upon the regular castes. It is not so difficult for these to change their religion. The gurus of Kabir and Nanak in Northern India have led multitudes of these people to give up their old religion—what little they had—and become followers of these two reformers. Not Ortho-
dox Hindus.
- (b) They have not the pride of caste that raises them in their own estimation above all other people, and they readily receive the Christian teachers. Besides, whatever is done for these poor people is usually considered as a kindness—a favour; and it is seldom resented. If schools are opened for their children, while they may not at once fully appreciate the education offered, they do generally appreciate the kindness of the effort, and say, “No one ever thought of doing this for people like us before.” No pride of
caste.
- (c) Many of them have an idea of “moving on.” In many places they have broken away from their old Progression

FIRST DAY.

traditions to some extent, and are doing work their fathers did not think of ever attaining. Being thus willing to rise, they will take hold of those who may seem able to aid them ; hence the way is open to teach and lead them. While there is encouragement in this point, there is also danger to be guarded against, lest the benefits of being raised socially become the motive that draws them to Christianity. But whatever the reasons, we are sure that these are at present the " accessible classes."

Sir William Hunter has given his opinion on this point. He says :—

Sir W. Hunter.

" I should not be candid if I left the impression that I expect, even with the improved missionary methods, any large accessions from orthodox Hinduism or Islam to the Christian Church. It is rather from the lower castes, and the so-called aboriginal peoples, that I believe direct conversions will chiefly come. At this moment there are fifty millions of human beings in India, sitting abject on the outskirts of Hinduism or beyond its pale, who within the next fifty years will incorporate themselves into one or other of the higher faiths. Speaking humanly, it rests with Christian Missionaries in India, whether a great proportion of these fifty millions shall accept Christianity or Hinduism or Islam." I am fully convinced that Sir William Hunter is correct in his statements concerning these lower castes, and the responsibility resting upon missionaries is therefore very great. These masses can readily be gathered in.

How can we work efficiently for these classes?

M. E. C.
work.

In answering this question I shall give some account of the work among these peoples in our own Mission, that of the Methodist Episcopal Church, in Northern India. Our Mission was established in the North-West Provinces and Oudh immediately after the Mutiny. Very soon after our work was commenced in the Moradabad Zila, several persons came to our missionary there, as a delegation from their people, saying that they had heard something of Christianity at a mela on the Ganges, and they wished to know more. These people lived in villages about twenty miles from Moradabad city, and they

were at once visited without any thought of what their caste might be ; and after consultation it was thought best to open a school for their children in a central village where the largest number of the enquirers lived. The teacher of this school also became pastor of the people, calling them together each evening in the school-room for instruction and prayer. As the enquirers increased, another central village was soon selected and another school opened, six miles from the first, and there also each evening people gathered for instruction and prayer. As often as possible a missionary or native preacher went from Moradabad on Saturday and spent the morning of Sunday with one village and the evening with the other, teaching the people. After some months the first converts were baptized, and as the openings increased, a good native preacher was appointed to live in one of the villages and direct the entire work. In spite of our many mistakes in trying to colonize these people, and do the work in some way that would give us care of their secular affairs, the work went forward gradually, on the plan first introduced, of little schools at various centres with Christian teachers, who were also evangelists and pastors, and with more experienced native preachers at the more important centres. As some of the bright boys completed the simple course of the village school, they were promoted to the central stations and aided in securing a more advanced education. Thus we raised up preachers and teachers. This work was known among us as our "Sikh work," as the people were said to have come many years ago from the Panjab. Nearly the entire class in those districts has become Christian.

In the early days of the Mission a native Christian, who had formerly been a fakir among the Chamars, came to us from the Meerut side. He had been baptized by the Rev. Mr. Lamb, C.M.S., and he came to us, as his disciples were mostly on our side of the Ganges, and he asked to be set apart to work among his old disciples. He was soon set to work as an evangelist among his own people ; but in addition to the evangelistic work, from village to village, a few lads were taught to read, and through them schools were opened at some half a dozen centres, where regular meetings were also held. Another fakir was soon converted, and other converts followed. The school first opened was in Moradabad, and numbered nearly

A converted
Fakir.

FIRST DAY. fifty Chamar boys. Nearly all of these were converted as they grew up, and a very large number became teachers or preachers, —being first trained in our higher grade schools or in the Theological School. As this work thus gradually progressed of course many others were baptized and gathered into the Church. This is known as our “Chamar work.”

The Budaon work.

Very early also in the history of our Mission an “effectual door” was opened in the zila of Budaon, into another large class of low-caste people. Here also we seemed providentially led; and no one thought of caste, or planned at all for the great work that followed. Those in charge were led to establish little evangelistic schools at certain centres, and as preachers were raised up, they were placed over the work at the most important points, and special attention was paid to selecting the brightest lads for a more thorough training under the missionary. The Budaon work spread more rapidly than it did in Moradabad, and soon we had an opening among this class in nearly every zila in the province of Rohilkand. As the enquirers in these different classes increased we realized the need of many more schools for these people, with the pastor-teachers or evangelist-pastors to teach the parents as well as the children. A friend in America came to our aid with one hundred schools supported by himself and with one hundred and twenty scholarships for the brightest pupils from his schools to be educated in the higher grade schools at Moradabad. This gave this entire work a wonderful uplift.

A liberal friend.

Meantime, our Theological Seminary and Normal School had been opened at Bareilly, and was turning out the trained men needed as teachers and preachers, thus meeting the great demand as it arose.

Statistics.

This is the brief history of our work for these accessible classes from the beginning of our Mission. The work is not a new work. It did not grow up in a night; but has grown up gradually through some thirty years. The following statistics will show the growth of our North India Mission, and the larger number of the converts were from among these classes: In 1859 we had 2 native preachers, 5 communicants, 4 Christian boys and 8 Christian girls in our schools, and no baptisms were reported that year. In 1863 we had 30 Native Preachers, 665 Com-

FIRST DAY.

municants, 297 Christian boys and 168 Christian girls in school, and 187 were baptized that year. In 1878 we had 73 Native Preachers, 2,526 Communicants, 424 Christian boys and 715 Christian girls in school, and 787 baptisms that year. In 1888 we had 168 Native Preachers, 7,944 Communicants, 2,027 Christian boys and 1,327 Christian girls in school, and 1,958 baptisms that year, with some 400 Christian teachers in our schools. By this date, 1888, many of the children in these evangelistic schools had been converted, and they, with the pastors' aid, had drawn in their parents, and these in turn had gone for their family friends and brought them in, and a very general interest was being awakened among these classes. All were talking of this work, and of receiving this new religion. In this way work had spread outside of Rohikhand into Meerut, Bulandshahr, Aligarh, Muttra, Etah, and Agra zilas, and there were converts in some 500 villages, and we had about 200 centres of work, with schools and pastors and a large number of Christian young people and more than three thousand Christian children and several thousand children of inquirers, in our schools. Hence, with these preachers and teachers, with our work opened over such a large area, with a large number of centres of work ready, and many Christian young people from which to draft more helpers, a native Church becoming more and more aggressive in spirit and work, and with thousands of inquirers talking of this new religion,—we were ready for a more rapid advance along the family and caste lines in which we had been providentially, as we believed, led. Hence districts were studied in which these people lived; calls of the friends and relatives of our people were listened to, special evangelists were appointed, new centres of work where these people were not being saved, were opened, and our work commenced to spread much more rapidly than it had done before, so that during the past four years many more accessions have been made, until some have considered that we were going too fast. But we have believed that with our force of preachers and teachers, &c., as mentioned above, we were prepared for this advance. It would be too much to suppose that in such a work no mistakes have been made. Men who work and bring things to pass, will make mistakes. Only those who have no courage to move make no mistakes, except the one great mistake of accomplishing nothing.

A more rapid advance

FIRST DAY Our plan of work from the beginning has been very nearly the
Plan of work. same. In each centre where there are Christians or inquirers, a pastor-evangelist is placed, who teaches the children to read, and the parents to pray and live Christian lives. Each of these centres usually has several villages connected with it, if it be a village centre, instead of a larger town. We can hardly hope to make of the converts advanced in years just such Christians as we would like, but we try to thoroughly teach and drill just as many children and young people as we possibly can. In connection with these lower grade helpers are placed trained native preachers, who go everywhere preaching the Word, and over several of these is the missionary or native minister in charge. For example, some years ago a native preacher was sent to a new centre with one little school and one teacher.

An example. He commenced his work, and as inquirers came, he opened new centres; teachers and preachers were raised up and supplied, until in 1888, at the time when our more rapid advance commenced he had Christians living in over 100 villages. He had 14 small evangelistic schools and had his work divided into seven sub-circuits under seven native preachers. Besides the workers mentioned above, he had one leader selected in each village where Christians resided, who should act as assistant pastor. These one hundred leaders were of course voluntary unpaid assistants. This constitutes one of our circuits; in charge of a native minister. Our system places a Presiding Elder over a number of these circuits as superintendent, auditor of accounts, and general adviser. On his visits he calls together these preachers, teachers and leaders for a "Quarterly Conference" of workers, for receiving reports and giving counsel about work, and at the same time teachers and schools are examined. Each Presiding Elder has an average of about fifteen of these circuits. Once each year a "District Conference" and Christian Mela is held in each Presiding Elder's district, when all the workers and two or three laymen from each circuit come together in the Conference for counsel, and for prayer concerning the work, and larger numbers of men, women and children come for the mela. The Bishop, who is superintendent of the entire work, presides at this meeting if present. During these Quarterly

Melas

and District conferences and melas, religious meetings are held daily, and usually three days at least are given up entirely to special religious services, designed to bring all the workers into more complete harmony with the mind of Christ, that they may be filled with the Spirit and go out again to their work with greater zeal for God and a fuller consecration to His work, and also to lead all the Christians and young people present into a clearer experience of the spiritual life in Jesus Christ. Many of our best people date their spiritual conversion from these meetings. We have often had over two thousand persons at these meetings, remaining encamped on the ground for a week, and constantly attending meetings from early morning till late evening. There can be no doubt that these meetings have proved a great blessing to our work and to our people. They are increasing in number and in effectiveness year by year, and are becoming more and more seasons of great spiritual awakening and power. Besides these large gatherings, we have special evangelists who go from place to place gathering the converts and enquirers together and holding services designed to bring the people to more intelligently and more fully receive the Lord Jesus, and gain by faith a personal experience of sins forgiven and of a new birth. We thus use every means to teach, train and save the people. The converts themselves are often our best helpers, as in their first love they go to their relations and friends and try to lead them also to Christ. In baptizing converts we often ask them of their relations, and try to impress upon them the importance of trying to save their friends; and many a convert, as soon as he tastes of the love of Jesus, goes out to tell his brother. Andrew goes for his own brother Simon, and Philip finds Nathaniel, and they in turn are brought to Jesus. Thus the work goes on, following the caste and family lines. In such a work the schools and all the other work will for a time follow these lines very closely. Our experience, however, is that this special family and caste work does not in the least hinder us in work for higher castes. We have many very excellent men and women converts from the higher castes, and more than one hundred converts from Islam.

FIRST DAY.

Their influence.

Family lines.

Perhaps I should add one more remark concerning these converts, namely, that we are in no way whatever involv- All taught to give.

FIRST DAY. ed financially for those thousands of Christians. They all live in their old villages and in their own homes, and are all taught to give from their earnings for the support of their pastors.

The above statement of organization and plan of work through the preachers, evangelists, pastors, schools, and unpaid assistant pastors, and Christian converts working for their friends, with our workers' conferences, and special religious meetings, shows the best plan that our experience has found, both for teaching the heathen and bringing them to Jesus, and for training the converts after they have come within the Church.

This advance movement that has taken place since 1838, caused by a deeper interest and more earnest zeal, born, as we believe, of the constraining love of Christ and love for souls in all our preachers and converts, has brought forth greater results, so that at the end of 1891 our statistics show 261 Native preachers licensed as preachers, 331 exhorters or preachers of a lower grade, and 736 Christian teachers, male and female; about 600 schools for Christians and inquirers, with 10,261 Christian young people and Christian children, and at least 5,000 children of enquirers in these schools, making more than 15,000 children on the Christian side. The number of regularly received members in the Church was 9,487, with 16,913 baptized probationers, and many thousands of inquirers. We had 1,164 Sunday-schools, 45,531 pupils and a Christian community of 36,955, living in more than a thousand towns and villages. The accessions by baptism during 1891 were 17,038, including children. During 1892 the accessions were quite as many as in the previous year; so that the Christian community at this date is something over 50,000. Our most encouraging success perhaps is in the large number of native workers who have been raised up in this work and who are, as a rule, men and women devoted to their work, and happy and enthusiastic in it, believing that they are called and separated to it by the Holy Ghost. Hence there is almost perfect harmony between the different grades of Hindustani workers, and between them and the foreigners. As they rise in grade they have equal rights with us in all the counsels, ecclesiastical and financial, of the Church, and they have borne the responsibility

well. No fixed scale of salary prevails among us, but a committee, made up of both natives and foreigners, fixes the salaries of all workers, European or Hindustani, who join us in India. Next to the encouraging success shown in these preachers, teachers, &c., our most encouraging success is found in our large number of intelligent Christian young people. These in all our principal stations have their "Epworth Leagues" for mental and spiritual improvement, and they do much voluntary work by singing and witnessing for Christ. The 15,000 Christians and inquirers in our schools form no mean company from which to recruit an aggressive self-supporting Church in the near future. We believe that we realize something of the responsibility of gathering in such large numbers; and with our large army of workers we are doing the best we can to care for them. Our object is not baptisms, but the salvation of the people, and we try to be careful in using this sign wisely, though mistakes may have been made. I have myself examined in my visitations as a presiding elder hundreds of converts, and have almost invariably found them well instructed, and that they were intelligently renouncing idolatry and sin, and were receiving Jesus Christ as their Saviour to the extent of their spiritual understanding, and that they unreservedly placed themselves under the Christian teachers for future guidance in religion. In some new centres greater haste may have been made in order to secure an opening and to bring the disciples more fully under the influence of the teachers at once. In some rare instances some enthusiastic brother may have exercised his office imprudently, and have baptized unworthy persons.

FIRST DAY.

Epworth
Leagues.

The above plans with their organizations and results are not given as examples for others, but as the best that we have learned. We believe that we were providentially led in every case in entering this work, and that God is still leading us forward. Believing this, we can but go forward.

Providentially
led.

The statements in this paper refer only to the work now included in our two North India Conferences—the country north and west of Benares. We have three other Conferences in India; and this kind of work is spreading in other parts as well. We trust that before another Decennial Conference shall meet we may have much more encouraging results to report.

FIRST DAY.

FIRST SPEECH.

By the Rev. A. CAMPBELL, F. C. M., Pokhuria, Bengal.

Condition of
the Santals.

Before entering on the subject under consideration I would state that work among aborigines, such as the Santals and Karmalli Kolis, amongst whom I have laboured for a period of over 20 years, differs greatly from that among what are known as the "depressed classes." In the Santal country we do not meet with anything at all resembling the depressed condition of many in Bengal, Southern India, and elsewhere. In the Santal country the aboriginal element predominates, not that the bulk of the population is aboriginal, pure and simple, but that the majority of those professing Hinduism have much in common with the aborigines: indeed, they are often referred to as "semi-Hinduised aborigines." What are known as the higher castes among Hindus are sparingly represented in many parts of the Santal country, and the result is that religious toleration, to a most surprising extent, is extended to each other by all classes of the people. The Santals, and others like them, are as a rule poor and ignorant, but they have not in their own country got the same opposition to contend against, when seeking to raise themselves socially, that the castes in the outer fringe of Hinduism have to meet when desirous of raising themselves from the servile and depressed state in which the higher castes have so long kept them. Another point worthy of note is, that the aborigines have not merged the individual into the family, and the family into the caste, as the Hindus have done. There is, therefore, room for each man and each woman judging for himself and herself as to the path of duty. Along with this comparative freedom, the social disabilities to which converts to Christianity are subjected are very few indeed. In many parts of the country it is only with regard to marriage that the heathen draw the line of separation.

Their free-
dom.

Before
Baptism

Coming to the points more immediately under discussion: with regard to the instruction given to converts before baptism I find it impracticable to follow any hard and fast rule. I deal with each case on its own merits. Some at the time of applying for baptism have a fairly good knowledge of the fundamental doctrines of Christianity: others again have absolutely none.

These only know that it is wrong to worship the gods of their fathers. It is only reasonable that some difference should be observed in dealing with each class. The instruction given should vary according to the degree of intelligence possessed by the individual. We demand before baptism satisfactory evidence that the applicant has ceased to worship his heathen deities, and has given up his heathen customs, and we require, as far as possible, intelligent assent to the following questions:— Do you believe in God the Father, Creator of Heaven and Earth? Do you believe in Jesus Christ, the Saviour of sinners? Do you believe in the Holy Ghost, the Sanctifier of those who believe in Jesus? Do you desire baptism in this Faith? Do you promise before God and this congregation that you will entirely forsake your false religion and renounce your old habits and customs in so far as they are at variance with the law of God as contained in the Ten Commandments? And, sometimes, Do you promise before God and this congregation that you will give up the use of intoxicating liquors? These questions will sufficiently indicate the course of instruction which candidates for baptism have to undergo. I do not, however, always insist on the amount of knowledge implied in those questions. In my earlier years of Mission service I used to require all candidates for baptism being able to repeat the Lord's prayer, the Ten Commandments and the Apostles' Creed, but I found that in the case of not a few elderly converts this was altogether beyond their powers. I have in my mind at the present moment a man who could never repeat the Lord's Prayer, or the 2nd Commandment, yet he can lead the devotions of the congregation, and conduct them into the very presence of the Most High. Although lack of early training has rendered it impossible for him to commit words to memory, still he can grasp the ideas, although he cannot commit the simplest catechism to memory still he can warn and exhort believers as few are privileged to be able to do. When dealing with converts of this class I am continually reminded of the anecdote of the old Scotch woman who applied to the Session of her Church for admission to the Lord's Table. Several questions were put to her as to the other candidates, but as she failed to give satisfactory replies, she was told to go away this time and try to be better prepared by the return of next Communion season.

FIRST DAY.

An instance.

FIRST DAY.

In due course the old woman again put in an appearance before the Session, but it was only to fail again. An old elder addressing her said, "My good woman, you are not fit to sit down at the Lord's Table." When leaving the room she turned towards the venerable Session, and in a voice choking with emotion, said, "Although I cannot speak for Him, I could die for Him." Needless to say that after this she was eagerly welcomed to take her place at the Table of her Lord whom she loved so well. I accord more weight to the life and conduct of a candidate for baptism than to doctrinal knowledge. It is not always the one who knows most, who is the best Christian. My experience has been that converts are generally anxious to get their baptism over as quickly as possible. One reason among others for this being that until they are formally admitted to the Christian church their relatives and others exert themselves to the utmost to prevent their taking the final step, but when once it has been taken the convert is generally free from further molestation. A system which I follow, and which I believe to be generally in force in Missions where the number of converts is large, is to submit the question, of the candidate for baptism having forsaken his heathen religion and customs, to a Committee of Christians living in his neighbourhood. His being received into the Christian church depends upon the report given by this Committee. Before passing from this part of the subject I wish to say that music should be more employed than it generally is in the instruction of converts. I have found that passages from the Gospels set to native airs are very popular and are especially helpful to those who are unable to read.

After Bap-
tism.

With regard to the 2nd part of the subject—The nature of the instruction given after baptism,—it also divides itself into two parts:—1st With reference to readers, or those who can read the Bible for themselves; 2nd, Non-readers, or those who are unable to do so. I have found that many of the first class grow in grace and knowledge with no more particular instruction than is to be obtained at the usual diets of public worship on the Sabbath. The other class, which is composed of the illiterate, is more difficult to deal with. In the forest tracts of Santalia we are far from having overcome the obstacles which the nature of the country and the habits of the people interpose.

In towns and villages in the open country meetings can be held after nightfall, when the business of the day is over, but in hamlets buried in the jungle this is impracticable as all are disinclined to leave their houses after sunset through fear of wild animals and serpents. The instruction given on all available opportunities bears more on the practical than on the doctrinal side of Christianity. It takes years before converts of this class are sufficiently experienced in the varied relationships of life as to be in a position to dispense with this kind of instruction. For it is "precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little" that is required.

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Speaking from my own experience I should say that, taking into consideration the morally degraded condition of the aboriginal tribes, the results of the kind of instruction I have indicated are very great indeed. I am acquainted with men and women rescued from heathenism who would compare not unfavourably with the best in our home churches. But as in the West, so here, there are not a few with regard to whom better results might have been looked for.

With regard to the last point the best methods of work for the future—I am unable to suggest any improvements on the counsel given by St. Paul to Timothy: "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." The future.

SECOND SPEECH.

By Mr. W. H. CAMPBELL, M.A., B.D., Cuddapah, Madras.

I have been at work among the Mâlas (or pariahs) of my district for eight years. The movement among these people, though at first individual, has been for several years collective in its nature. The people come forward not as isolated individuals, but as families and communities. They are not as a rule impelled to a profession of Christianity by any low material motives, for in many cases, so far from gaining any direct material advantage, they are obliged to endure not a little persecution when they become Christians. The real cause of the movement is the conviction that the old gods and idols are vain Work among the Malas.

FIRST DAY. and worthless, and that Christianity, of the nature of which they have often very vague notions indeed, is the true religion. When three or four men belonging to a Mâla community come to this conclusion, either through the teaching of mission agents or as is most common, through intercourse with Christian friends or relations, they set themselves to work to persuade their friends or neighbours to join them in a profession of Christianity, and when they succeed in doing so the whole or the greater part of the community comes to the missionary and in his presence formally renounces idolatry. In such cases the people are required to destroy their idols and to give a written pledge that they will refrain from all idolatrous practices, receive Christian instruction and submit to Christian discipline. After such a pledge has been given the people are considered catechumens or adherents, and are put under the charge of the circle catechist. As soon as possible a resident teacher, pastor-teacher he might be called, is sent to the village to open a school for the children and to give regular religious instruction to the older people with a view to preparing them for Baptism.

One per-
suades
another.

The pledge
required
of
them.

As a rule catechumens are kept under instruction for several months before receiving Baptism. When they give evidence of Christian character, and can answer simple questions on the great facts of Christianity, and repeat the Ten Commandments, the Lord's Prayer, and the Creed, they are baptized. The memoriter lessons are not considered absolutely necessary in all cases, but they are found to be a useful test, and when learnt help the people to take an intelligent part in Christian services. Baptized people may and often do fall into gross sin, but they never, owing chiefly to the strength of the communal tie, relapse into idolatry. After Baptism the people are still kept under regular instruction, and teachers are expected to prepare them for being received into communion. In the Cuddapah District the number of communicants is far too small, chiefly because of the great strictness that has been observed in admitting candidates, but as a consequence the communicants stand out pre-eminent amongst the Christian Community. There have not been more than half a dozen cases of discipline among them during the last seven or eight years.

Seldom
relapse into
idolatry.

After
Baptism.

Communi-
cants few but
satisfactory.

There is throughout the whole non-caste population of the ceded district a belief that Christianity is the true religion, and that they can only rise by becoming Christians. The people are coming forward in such numbers that it is difficult—almost impossible—to give all the instruction which they desire. We have now about 150 congregations drawn from the Mala People, and could easily receive and organize twice as many if we had the means. These people are not mere nominal Christians. The improvement in their clothes and houses and streets, their abandonment of many old superstitious practices of such gross sins as theft and adultery, their regular attendance at, and genuine interest in, Christian services, their patient endurance of persecution—all these prove that they have really come under the influence of the great Deliverer. No one who has mixed with them and worked among them, and knows their inner life, can doubt that they are truly our brothers and sisters in Christ. A man who has been, and still is a determined opponent of Christianity in his own village, once remarked in a discussion: “You need not tell of other villages. We have seen what Christianity has done for our own Mâlas. They have given up cattle-stealing and all such practices, and now live as honourably and respectably as Sudra ryots.” It is a great mistake to suppose that work among the low classes interferes with the evangelization of the higher castes. Whatever may be the case in other districts, in the Cuddapah District at least it has been found that it is just where the work has been most successful among the lower castes, that there has been the greatest number of converts from the higher. It is a mistake, a great mistake, to have separate departments of work for low and for high caste people; the higher castes are best reached and won by regular evangelistic efforts carried on in connection with the organized work of the Christian congregations, and are not unfrequently more influenced by the conversation and life of their low caste neighbours than by any direct efforts.

FIRST DAY.

Numbers coming forward.

Their improved condition.

An opponent's testimony.

Higher castes reached at the same time.

One department for high and low.

- FIRST DAY.** The meeting being now open for Discussion,
- The Rev. JACOB THOMPSON, M.A., C.M.S., Kottayam, Travancore, said:—I come from Travancore in the extreme south of India. The depressed classes are chiefly composed of Pulayans, whose condition is more pitiable than that of even the Pariahs in Madras Presidency. There are 200,000 Pulayans in Travancore, and they form the majority of the members of the Church of England in Travancore. The leaders of the Church are descendants of members of the Syrian Church, who until lately treated Pulayans, whether baptized or not, as outcasts. This being the case, the policy of the English Church has been different in Travancore from what it is elsewhere. We have been unable, so far, to induce our Indian Christians to allow their children to be educated in the same school as the children of Pulayan parentage. The Pulayan is not allowed by the people to go by the public way, he still threads his way home along the banks which separate the rice fields; officially he has been permitted to walk on the public path, but practically the old condition of things still prevails. The Syrian Christians, having a recognised place in the social system, have been educated to regard the Pulayans in the same light as the Hindus regard them. Lately, however, the feeling towards Christian Pulayans has been changing. With a view to cherishing this improvement among our people, we are proposing to introduce some Pulayan boys in our practising branch of the Normal School in Kottayam, where all our pastors, catechists and school-masters are trained. They will board in the compound, and they will be taught in the morning hours (8—12) by the ablest teachers of the Normal School. In the afternoon they will be taught some trade, such as carpentry. The number of the caste carpenters has been reduced, while the demand for them has increased. The boys are to be maintained partly by subscriptions to a general fund and partly by subscriptions from the particular district from which the boy comes. It was especially gratifying to us to receive the first offer to maintain boys from a body of Pulayans themselves. This exhibition of public spirit was more than we had hoped.—I ought to mention as another hopeful sign that I was present lately at a service in a new church built for Pulayans by Syrian Christians, the first of its kind. May there be many more; better still, may the necessity for having separate ones for these people soon disappear among our Syrian friends. The fact of even this being done shews great advance, for which we ought to be thankful.
- The Rev. W. J. RICHARDS, C.M.S., Allepey, Travancore, said:—I have had work among the depressed masses for several years, for the past seven of which there were 4,000 converts from the Pulayans of Travancore under my care. What has been said by previous speakers has my fullest sympathy. It
- The Pulayans.
- Other Christians will not associate with them.
- Their disabilities.
- A new scheme.
- A good example.
- Another hopeful sign.
- In charge of 4,000 converts.

goes without saying that our prayers are with this important work of evangelizing the degraded, who are pressing into the Kingdom of God, whether from the Gonds, Kols, Santals, Parayas or Pulayas. They are coming forward in masses. On one occasion I received a deputation from two hundred, who had the names and their petition written on a palm leaf. They wanted to be taught and made Christians. Even though I had no money to pay a teacher, how could I refuse to instruct them for Baptism? In due course such people become communicants. Their teachers are mostly from among Christians who have been of the same status, and a number of them have had special training for a couple of years in the Scriptures and the elements of a vernacular education. Such teachers in the week days instruct the children in schools as well as the adults in the evenings and on Sundays. It is often very difficult to instruct the old. They may know about God, sin, the Saviour, the evil of devil-worship, and other necessary truth, and yet be unable to repeat long sentences such as some of the Ten Commandments or the Creed. One aged woman satisfactory in her attendance at the prayer meetings, instruction classes, and Sunday service, when, in her examination before Baptism, I asked her to repeat one of the Commandments, said, "O! Sir, what I learn in this ear goes out of the other." Still, I baptized her. As regards "Native Christianity" being a failure and so forth, I remember what I heard a missionary, in my younger days, say at a public meeting in England on this point. "Are all English Christians perfect? I had my silver tea-pot stolen by some of your English Christians at Bedford!" In the matter of total abstinence, I think we have no right to exact, of candidates for Baptism, a pledge which Christ has not demanded. As to the way of instructing them after Baptism it should be by *question and answer*, not by long sermons to which catechists are much inclined. We teach them a verse of Scripture every Sunday before the service commences.

Bishop THOBURN, D.D., M. E. C., said:—We should never forget, when considering this subject, that there are in India between forty and fifty millions of people, belonging to the depressed classes, and in every part of the empire an impression is steadily spreading among these people, that they are at an early day to become Christians, or at least to rise above their low, present condition in some way connected with the Christian religion. What this means it is impossible fully to appreciate, but every Missionary in India should be fully alive to the fact. The work among them has not been wholly satisfactory in all its features, and yet it is altogether too valuable to be given up. For my own part I am frank to confess that I have met with failure more than once. Some of these failures have been conspicuous, and I will add, humiliat-

FIRST DAY

200 in one place asking for teachers.

The poor memories of the aged.

A woman's apology.

An aged missionary retort.

Catechetical teaching best.

Millions being prepared for Christ.

Proper care will avert failure.

FIRST DAY.

Low caste
and high caste
work.Christianity
elevates.The Lord's
Supper."The life
more than
the food."

ing, and yet I cannot recall a single instance in which the converts have been faithfully cared for after Baptism, in which there has been any shadow of failure. Practically, everything depends upon our treatment of them after Baptism. Whatever else we do, or leave undone, we must care for them and teach them. This is an absolute necessity. The most important point made by the second speaker in the discussion was his last remark, to the effect that mission work among the depressed classes does not in any way prevent success among the higher castes. I have carefully looked into our own statistics year after year to discover whether we were blocking up our way by giving so much attention to the depressed classes, and have become convinced that the effect is just the opposite. We receive most converts from the higher classes in those districts where we give most attention to the depressed and lowly. God blesses us most where we work avowedly in the spirit of the Master. I wish to testify also to the fact that these people can be elevated. In fact, Christianity cannot touch them without elevating them. Not only do they at once rise rapidly in the social scale, but they at once step upon a higher moral plane. I remember twenty-four years ago an occasion on which I was administering the Lord's Supper to a congregation in a country village. As I saw the men of the group before me I remembered that they were nearly all converted thieves, and felt exceedingly depressed with the thought that nothing could be made of such men. I have since seen the second generation of those people, and now no one in that region remembers that they were once thieves. They have outgrown both their character and their reputation. Many of the younger men make magnificent teachers, and youths of the highest castes receive them as teachers without protest. Throughout the whole northern half of India any man who receives culture, and becomes in reality superior to the mass of his fellowmen, receives the respect which he merits, and probably the same remark will be found true throughout the whole empire. We can raise up splendid workers from the people who are now utterly despised. Just one word more: I deprecate most earnestly the idea that any Christians are to be deprived of the common privileges of all the disciples of our Master, by reason of their ignorance or want of fitness for sharing in the sacred ordinances of the Church. The Lord's Supper, for instance, is a teaching ceremony, and we rob ourselves of a most efficient auxiliary to our work, when we shut our people away from it. In former years I fear I unconsciously fell into the mistake which is far too common in India, of assuming that the people are for the ordinance, instead of the ordinance being for the people. The man is worth a great deal more than the ceremony. Tell any man he is not yet a fully responsible Christian, and not worthy to take a

place among Christ's disciples at the common table of our Lord, and you have almost advised him to walk upon a low plane, and to regard himself as not responsible for the full performance of his Christian duties. Every missionary should see to it that all who are worthy to bear the Christian name at all, are permitted to share in all the ordinances and privileges of the Church.

The Rev. T. J. SCOTT, M.A., D.D., M.E.C., Bareilly, N.-W.P., said:—As is always the case, those who come first take up most of the points that may be noticed, and there is no need of repeating what has been well said. I may state three remaining points, that had crystallized in my mind during the discussion. One is, Too high a standard expected. That too high a standard is frequently insisted on before Baptism. We should not expect these poor ignorant people to have a varied and extensive apprehension of the Christian system. Some correct understanding of fundamental points they should have. With these they may get hold of life in Christ which is the important matter. Fuller training can come after Baptism. Not merely nominal Christians. Christ as a Saviour is the all-important point. Secondly, opponents of the so-called "Mass Baptism" often speak of the result being, simply, a crowd of "nominal Christians." But it is a fact as testified to by the papers read, and confirmed by many workers in this movement, that members do get hold of life in Christ, and as stated in one paper, you will often find a beautiful type of Christian character; some of them are not excelled in any land.

A third point is that some missionaries have a needless fear Not a hindrance to high caste work. that work among these low castes will hinder the work among other castes; but, as a matter of fact, those who do this work thoroughly, have even more high caste converts than those who neglect it. It would seem rather to open the way to other work.

The Rev. H. U. WEITBRECHT, PH.D., C.M.S., Batala, Punjab, said:—Dr. Martin's paper has sketched the condition of these classes in the Punjab. They are known as Chuhras and are estimated to number over 1,000,000 in our Province. In the *tahsil* of Batala out of 300,000 inhabitants, they may be some 25,000. We cannot doubt that the movement among them is in its origin mainly social; its tendency in the direction of Christianity is determined by the fact that the Christian religion offers free admission to full privileges to a class ostracised by Hindus and Muhammadians alike. To become a Christian means to a Little to give up. Chuhra, without the least pecuniary inducement, distinct social advancement: it means membership in a progressive community; the possibilities of education; and freedom from various disabilities. Those who have little to give up on becoming Christians need the more to be tested. Yet Dr. Martin's remark is true, that we cannot afford to lose the zeal of the new convert, which might be the case if Baptism is indefinitely delayed. I

FIRST DAY. therefore, strongly advocate the use of a preparatory stage of initiation, call it catechumenate, or what you will, to which the inquirer shall be admitted by a distinct form of service, and in which he shall remain till he has been sufficiently observed and tested to be admitted to Baptism. Unless we use some such means we shall find that the world, though it may be a dangerous enemy to the Church from outside, is far more deadly when let into the Church. It has been said that head knowledge does not fit a man for the kingdom of heaven—that heart readiness and reality of life are more needed. I would say that other things being equal, the well instructed enquirer is by far the most likely to have his heart in the right direction and to follow the law of Christ. Mr. Moody used to say on revisiting the scenes of his evangelistic services, that he found, on the whole, the most permanent results in Scotland, because there before conversion the people had been most thoroughly instructed by their ministers. So it will be with us in the case of these mass movements.

Catechumenate.

Importance of instruction.

Mr. Moody's evidence.

A danger.

Again, the need of instruction is emphasised by the fact that these people, though ostracised, are nevertheless strongly influenced in their religious views by Hindu or Muhammadan surroundings. Their minds are not always the *tabula rasa* that we imagine. Not long ago, in one of our most satisfactory congregations, which had been carefully instructed in the fundamentals of the Creed, we were preparing some of the members for Confirmation, when it appeared that, with one exception, they were still pantheists. They had accepted Christianity sincerely as the best religion, yet with the Hindu notion that it was merely one of many forms of the absolute underlying existence. If we fail to instruct carefully before and after Baptism, we pave the way for heresy. Finally, as a practical matter, I would urge the need of endeavouring to establish a type of Christian life and custom, to separate the converts from non-Christian faiths, and I believe that we shall do well to try to find out and promote the observation of a Christian code of rules for this purpose.

A Christian Code.

Received but not baptized at once.

The Rev. JACOB CHAMBERLAIN, M.D., D.D., A.A.M., Madanapalle, Madras, said:—I come from a mission which believes that our converts should have thorough instruction before they are baptised. It is nearly 30 years since the "Village movement" began in our Mission. When the people of a village or hamlet are desirous of coming over to Christianity we receive them, but not to baptize them at once. They sign a covenant, agreeing to give up all heathen worship, all heathenish customs, to put themselves under Christian instruction, to keep the Sabbath, and follow the precepts of the Gospel so far as they know them. That covenant, and eating with some of our Christians, separate-

them from their Hindu friends and they are then recognized by all as Christians. We place with them a Native Assistant and they go through a course of instruction before they come up for Baptism. The Lord's Prayer, the Creed, the Ten Commandments, and a simple catechism are taught them. During this period we call them Catechumens—though not yet baptized many of them live true Christian lives. I well remember the case of a village which came over to Christianity in my own field twenty years ago. It was the first in that *taluk*. The heathen and Muhammadans, Herod and Pilate, joined hands to crush them and wipe out incipient Christianity from that region. Some of their cattle were poisoned, some of their houses were burned, and their crops destroyed. They did not waver. At a neighbouring market some of them were stoned, and one was thrown in the gutter for dead. They were not yet baptized, but not one apostatized. Eleven months after my itinerating tent was pitched near their village, and at mid-day when everybody was away at dinner, the leading priest of a Hindu temple, to whose revenues these people had formerly contributed, came secretly to me and, ascertaining that no one was within hearing, he said, with a very earnest air: "Sir, what is it that makes your *Veda* have such an influence over the lives of those who embrace it? You know who I am. I am the chief priest of that temple. When these people came over to your *Veda* a year ago, I was one of those that joined in persecuting them. I'm sorry for it now, for I see what your *Veda* has done for them. Before, they were lazy, and sometimes drank, and lied and cheated as those around them do. But see what a change it has made in them. Now they are sober and industrious, and well behaved, and thrifty. Why! there is not such a village in all this region. Now, please, give me the secret of your religion. How is it that your *Veda* has such power over the daily lives of those who embrace it? Our *Vedas* have no such power." That was the testimony of an opponent. You may say they were only Catechumens, but were they not real Christians although not yet baptised? I have given you our standard for Baptism, but we do not feel bound rigidly to adhere to it. In 1859 a man of the Golla, or shepherd caste, heard us preach on our itinerancy 63 miles from my station. He could not forget the news he had heard of a Divine Redeemer. A few weeks after he inquired where we lived and followed us in and hired himself as a cooly on the roads, in order that he might be near us to receive instruction. He was a man of forty-five. He could not read. None of his caste could. But he tried to learn, so as to read the Bible for himself. He would learn ten letters well. Then before he learned the next ten the first ten were gone. My senior Catechist tried for six months to teach him the Lord's Prayer, Creed and Commandments.

FIRST DAY.

A Christian village.

A Hindu's testimony.

A man who could not learn.

FIRST DAY. He forgot one sentence as fast as he learned the next, but his conduct was that of a Christian. He applied for Baptism and came before our Consistory (Board of Elders) to be examined for the ordinance. He could answer no questions. We made them simpler and simpler, but no answer could he frame. We knew not what to do. He saw that we were hesitating, and he leaned forward, as he sat upon the mat, with tears running down his cheeks and his hands clasped in entreaty, "Oh, Sir," said he, "I can't put it in words, but I do love the dear Jesus, and I do want to take His name upon me." His evident soul-earnestness banished our hesitancy, and on the morrow he was baptised, and sat down at the table of the Lord and his after life showed his sincerity.

The Rev. G. R. NAVALKAR, F. C. M., Alibag, Bombay, said—

It gives me great pleasure to bear testimony to the valuable work of the Rev. Ruttonji Nowroji among the low-castes of the Nizam's Dominions, who, if present at the meeting, would have given an interesting account of it. I have not recently visited the field of his operations, but did so some thirty years ago when the work was in its inception. The Rev. Mr. Davidson was in charge of it, and it was at his special invitation that I was present at Aurungabad, the headquarters of the Mission, to witness the baptism of some 20 persons—the firstfruits of the Mission. It was a solemn sight—the men and women all dressed in white, taking upon themselves the vows of allegiance to the Saviour who has declared, "to the poor the Gospel is preached." It is the fashion now to look down upon the work among the poorer classes—the outcastes and the aborigines, as if they had no souls to be saved, as if the blood shed on Calvary was not poured out for them. But the work of change of mind among them was genuine, and characterized by the same traits as that among the higher and the more educated classes, as was evident from the nature of the effects wrought upon their consciousness. I have myself some experience of work among the depressed classes, and some of the best years of my life have been spent among them. I know several men and women who have given evidence of a moral change and renovation, which none but those truly influenced by the Holy Spirit could give. I will cite only one case, that of a man named Lakshman Lokhande, a stalwart Mang, whose ancestors had been hanged for daring dacoities. But this man, who came almost every day, from a distance of two miles in the middle of the day, with his wife and children to attend the prayer-meeting, had experienced a change of consciousness. He once told me that the previous evening he had been sorely tried. He had a large number of guests, as it was the market-day, and had no food to place before them. At such a time, he should have gone and robbed some of the way-

Testimony to
Mr. Ruttonji's
work.

The first
fruits at
Aurungabad

The case of a
low-caste
convert.

farers in some lonely part of the road, but he could not think of doing that then. His wicked heart had been taken away, and he could not rob or kill. So he went into his hut, prostrated himself on the ground and prayed to God for relief. He said, "Lord, Thou knowest my distress; I have no food to place before my guests, and steal I cannot. Thou hast changed my old nature. Do thou have mercy upon me. If thou shouldst be pleased not to answer my request favorably, I will go and spread the skirt of my garment, and ask the people to excuse me. I will say to them that I and they must go to bed without food." After offering this prayer the Mang went to do his work of village watchman, and there he obtained a large amount of coppers to which he was entitled from the men who had stopped at the village rest-house; and he bought grain, his wife ground it, and made cakes of it, and Lakshman's guests were satisfactorily entertained. The story of his wife was equally interesting, but I have no time to relate it. But what I have stated is enough to prove that the work among the Mahars, Mangs and the other aborigines is of exactly the same spiritual character as that among the higher classes, and the way of salvation is one for both. And spiritual results must be sought for by us in all cases, and they must be sought for exclusively by spiritual means;—not by the offer of money, or fields, or bullocks, but by the earnest and prayerful presentation of the simple and effectual message of salvation.

FIRST DAY.

One salvation
for high and
low.

The Rev. C. N. BANERJEA, B.A., L.M.S., Calcutta, said:—It is no new thing to hear that people of low caste can rise up to the highest standard of Christian piety. Peter was a fisherman, so was John, and yet they were Christ's chief Apostles. The great question is, shall the work among the down-cast tribes be carried on to the prejudice of the work among the higher classes of India? One of the best educated of India's sons says, suppose we want to give up Hinduism, what religion could take its place? Could Muhammadanism? No? Muhammadanism has had its chance and has failed. All it has done is to convert a few non-Aryan tribes, here and there; but it has not succeeded in making any impression upon the people at large. Buddhism at one time was held in high honour in the country, and if properly viewed it may be said to be an off-shoot of Hinduism. It has now left India for China. Christianity, the religion of the ruling-race, is here still. But what have the Missionaries done hitherto? They have converted a few *chambhals* here and there and a few fowl-loving respectable members of the Hindu community. Dr. Hunter's deliberate advice is, you have got a million Indian Christians, but by far the majority of them are Pariahs—the low castes of the land. Leave the higher classes, and try your chance among them. A Christian Bishop also holds, that the low caste tribes

What substitute for
Hinduism?

FIRST DAY. — should be looked to first. When they are converted the higher classes will follow suite:—What then is our duty? Shall the work among the lower orders go on side by side with the work among the educated or shall it not? And if it does go on will the work among the educated be given up in proportion? Hitherto the experience has been to receive converts by ones and twos. Are we sure of doing better among the poorer classes? It is true that in some cases, specially in Southern India, larger numbers have cast in their lot among Christians, from the lower classes, but many hold that they have done so from unworthy motives. Is this so? And if this is so, shall this state of things continue? Is it a real gain to have such converts? Are they to be regarded as the genuine fruits of Christian preaching? These and questions like these will have to be answered before Mission policy could be changed. Better days are doubtless in store. But much depends upon our wisdom and faithfulness. May the Lord hasten the conversion of India!

The Telugu country.

The Rev. L. L. UHL, Ph.D., A. L. M., Guntur, Madras said:—I represent a goodly portion of the large Telugu country, wherein there have been large ingatherings from the depressed classes. Mine is the Evangelical Lutheran Mission which has had its share of these ingatherings. Adding to my own experience that of my brethren before me, I bring from the midst of this great work a word for this Conference, and that word is the need of caution in labouring among this people. In all this matter of receiving, instructing, and baptizing these poor people, caution should be exercised. Our fifty years of labour for this class, fifty years of gathering into churches and congregations, have taught us one chief thing, and that lesson above all else we bring to you in the word "caution." Among this people the same outward appearances as with other men do not mean the same inward experiences. Our trouble is that, being deceived by these appearances, we infer too much, go too fast in our work, and too far in our plans. Most of all is the utmost caution needed in accepting the statement of these men or women in matters pertaining to the inward experience of themselves or pertaining to the inward condition of others. In our Mission the instruction given before Baptism is much the same as is given in other missions—the Ten Commandments and the Creed memorized and explained; also a brief and simple exposition of Baptism; and in addition a little catechism of the Madras C. V. E. Society, covering central points about the creation, the first man, sin and Christ. On two points I cannot insist too much, the most extensive instruction concerning sin and its nature, and about Christ and His work. Of these two, the people know the least of, at last, after every instruction. It is our aim to teach these people all we can and then we can't do much. It is as if

Caution.

FIRST DAY.

there was something the matter with their brain and as if the ages of ignorance had made the upper cortex unworkable. How to get better ideas into the people is a problem, and the instruction must be of the gimlet style and the cork-screw order to be effectual. My summary of our work then is this: Before Baptism we give all the instruction we can. This we follow up after Baptism with teaching preparatory to participation in the Lord's Supper, and continually afterwards by as much systematic study of the Scripture as can be got done by the teachers. The moral and spiritual results of the work are met with everywhere, but the quality of it is poor. All we can say about our own methods of work in the future for this people is, that it should be still better organized in plan, more patiently and faithfully carried out in practice, and also more thoroughly superintended by the Missionaries in charge; if their small number will allow of this to be done.

The Rev. J. DUTTIE, L. M. S., Nagerecoil, Travancore, said:—I desire to speak a word of encouragement to the brethren who have addressed the Conference and who have so graphically described their work amongst the depressed classes in Darjeeling and amongst the Sauthals. The Mission of the London Missionary Society in Travancore, which I have the honour to represent, was commenced in 1805. After some years the people of the poor and depressed classes began to come over to Christianity in numbers—by villages, in fact—and the first duty which the Missionaries of that time felt called upon to discharge to those people was to gather them into regular Congregations and to labour diligently to instruct them. Catechisms were prepared, the sermons preached were catechetical in their character, and Sunday classes were formed. It was hard labour, but what has been the result. I am able to assure the Conference that the work I have been referring to is the foundation of a great Mission. The L. M. S. Mission in Travancore is perhaps one of the very best organized missions in India. There are now 50,000 Native Christians connected with it, and last year (1891) these Christians contributed upwards of Rs. 13,000 to the funds of the Mission. The Church at my station (Nagerecoil) has been a self-supporting Church for more than thirty years, and in the whole of the L. M. S. Mission, in Travancore at least fifty other Native Congregations are self-supporting. These are facts which the Conference will hear with much thankfulness.

The Rev. Maurice PHILLIPS, L. M. S., Madras, said:—A great deal has been said on this subject, especially about the methods that should be adopted to carry on Christian work among the "depressed classes." I shall, therefore, say nothing about methods, but confine my remarks to the importance of the work in relation to the Christianization of India. And I do

Encouragement.

L. M. S. work in Travancore.

Its organization.

Self-support.

FIRST DAY.

Importance.

so with the greatest pleasure for the bulk of the Indian Church to-day is from the "lower classes," and we are all proud of that Church, and thank God for it.—Evangelistic work among the "lower classes" is of the greatest importance, not only because they are human beings with souls to be saved, but because they are of the same flesh and blood as all the classes above them, except the Brahmans. Their being "lower classes" is due only to a political or social accident, and not to any ethnological difference between them and the middle classes. Recent researches have abundantly proved that there are only two ethnological classes among the Hindus, viz., the

Aryans and Aborigines.

Aryans and the Aborigines. The former are represented by the Brahmans of to-day and the latter by the middle and lower classes. Hence when the lower classes are Christianized and educated, they naturally take their place among the middle classes, and in the Madras Presidency the middle classes receive them and give them such caste titles as are prevalent among themselves. In many parts of India millions of them are ready to embrace Christianity. In some provinces they come over in such large numbers that Missionaries in the field are not able to instruct them. This a wonderful fact which should be thankfully considered by this Conference, and earnestly brought to the notice of the Home Churches. Does not God by opening this door among the "depressed classes" indicate very

More than can be instructed.

clearly the direction in which we should spend the greater part of our energy? In the past history of the Church we see plainly that the "Divine method" is invariably from the lower to the higher, and not from the higher to the lower. If the lower classes be Christianized, the higher must follow. For the lower classes are the foundation of the caste system on which Hindu society is built. Take away the foundation and the middle and higher classes will be suspended, as it were in the air, and we know that they cannot remain long in that position—they must fall and take their place on equal footing, with what they once called the "lower classes!" In the Madras Presidency a Government official, a Brahman, was ordered to prepare a report on the material and social progress of the

The divine method.

A Brahman's report.

people during the last forty years; and he remarks that the progress made among the lower classes is chiefly due to Christianity; that Hinduism can never elevate them, and that the best thing they can do is to embrace Christianity or Muhammadanism. Yes, Christianity *alone* can raise these down-trodden despised classes, and they are anxious to be raised by it. Shall we withhold it from them? God forbid. Let us take possession of them in the name of Christ and then we may look forward confidently to the downfall of Hinduism.

The Rev. W. R. MANLEY, M.A., A. B. M., Udayagiri, Nellore, said:—The American version of the story about the

North Pole is that some one succeeded in reaching it, but found a Yankee at the top of it, and a Scotchman just preparing to climb up after him. As a matter of fact, however, we are a long way, both Americans and Scotchmen, from having yet reached the pole of missionary enterprise. In the Baptist Mission we have no regular system of catechumens. We have no official connection with enquirers, and our work may lack, to some degree, the systematic thoroughness attained by regular class instruction; but what others accomplish in this way we seek to reach by a different method. Those who come to us for baptism are instructed, both before and after the administration of that ordinance, by the native evangelist through whom they hear the Gospel, and are received into the Church only when they give evidence of conversion. In the reception of members, our question is not to ascertain the amount of Scripture knowledge possessed by the applicant, which, in the nature of the case, is usually exceedingly small, but to find out whether the person is truly regenerate; and we do not hesitate to baptize the most ignorant if they seem to have the witness of the Holy Spirit that they have been born again. This method, while comparatively easy with small numbers, has its difficulties in cases when large accessions take place, and where the examination has largely to be left to the native evangelists. Some mistakes are unavoidable, just as take place in large ingatherings in Europe or America; but we have every reason to believe that these form after all but a very small proportion of whole.—Our work among the Telugus has moved so rapidly in the past fifteen years that it has been impossible, with the number of missionaries in the field, to fully keep up with it. To a person riding in the train the speed, especially on some of our Indian railways, may seem provokingly slow; but if he were to take his seat by the side of the engine driver on the locomotive, and watch that mighty machine go swaying and plunging along the track, he might very probably lose nerve and begin to wish the train would not go so fast, especially over bridges and around curves. We are thankful for the progress which has been made, but rejoice that the greatly enlarged reinforcement to our staff of workers, which has recently been sent out, will enable us in future more easily to keep up with the movement of events.

The Rev. J. LAZARUS, B.A., D. M. S., Madras, said:—I did not intend to speak on the subject, but as I went on listening to the previous speakers I felt encouraged to give my evidence. I come from Madras city. I have for the last twelve years laboured very largely among the educated classes. Recently I extended my work to an unoccupied field adjoining Madras and opened a school at Ponneri, about 23 miles from the city, for both Brahmans and Sudras. During my monthly

FIG 3

Taught by
Native
Evangelists.Conversion
looked for.Work more
than
Workers.

FIRST DAY.

Work in a
Pariah
village!
Ponneri.

preaching tours my attention was gradually drawn to the Pariah, whom I found very poor and degraded, but at the same time interesting and promising as a community. In a little village, some 15 miles beyond Ponneri, I have now a small congregation of 23 souls. All these people went through a careful instruction before baptism. They were made to learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed and the great truths regarding sin and salvation. At first only one man came forward for baptism. Him I called Abraham, as being the first to answer the Lord's call. For fifteen long and weary months he had to undergo much persecution at the hands of his wife, her relations, and his own fellow caste-men. But he persevered and now his wife is an excellent Christian woman, bringing up his five children "in the nurture and admonition of the Lord." Then I had to open a school for these poor people. The pupils have made wonderful progress during a very few months. The Government has recognized the school. One little girl, only 3 years old, and hardly weaned, repeated the Creed most distinctly and accurately. I mention this to shew that even the Pariah intellect is capable of early and efficient training, and what is more interesting, the caste people of the village when they saw the rapid improvement of the Pariahs and their children, and observed the gradual change for the better in their habits and character, and their ability to read and write, begged me very much to plant the school in their midst, and offered to let the Pariah children read with their own. But this I would not do. I knew very well what the result would be. And so I told the Sudras if they cared for education they might send their children to my school in the Pariah village. They have since done so, and now the children of the two communities read together under the same roof and, what is surprising, the Sudra children are often helped by the Pariah pupils. It is amusing to see the proud Sudra youth stoop near an ill-clad Pariah lad, and copy what the latter has written down on his slate, or learn from him the exact pronunciation of a word. This of course does not point to any superiority of intellect in the Pariah, but shews that, other conditions being equal in the great race of life, the Pariah has as good a chance as his more fortunate caste superior and can eventually make as good and respectable a member of society as the other. Let us work among all classes, as Providence may lead us, and the truth will germinate and grow and thrive, wherever it may find a congenial soil.

The Rev. E. W. PARKER, D.D., M. E. C., Luncheon—writer of one of the papers—said in reply:—Those of you who have glanced at the papers taken as read will have noticed that our Mission has a very extensive work for these depressed classes in the North-West of India. Our converts do not number less than 50,000 living in more than a

Pariahs and
Sudras
together.

5,000
Converts.

thousand towns and villages. For this work we have educated and trained preachers, numbering between two and three hundred and a lower grade of workers numbering nearly four hundred more. With more than seven hundred Christian teachers, we have for the children of these people about six hundred schools, mostly of primary grades, in which there are quite 10,000 Christians and more than 5,000 enquirers learning. The work is spreading year by year very rapidly, and we are using our best efforts to make all the work permanent and good.—We pay especial attention to the children. They take our education well. From our primary schools we gather the brightest children into higher grade schools, and they take their places beside other classes, I should think we have at present 1000—perhaps 1500—of these children in our higher grade schools, and many of them are sitting in classes with Hindus and Muhammadans in our higher schools. Their caste is forgotten when they become educated. The Christian man who has perhaps shown the best results in passing boys in the middle examination among the Mission schools in the North-West is a man from one of these classes. Others are in our College classes, so these people do take an education well, and they can and do take and hold good positions when educated. Give us the schools and the children and we will make men. We want to gather these by the ten thousand.

We work very hard to get these people really converted. Our school houses are centres of work, where the people gather for service, where they are taught to pray and sing. We also use extra meetings—Revival meetings—in which experienced men and women aid in leading these people into a clear experience of sins forgiven. Then the Christian Melas are used with great advantage. At these we often have more than 20,000 encamped on the ground, and for several days from morning to night in large gatherings, in small gatherings, by private effort, by inviting them forward for prayers, and by any other available means we teach the people and lead them, into a clearer experience of salvation from sin. There are multitudes of these converts who, by their words and by their lives, give clear and definite witness for Christ and His power to save. In these mass movements there must be constant teaching, constant efforts for leading the people into a higher spiritual life, and persistent work in establishing the people in habits of worship and church-going. To show the outcome of this work I wish I could show this Conference our Christian young people who have come up through our schools. They will take places of influence among all classes in India and through them this work will spread. The bringing of these people to Christ and educating them and making strong men and women of them, is God's way of shaking India. Society will be stirred and shaken and India redeemed.

FIRST DAY.

The Children.

Revival meetings.

Melas.

II.—SOCIAL AND LEGAL RIGHTS OF NATIVE CHRISTIANS—MARRIAGE AND DIVORCE.

AFTERNOON SESSION.

LARGE HALL, 2-30 TO 4-30 P.M.

The Rev. T. H. GREIG, Chaplain E. Ch. of Scot.,
Bombay, *in the Chair*.

The meeting was opened by singing a hymn, and prayer was offered by the Rev. C. Harding, Sholapur, after which the Chairman intimated that, as the subject was a wide one, opinions various, and the speakers well up in their subjects, he would not detain the meeting by any remarks of his own, but would at once proceed to the business before them.

FIRST PAPER.

By the Rev. R. A. HUME, M.A., A.B.F.M., Ahmednagar.

Object.

The object of this paper is to help in the solution of the problem *how to make the ideas and customs of marriage among Indian Christians conform more and more to the Christian standard.*

The prescribed limits of the paper necessitate great briefness.

Few subjects present so many practical difficulties.

Difficulties.

1. There are differences of opinion among foreign Christians working in India as to what constitutes the Christian standard.

2. Many in the Indian Christian community never have had Christian ideas and customs about marriage.

3. When some of them wish to conform to the Christian standard, their connection with Hindus or Mahomedans or nominal Christians often interferes with or prevents their doing so.

4. Some points in the laws about marriage and divorce are not according to the Christian standard, and Government hesitates to make changes on account of the feelings of non-Christians.

5. The members of the Indian Christian community range from persons of the highest intelligence and spirituality, with some generations of Christian antecedents, to persons of low intelligence and slight spirituality, and with no Christian heritage. It is difficult to make different laws for different sections of one community. But a single set of legal requirements must be ill adapted to all parts of the Indian Christian community. Even identical moral standards cannot in practice be enforced everywhere.

1. By their practice some foreign and Indian Christians seem to understand that, if the marriage-relation was formed in a non-Christian state, it may rightly be severed with readiness, if one of the parties adopts or if both adopt the Christian religion.

Differences among Christians.

2. By their practice some Christians seem to understand that unfaithfulness in a husband, and specially, that unfaithfulness in a wife, actually severs the marriage-relation, and that it is not necessary, sometimes not desirable, for the offended partner to try to lead the offender to repentance, and to forgive.

3. While most Christians consider that *consent* is essential to true marriage, some Indian Christians hold that the ceremonies of so-called child-marriages constitute true marriage, and therefore that, if prior to cohabitation, one of the parties becomes a Christian or both become Christians, he or they and other Christians should consider those parties as if bound by true marriage.

Beginning a Christian life by some sense of faith in the Lord Jesus Christ for help to one's soul does not give a person a Christian conception of true marriage-relations for oneself or for children and relatives. Hence multitudes in the Indian Christian community, who have had no Christian antecedents, have no adequate Christian conception of marriage.

Lack of Christian ideas among many Indian Christians.

When a Christian begins to get such a Christian conception and wishes to live up to it, it is often most difficult to do so for himself or herself or for children and relatives, because a non-

Hindrances from non-Christians and Laws.

FIRST DAY. Christian partner is unwilling, or because non-Christian or nominally Christian relatives and neighbours make strenuous objections, or because legal obstructions exist. This is especially the case for the young, and most of all for females.

The Christian standard. The first thing needed is a clear and widespread conception of what the Christian standard is and a resolute purpose to try to attain to it. Though differences on this subject exist not only between various sections of the Church and between different members of those sections, yet the responsibility of trying to help make the ideas and customs of marriage among Indian Christians conform more and more to the Christian standard requires some statement of that standard. To the writer *marriage is the union for life of one man with one woman by mutual consent to be helpmeets in all things.*

Consent is essential to true marriage. The Indian Christian community may well assume as fundamental that, till two persons intelligently consent to live as husband and wife, true marriage between them cannot be maintained as existing. Child-marriages, where elders enter into any engagements whatever for young people, prior to cohabitation are something less than true marriage. All such previous engagements should be carefully considered by all concerned. If any persons disregard them without sufficient cause, the civil courts should be available to settle questions of equity about money or honour. But no one should be compelled to live in a married relation who has not voluntarily entered it. At present neither custom nor law allow necessary liberty in this matter.

Marriage a union for life. When any one has voluntarily entered into the marriage-relation, the Christian standard requires patient effort to be faithful to it through life.

Marriage not necessarily broken by adultery. When we are bidden daily to pray, "Forgive us our debts as we forgive our debtors." that does not except the forgiveness of a violation of the seventh commandment in thought or deed.

Marriage not broken by temporary refusal of non-Christian partner. The teachings of St. Paul in the seventh chapter of 1st Corinthians are widely, and I think rightly, believed to authorize a Christian to re-marry, if the non-Christian partner persistently refuses to live in the married relation. But, if the parties have once lived in the true marriage-relation, St. Paul's

teachings do not justify the Christian in taking the lead in discarding the marriage, nor in taking immediate advantage for legally doing so, if the non-Christian for a while refuses to perform his or her duty. The spirit of Christ requires one to consider the welfare of others as well as one's own. If one has gained priceless good as a Christian, he or she should suffer and wait, if necessary, in order to try to help one so near as wife or husband to secure the same good. Christians have sometimes, not unnaturally, embittered non-Christian partners and relatives, and driven them from Christ by undue haste in the matter. Others by patient waiting have at last won their non-Christian partners for themselves and for Christ.

FIRST DAY.

Christians have sometimes sought to stay away from their non-Christian partners for seven years, in order to get a legal reason for contracting another marriage.

According to secular law, adopting the Christian religion gives no freedom to a Christian to discard a former marriage-relation, if the non-Christian is willing to maintain it. The law does give to Hindus and Muhammadans and to some others freedom to discard a former marriage by adopting some other religion than the Christian, or by the partner's becoming a Christian. About this position of the law the Christian standard of marriage has no complaint.

But if the non-Christian is unwilling to live in the marriage-relation, the Native Converts' Remarriage Act, No. XXI of 1866, opens the way for the Christian to remarry after certain judicial proceedings.

Law allows remarriage to a Christian, if the non-Christian refuses.

Among converts from the lower classes there is a semi-legal and easier way of securing a release from a marriage-relation with a non-Christian. If the non-Christian has taken another partner and the Christian is unwilling to live in the marriage-relation, sometimes by bringing to bear on the non-Christian partner some kind of pressure, such as demanding alimony for the past or future, or by the payment of some money, the non-Christian is made willing to write on stamped paper a writing of release, which allows the Christian to contract a Christian marriage. I do not know whether courts have ever decided on the value of such a release.

A semi-legal way of release for Christians with a view to remarriage.

FIRST DAY.

A great
hindrance in
child-
marriages.

One of the chief hindrances to Indian Christians conforming to the Christian standard of marriage springs from so-called Child-marriages. What the Christian religion considers betrothal or something less than true marriage, the great mass of Hindus now considers as marriage. Where so-called marriage ceremonies were performed for young people by others and they have never cohabited, though one becomes a Christian or both become Christians, though the non-Christian nominal partner may have one or more Hindu wives with whom he is living, though the two cannot be helpmeets to one another, though the Christian could not live with the non-Christian without committing adultery according to her conscience and her religion, and though for various reasons she, or, where both young people have become Christians, but have never cohabited, they both cannot and will not give consent to enter into a true marriage-relation, yet Hindu custom and Government law regard the relation as that of a complete marriage, and the Christian cannot get legal permission to marry another person unless the non-Christian objects to giving any recognition. This sometimes brings serious hardship to the Christian and sometimes exposes him or her to grave temptation to illegality or immorality.

Memorial to
Government
in 1881.

In 1881 a memorial was sent to Government by the friends of Protestant Missions in Western India, members of the American Marathi Mission taking the lead. The prayer of the memorialists was as follows:—

(1) That child-marriages should be regarded as only betrothals in cases where before cohabitation one party has become a Christian or both parties have become Christians, and if such a betrothal be disregarded by one party, the other party should be entitled to bring a civil action to show that it was disregarded without due cause, and, it is presumed in such case, to obtain an annulment of the betrothal;

(2) or if the above change cannot be adopted in its entirety, that—

(a) a woman married in childhood, who has never cohabited with her husband and who has become a Christian, should be entitled to obtain a divorce if her husband has married another wife, or cohabits openly with another woman as his wife, and that

(6) a woman who has become a Christian and who has cohabited with her husband, should, twelve months after her conversion, be entitled to obtain a divorce, if her husband has, since her conversion, married another wife or entered into open cohabitation with another woman.” FIRST DAY.

The reply of Government, dated Simla, 11th August 1881, was :— Reply of Government.

“It would scarcely be possible for the Government of India to embark on legislation in connection with infant-marriages, except at the wish and with the co-operation of the classes most closely interested * * * * It may be hoped that the growing enlightenment of the Hindus may lead them before long to seek an alteration of the Hindu Law regarding infant-marriages, in order that the injustice and unhappiness which are so often occasioned by it may be averted from all, whether they are received into the Christian community or remain Hindus.”

At the instance of the Calcutta Decennial Conference a memorial was sent to Lord Ripon's Government, asking “that Your Excellency's Government will appoint a Special Committee to consider what legislation is needed to relieve a large and rapidly-growing and most loyal section of Her Majesty's subjects from hardships springing out of the present Marriage and Divorce Laws as they affect Native Christians.” Memorial in 1883.

The substance of the reply was that Government would be slow to make changes in matters affecting Hindu customs. Reply.

The position taken by Government has been that all Hindu law regards child-marriages as complete marriages. The Government position.

But it is being shewn that, on a fair interpretation, many of the highest Hindu authorities do *not* take such a position. Dewan Ragoonath Row, a prominent Hindu Sanskrit scholar and leader, has in various publications, *e. g.*, in a pamphlet, *Hindu Law on Marriage*, published in Madras in 1883, shewn that, according to many high Hindu authorities, page 39, para. 88, “marriage is not to be confounded with betrothal;” also page 40, “It is clear from this [the many Hindu authorities cited] that no marriage is complete till cohabitation commences.” DEWAN Ragoonath Row.

FIRST DAY.

The Rev.
K. S. Mac-
donald, D. D.

The Rev. K. S. Macdonald, D. D., of Calcutta, has published several articles in the *Indian Evangelical Review* and elsewhere, notably one in the *I. E. Review* in 1884, in which he has quoted from the highest Hindu authorities and from such high English authorities on Hindu law as Mr. J. D. Mayne and Dr. Julius Jolly. Some of his points are as follows:—

Government
has intensified
and adapted
for an Hindu
the strictest
Brahmanical
law.

“It seems to be now generally admitted by students of Hindu society and of Hindu law and customs, that the British rule has helped greatly to extend and to intensify the power of the stricter forms of Brahmanical law over Hindus, in various ways, and, among other things, in this matter of forbidding Hindu females to remarry * * * * * Of the various bodies or sets of customs or usages prevailing in India, say 1,000 years ago, one was reduced to writing; and it, in time, claimed divine authority, and consequently exercised greater influence than the rest. It thus tended, if not checked to absorb all the others. This set of customs the British took under their special patronage, contrary to the wishes of the great bulk of the Hindu population, and especially of the lower castes, and forced it upon the people by the British law-courts, so much so, that now, after so many years of such rule, the people themselves have come to regard as their divine laws those of Manu, in their corrupted form, of which most of them had never heard before in any form.”

The Maharajah
of
Benares.

“The Maharajah of Benares, on being referred to in 1865 as a pundit of the highest authority and as the mouthpiece of pundits of the highest authority, gave these answers to the two following questions:—

‘If A, the wife of B, a Hindu, becomes a Christian, under these circumstances could B continue to cohabit with A, without becoming an out-caste?’ The Maharajah answered: ‘No, not according to the *shastras*.’ The next question ran—‘Under the above circumstances, would it not be open to B to contract another marriage?’ To this the Maharajah answered: ‘B has full power to contract a second marriage.’ Of course, if so, it must be because of the disannulment of the first; so A must also in law and equity have the same power to contract a second marriage.’

“On the petition of ‘certain loyal and obedient Hindu subjects of the British Government’ sent up in 1865 * * * * *
 * petitioners state:—‘Again according to the *Dharma Shastras*, a converted wife is considered dead from the date of her conversion, and her unconverted husband is accordingly permitted to contract another marriage,’ and so also must the converted wife, as far as Hindu law is concerned, be at full liberty to remarry.”

First Day,
 Other Hindu
 authorities.

As the Christian standard requires the union for life of one man with one woman *to be helpmeets in all things*, the marriage of a Christian with a non-Christian is most undesirable. But it is very difficult to bring all Indian Christians to this standard, *e. g.*, in the earliest days of their children, parents often make promises about their marriage. After such engagements, if one or more of those involved becomes a Christian, it is a breach of faith to disregard the promises, and a disregard of the Christian standard of marriage to keep them. Moreover, Christians of little spirituality cannot appreciate why it is undesirable to contract marriages for themselves, their friends, or their children, with Hindus of good character, with whom, according to custom, the marriage would be desirable. Sometimes a Christian becomes so interested in a non-Christian or gets into such wrong relations with him or her that, if a marriage ceremony were not performed, it would be impossible to keep them from living in illegal and immoral relations. Every experienced Christian would try to dissuade a Christian from entering into a marriage with a non-Christian. But, when a Christian young man actually cannot get a Christian wife, which is not an imaginary or infrequent case, or when he is bound to live with her, most, if not all, Christians would consider it a lesser evil to marry them and then to work faithfully to make the non-Christian a Christian, than to have them live in immoral relations or go through Hindu marriage ceremonies which are illegal for a Christian.

Marriages
 between
 Christians
 and non-
 Christians.

Many missionaries and Indian pastors have understood that the Indian Marriage Act of 1872 permitted the marriage of a Native Christian with a non-Christian. It says, Part I. 4:
 “Every marriage between persons, one or both of whom is or are a Christian or Christians shall be solemnized in accordance

The secular
 law on the
 subject.

FIRST DAY. with the provisions of the next following section." It has not been understood that this provision was not to apply to marriages between Native Christians. But Act II. of 1892 states, "provision is made in Part VI. of the Indian Christian Marriage Act of 1872 for the solemnization of marriages between persons of whom both are Native Christians, but not of marriages between persons of whom one only is a Native Christian." In section 6, the penalty liable to any one for solemnizing a marriage where only one of the parties is a Native Christian is imprisonment for a term which may extend to four years, and also a fine, and the withdrawal of authority to solemnize marriages.

The law
stricter for
Indian
Christians
than for
European
Christians.

Hence a more stringent requirement is put on Indian Christians, most of whom have been brought up without Christian antecedents and who have non-Christian surroundings, than on European Christians. The latter may marry a non-Christian; the former cannot.

Now the very serious practical difficulty before many missionaries and pastors is this. When a Christian cannot get a Christian partner, or is not to be restrained from living with a non-Christian as a partner, in order to marry them, the latter must first be made a nominal Christian by baptism, even though he or she has no spiritual fitness for it, thus bringing a Christian sacrament and the profession of Christianity into dishonour and doing injury to the soul of the person baptized and to others, or else those parties must live in what is legal adultery. This Conference should carefully consider this grave difficulty.

Polygamy.

Only a paragraph can be given to the difficult problem of the proper treatment of a polygamist who wishes to become a Christian. Practical experience has shewn many Christian leaders that, when a man in a non-Christian state, in good faith, but in ignorance of God's law of monogamy, by his own act or by the act of others, becomes the husband of more than one woman, when they both have children by him, when they, not unnaturally, are unwilling to leave him, and yet when they all wish, or when he alone wishes, to adopt the Christian religion, there is reasonable ground for receiving him, or for receiving them all, into the Church. Requiring him to put away one wife would often be requiring him to do a grave wrong to an innocent wife and children. To refuse him, or them, admission to the Church would sometimes be withholding needed help.

The supposed importance of having children not infrequently leads weak Indian Christians into the sin of bigamy. Also in the gradual elevation of women, liberty, as in other upward movements, sometimes leads to license, and Christian women sometimes, are too little regardful of the wishes of husbands. Therefore imperfect Christian husbands sometimes are provoked to leave their Christian wives, and by some Hindu ceremonies to enter into relations with Hindu women. In such matters much instruction and discipline are needed. Wives, who think that they have to suffer more or less hardship from husbands, might well consider the wisdom of submitting to this, if it cannot be remedied, rather than to run the risk of provoking their husbands to the worse evil of bigamy.

Unfortunately some Hindu methods of marrying a second wife can be performed so secretly that it is most difficult to get sufficient legal proof to convict an undoubted bigamist.

Neglecting to try for the punishment of a bigamist or failing to succeed emboldens others to commit the same sin. A bigamist could at least be punished for adultery. The injured woman is legally the proper person to take the initiative. Often it is very hard to induce her to do this. Possibly a very near relative of the injured woman might be allowed to take the initiative.

As the Christian standard of marriage requires a union for life, if possible, divorce between people who have lived in true marriage-relations needs to be discouraged in every way. Everywhere ill-advised marriages are a most fruitful cause of divorce. As the Indian custom of letting elders settle marriage-alliances without consulting those to be married passes away, while there will be gain, there will be danger of loss from leaving decisions too much to inexperienced young people themselves. Much instruction and care are needed in regard to contracting only suitable matches.

Unfortunately missionaries in Burmah, Santalistan and elsewhere say (see *Indian Evangelical Review* for July 1876 and for April 1881) that "the Divorce Law is practically useless for the mass of Native Christians. Also that many missionaries and Christians ignore it and act according to heathen customs of divorce." The Divorce Act No. IV. of 1869.

FIRBY DAY.

The dangers
of illegal
practices.

Both the scriptural injunction to "honour the King," and the practical danger of undermining respect for law, and the danger of having Christian marriage sometimes brought into contempt, by Christians afterwards discarding the responsibilities incurred by Christian marriage when they become tired of them, and can take advantage of the illegality of the Christian marriage to escape from responsibilities, as has sometimes been done, should make Christians *very* slow to practice or countenance illegal courses.

The present
situation.

Preceding reference to hindrances to conformity to the Christian standard of marriage in India would naturally lead this Conference to consider what should now be attempted to lessen those hindrances. The limitations of this paper have prevented a full statement of the hardships which Christians sometimes have to suffer from inability to have child-marriages treated as betrothals. Some of them are well known. Some statements and illustrations of hardships were made in connection with the memorials of 1881 and 1883. Twenty-seven years have passed since, in the debates on the Native Converts' Re-marriage Bill in the Legislative Council, the opinion was expressed that for the hardships from child-marriage additional legislative relief would *soon* have to be granted. In 1881 Government charitably said, "it may be hoped that the growing enlightenment of the Hindus may lead them before long to seek an alteration of the Hindu Law regarding infant-marriages, in order that the injustice and unhappiness which are so often occasioned by it may be averted."

But probably general Hindu sentiment would not yet lead Hindus to seek an alteration of their laws about child-marriage. However, it has recently been shewn that much of ancient Hindu law and practice was milder than Government has supposed. Meanwhile the Indian Protestant Christian community has multiplied, doubtless the cases of hardships have multiplied, and probably some new varieties of hardships have arisen. Those who know such facts might well inform this Conference about them.

A Committee
suggested.

It is suggested that this Conference appoint a small Committee with power to add to their number and to fill up vacancies, to consider what modifications in the present marriage laws seem necessary for the relief of the Indian Protestant Christian

community, and, if desirable, to move the Government of India, FIRST DAY.
 or, if necessary, to move the British Parliament, for such
 modification.

SECOND PAPER.

By the Rev. H. E. PERKINS, A. K. C. L., C. M. S., Itari,
 Panjab.

1. Owing to the strict limitation of space in all papers presented to this Conference, it is clear that any Essay on such an extensive subject can only be like a sign-post to show some of the paths along which further action can travel. The last para. will, therefore, propose to relegate the further duty of bringing our deliberations to a useful result, into the hands of a Committee of experts. They must sift any statements, eliminate their crudities, and add to any arguments or instructions which may be based upon them. Only a sign post.

2. By the phrase used in the heading which was supplied me, I conclude it to be desired that I should examine whether Native Christians, as a community, are, or are not, everywhere in the full enjoyment of their rights as law-abiding members of the Indian peoples. To show the present state of the case, I quote some of the laws and orders of British India.

3. SECTION I. ACT XXI. OF 1850.—“So much of any law or usage now in force within the territories subject to the Government of the East India Company as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance by reason of his or her renouncing or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the Courts of the East India Company, and in the Courts established by Royal Charter within the said territories.” The law on the subject.

4. This Act is declared to be in force throughout British India, except the scheduled districts, by Act XIV. of 1874. It has been put in force throughout the Panjab (by various notifications) save in the mountain valley of Spiti. Probably, similar notifications have been issued with respect to Sindh, parts of Ganjam in Madras, Santhalia, Chutia Nagpore, Coorg,

FIRST DAY. and various other scheduled districts, whose names can be ascertained by reference to Act XIV. of 1874.

The Queen's Proclamation. 5. Next in point of time and importance is this extract from the Queen's Proclamation of 1st November 1858 on assuming the direct Government of the country out of the hands of the East India Company:—"WE declare it to be OUR Royal will and pleasure that none be in any wise favored, none molested, or disquieted, by reason of their Religion, Faith, or Observances, but that all shall alike enjoy the equal and impartial protection of Law: And we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of OUR subjects on pain of OUR highest displeasure." If these wise and kindly words mean aught, they mean that every man shall have right to the custody of his wife, if she be willing to dwell with him; to the guardianship of his children while in their nonage; to the retention of his property, real or personal; to the use of wells and other water-supplies, so far at any rate as he has used them before; and to all other rights and privileges. If he be a Christian, whether by birth or conviction, he is not to be placed under any disability.

Other Acts. 6. Another law under which Native Christians can frequently obtain relief is the Native Converts' Marriage Dissolution Act (Act XXI. of 1866), under which the persistent refusal of one partner to maintain the marriage relation on the ground of the convert's change of religion is a reason why the Courts can grant a divorce. Then there is Section 10 of the Indian Divorce Act (IV. of 1869) enabling a wife to obtain a divorce from her husband if she can prove that he has, since contracting the Christian marriage with her, abandoned Christianity and married another woman.

7. There is also a number of judicial decisions and executive orders which, if observed, will secure many a convert in the exercise of his rights. I reprint from a late issue of the *Indian Witness* an executive order which appertains to a very frequent and irritating injustice perpetrated by non-Christian opponents.

Resolution passed by the Bombay Government (Judicial Department), dated Bombay, 24th October 1859. An extract from it to the Hindu petitioners runs as follows:—"The peti-

“tioners have forgotten their own *shastras*, which declare, that
 “the caste of the ruler, whatever it may be, is equal to the
 “highest. And they have perverted the declaration in the
 “Queen’s Proclamation, which expressly states that *none* shall
 “be molested by reason of their religious faith into an argument
 “for molesting and insulting those who profess the same faith
 “which the Queen not merely acknowledges, but of which she
 “proclaims herself the Defender.”

Resolution of the Bombay Government, communicated in a
 letter over the signature of H. L. Anderson, Acting Chief
 Secretary to the Government, dated Bombay Castle, 18th April
 1890 :—“The Right Hon’ble the Governor in Council fully
 “concurs in the views stated in the report by the Magistrate of
 “Ahmednagar, and directs that the petitioners be informed
 “that the *Government never will admit that a tank is polluted*
 “*by being used by Christian converts.* His Lordship in Council
 “sees no reason for any modification of his previous orders and
 “the intimation now issued.”

The papers on the subject being forwarded to the Secretary The India Office.
 of State for India, under date India Office, London, 9th
 August 1860, Sir C. Wood writes in Council—“I have to
 “express my approval of your decision refusing to accede to
 “the application of the complainants for the interference of
 “Government in their favour. The complainants have greatly
 “mistaken the meaning of Her Majesty’s Proclamation of the
 “1st November 1858, on which they so confidently rely, but
 “which contains nothing to justify the attempt made by them
 “to molest the Native Christians in their use of public tanks.”

“As there are no tanks, in the usual sense of the word, in
 “Ahmednagar, the word, as defined by the Ahmednagar
 “Magistrate, includes in it, ‘all public tanks and aqueducts
 “‘which are used indiscriminately by the Marathi and
 “‘Mussalman inhabitants of Ahmednagar.’ Signed by G.
 “Norman.”

8. Before entering on the quotation of some of the legal Punjab Laws Act.
 decisions which have been given by various High Courts, I
 would ask attention to the following Extract from the Punjab
 Laws Act (IV. of 1872), the spirit of much of which prevails
 throughout British India. Section 6 is of special value and
 gives the Courts a wide discretion. Under it, and the last part

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of Section 5 for instance, it was ruled lately that the provision of Mahomedan law entitling a child born of a widow within two years of her husband's death to be considered legitimate, could not be adopted by a British Court even where the parties were still all Mahomedans.

“ACT IV. OF 1872. Section 5.—In questions regarding “succession, special property of females, betrothal, marriage, “divorce, dower, adoption, guardianship, minority, bastardy, “family relations, wills, legacies, gifts, partitions, or any religious usage or institution, the rule of decision shall be— “(a) any custom applicable to the parties concerned, which is “not contrary to justice, equity or good conscience, and has not “been by this or any other enactment altered or abolished, and “has not been declared to be void by any competent authority; “(b) Mahomedan law, where the parties are Mahomedans, or “the Hindu law, where the parties are Hindus, except in so “far as such law has been altered or abolished by legislative “enactment or is opposed to the provisions of this Act or has “been modified by any such custom as has been referred to.”

“Section 6.—In cases not otherwise specially provided for “the judges shall decide according to justice, equity and good “conscience.”

9. Proceeding to the specification of various Judicial decisions, I would note that circumstances alter cases so much, that it would not be safe for any missionary to act on his own judgment, as enlightened only by this pamphlet. I can in the brief limits allotted me only quote various important rulings which should be brought to the notice of any lawyer whom a missionary may consult, in order that their bearing on any case in hand may not be overlooked.

Judicial
decisions.

10. (a) Under the Native Converts' Marriage Dissolution Act, it was decided that adultery before baptism, entitles the husband to a divorce (Indian Law Reports, Calc., XVIII. 252). (b) On a prosecution for bigamy it was decided that a Mahomedan girl married in childhood, who has not lived with her husband, is at liberty to disavow the marriage on becoming adult (J. L. R., Calc., XIX. 79), and many others. (c) With respect to Hindu law and its effect on the inheritance of a convert, see I. L. R., XI. All., 100; also I. L. R., VIII. Mad., 169. It seems from the sabtract of this case impossible to reconcile

the decision with Act XXI. of 1850 quoted in para. 3 (*d*). FIRST DAY.
 The custody of minors, both of Mahomedan and Hindu parent-
 age, has been very often contested, as is to be expected, not
 only by reason of the minor's conversion but from other motives.
 I can only note some of the rulings with brief comments on
 three, which appear to be of prime importance, as respects
 minors who have turned to Christianity. The first six are all
 regarding Mahomedan minors, 5 W. R., 235—10 B. L. R., 125
 (confirmed on appeal by the Privy Council)—2 W. R., 76—I.
 L. R., XI. Calc. 649—20 W. R., 411—I. L. R., VIII. All.,
 322. On the subject of Minors and Guardianship generally
 the following cases may be examined, 5 B. L. R., 418—5 B. L.
 R., 557—I. L. R., 1 All., 428.

11. The three most recent and important are, however, Three impor-
tant decisions
Sahibzadi versus Newton, Panjab Record, 15 of 1887, where a
 mother had given over a child to a missionary orphanage
 under a written stipulation never to take her back, save on
 payment of all the expenses of her board and education. This
 case was decided against the Mission on the ground that guar-
 dianship is not only a privilege but a duty, of which a parent
 cannot ordinarily divest himself, and a child cannot be made
 the object of a lien, to justify its detention till a sum of money
 be paid. Any such money claim can only be made the subject
 of a separate suit. In I. L. R., All. XII. 213, it was decided
 that a minor, who was very intelligent and had passed the
 Entrance Examination, and could give a satisfactory account of
 his belief in Christ, need not be given up by the missionary to
 the relations. Similarly in I. L. R., Bom., XVI. 307, a lady
 missionary was held justified in refusing to give up to a very
 poor and ill-educated mother a girl under sixteen years of age,
 who had from conviction adopted Christianity. Both these
 last judgments are very carefully reasoned and full, the
 Bombay one occupying thirty pages, and they are probably
 meant to modify any misunderstanding of the Patna case, where
 Miss Abraham was compelled to give up a child, and the more
 notorious one, where a missionary at Coimbatore was actually
 imprisoned by a Native Judge for the baptism of Appu Rao, a
 Brahmin youth. It is manifest that such decisions may be easily
 misunderstood, and tortured to mean the exact opposite to what
 the law really is. A case was decided in 1888 by the Chief Court

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As it concerns Mahomedans. 12. I turn now to the question of the dissolution of Mahomedan marriage by the conversion of one of the parties and will set out in the first instance, the following extract from the report of the Select Committee on Act XXI. of 1866, above alluded to in paras. 6 and 10.

“The Mahomedans claim to be totally exempted from the Bill. “The Mahomedan community of Bengal, in a temperately worded petition, have represented that, by the law of their religion, which is also the secular law applicable to marriage and divorce, the conversion of either husband or wife from Mahomedanism entails a cancelment of the marriage so complete that the partners cannot re-marry without certain special formalities.

“ * * * We have come to the conclusion that the view taken by the Mahomedan petitioners is correct, * * * * * Under these circumstances, it is not only undesirable, but impossible, to include Mahomedans in the Bill. The re-marriage of a convert to Christianity from Mahomedanism is not forbidden by any existing law, nor is the celebration of such a marriage an illegal act.”

13. The two following decisions of the Chief Court of the Panjab have given Judicial authority to the foregoing executive pronouncement.—“*Panjab Record*,” No. 132 of 1884, and “*Panjab Record*,” No. 124 of 1876.

Conversion cancels Mahomedan marriage. In this it was decided that by Mahomedan law apostasy from Islam by one of a married pair cancels the marriage *ipso facto* without a judicial decree, penitence or returning to the faith does not restore the marriage tie; nothing short of a re-marriage can effect that. It was also decided that reviling or speaking blasphemously of the Prophet Mahomed, is an act of apostasy. There is also a judgment of the Allahabad High Court to the

same effect. On the above fact many embarrassing questions arise, only the following need be here mentioned, because it affects not only domestic morals but the rights of children:—

A Mahomedan husband is baptized without his wife, or a wife is baptized without her husband. By Mahomedan law further cohabitation is mere concubinage. Does the Apostolic law, 1, Cor. VII. 12-14, override this dictum, even for the Mahomedan partner? If they are not re-married, but children are subsequently born to them, by Mahomedan law such children are illegitimate, they cannot inherit property, and the Mahomedan partner is all the time free to marry someone else. Supposing the Mahomedan partner does marry someone else and has children, such later offspring would be by Mahomedan law legitimate, and would exclude from inheritance the earlier born. Are the Courts of law in a position to declare that by reason of the above-quoted Apostolic law and the good faith of the parties, who were in no *morally* wrong position when the earlier children were born, such exclusion from inheritance could not be maintained?

14. In a paper written on the subject five years ago, I advocated legislative interference, but the spirit of the following document has hitherto arrested advance in this direction:—

Copy of a letter from Sir William Muir, to the Rev. W. Gray, C. M. S., dated India Office, July 1880.

“Sir Henry Maine is of opinion that the question raised about re-marriage of Mahomedan converts belongs to the Courts; and that as the case now stands, to legislate on it would be to interfere with the proper functions of the Courts. The legal presumptions being that the marriage is voidable on conversion, by the party continuing a Mahomedan, it rests with the convert to take his own course if deserted by the other. And not until any case of hardship shall have arisen under the action of the Courts would it become the proper function of the legislature to step in for its remedy.”

“If notwithstanding the change of religion on one side cohabitation were continued (the right of voiding the marriage being thus waived), then presumably the marriage would be held to continue a valid union. No doubt embarrassing points, especially with reference to the polygamic law of Islam, may

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Illustration.

Letter from
Sir W. Muir

FIRST DAY. "arise. But on the other hand, they may not arise, or arising may
 "settle themselves. And the Legislature will not interfere in mere
 "hypothetical difficulties, or, as you said, until the shoe pinches,
 "and that proverb apparently contains the gist of the answer
 "to be given to the memorialists."

INBODIES
 OF CONVERTS.

15. Every one who has had converts knows the danger for them of death by poison, or violent abduction, or imprisonment, or secret torture. The instances are so numerous that it is useless to dwell on them or to mention special cases known to myself. Again, we all know the frequency where-with false charges are brought against converts before the Police or the Magistracy, supported by perjury; also, where false claims to property are brought before the Civil Courts supported likewise by perjury and forged deeds. In all such cases the convert is alone, with a strong, unscrupulous, united and fanatical brotherhood against him. Not infrequently the heathen or Moslem Judge cannot be called unbiassed, and with witnesses, documents, and Judge against him, where is the convert's hope of redress? It is easy for us, living in a country where any European or American birth secures at least a very good chance, if not security, or fair hearing for ourselves, foreigners, to preach to converts the duty of bearing persecution for Christ's sake, and it is true that our converts must be ready to follow their Lord. But I feel it necessary that we should know how far justice is already secured, and the result of my enquiry is that so far as British India is concerned, there is something, but not much, for missionaries to complain of. It is probably different in Native States. Probably other legal or administrative orders exist which are partially inoperative for lack of a machinery to promulgate them, and render them binding on other Courts or Governments than those which passed them. It should be part of the labours of our proposed Committee to devise such machinery in respect of such orders. None is required in respect of Acts of the Supreme Legislature, though possibly there may be Acts of the Subordinate Provincial Legislatures which may contain special clauses worthy of extension.

Not much to
 complain of.

Suggested
 Resolution.

16. I close by suggesting that the Decennial Conference pass the following Resolution:—That this Conference having reason to fear that the Queen's Gracious Proclamation of 1st Novem-

ber 1858 has hitherto occasionally failed to secure to converts FIRST DAY.
 to Christianity from other religions that just and equal enjoy-
 ment of their rights which was intended, appoints the following
 gentlemen to be a committee with power to add to their num-
 ber, and to fill up vacancies on their body, with the following
 instructions:—

(a) That they consider what are the precise Legal, Social,
 and Domestic rights guaranteed to such converts, and actually
 enjoyed by them within—(1) British India, and (2) the terri-
 tories of Native States in alliance with her Majesty adjoining
 British India.

(b) That if the laws and orders actually in force be found to
 deny to such converts their rights, or to conflict with the spirit
 or letter of the above cited Proclamation, the said Committee
 do move the Government of India to enact such laws, or to adopt
 such administrative order as may tend to remove all such injus-
 tice, whether within British India or in such Native States
 aforesaid.

P. S.—Two important documents have seen the light. Bishop of

First, the Charge of the Bishop of Lahore, delivered to the Lahore.
 Synod on the 8th November 1892, in which the question of
 the dissolution of marriages of converts from Islam is treated
 at pages 22 to 24. Also the affecting paper in the *Church*
Missionary Intelligencer for November 1892, by the Rev. A. F.
 Painter, describing the Maramakatáyana law in Travancore, The Travancore law.
 under which "Widow marriage is still illegal, and a convert
 to Christianity *ipso facto* loses all his property * * * * *
 No binding marriage is allowed (for either heathens or Chris-
 tians, apparently, if of certain specified castes)—no relation-
 ship is recognized between a father and his children—family
 property may not be divided,—no member has power to will
 away property." Such absurdities as these ought to be surely
 brushed aside.

FIRST SPEECH.

By the Rev. APPAJI BAPUJI YARDI, C. M. S., Poona.

The subject on which I am asked to speak is of great import-
 ance, because if our people are deprived of their rights, both
 social and legal, this deprivation becomes a great obstacle to

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Quotes his
own case.

the progress of the Gospel in this land. The extent of the suffering cannot be realized by any except those who have gone through them. Let me illustrate by my own case how converts to Christianity are deprived of their rights, simply because they have become Christians. On Monday, the 22nd September 1845, I made my resolution to follow the Lord Jesus Christ and Him crucified. Prior to this I had all the social and legal rights, but after my conversion I was alienated from them, and became an outcast in the sight of my relations and friends. I had no right, in their opinion, even to the ground on which I stood. The third day after my baptism I was told that my mother wished to see me. Notwithstanding the threats of my father and my brother, I prepared to go and see my mother, accompanied by a faithful Maratha servant of the Mission, who had sworn to the Missionary that he would not allow a single hair of my head to be touched at the risk of his life. In going to my mother's house I was not allowed to go by the usual road, and I had to go stealthily. When my mother saw me, she asked me whether I had taken my food. I replied in the affirmative; but she wanted to see me do so. She was surprised, however, to find that there was no outward change in me, and she could not understand what internal change had taken place. My elder brother asked where I was to take my food. He thought that I ought to take it in the cow-shed. I said, 'As I am not turned into a beast, I refuse to take my food in the place proposed.' In the street no one would come near me, shewing that they thought I was polluted. I could mention many more illustrations, but sufficient to say that the moment I was baptized I became an alien to all my former rights.

Not a beast!

From
"Native."

The subject of the paper is entirely a legal one, and I cannot say much about it. I must, however, dwell on the term "Native Christian." It has become a contemptuous term when used by Western people; also, it has no meaning when used in this country. I was going in a Railway train and a Brahman acquaintance of Mr. Bruce, of Satara, asked me my surname, and on learning my surname he said, "Oh, you are a *Native* Christian." I would therefore urge upon this Conference that the term Indian Christian, which is more comprehensive and indicative of distinct nationality, should be used in

preference to Native Christian. Mr. Hume, I find, has used the term Indian Christian throughout his paper. FIRST DAY.

There are two points which I will bring to your notice. First, the difference between the rights of an Indian Christian and that of a convert to Muhammadanism. Both Christianity and Muhammadanism do not acknowledge caste, but the Hindus deprive a Christian convert of all his rights from whatever caste he may have come. The Muhammadan convert, on the other hand, is much better off; whatever his previous caste may have been he enjoys all the privileges of a Muhammadan. This is well illustrated by a correspondence in the *Christian Patriot* of Madras, an extract of which I wish to read with your permission. Rights of Christians and Muhammadans.

“Just compare the Social position of a Native Christian with that of a Muhammadan convert. The Muhammadan convert enjoys all the privileges of a citizen which his new religion confers on him. The Mowlavi that preaches to the great Muhammadan Emperor preaches also to the Muhammadan drawn from the lowest caste, without distinction of rank or caste, because the religion of Muhammad upholds no caste system, and treats all Muhammadans alike, and gives equal rights to all, whether rich or poor. If a person who is despised by the Hindus this morning as a *Pariah* happens to turn out a Muhammadan, the same evening he becomes a changed man altogether. The moment he is converted he claims all the rights which the higher Muhammadan noble in the country claims. He may become a father-in-law or son-in-law of that noble. He may establish his place of worship anywhere he likes in the town. He walks proudly on the road, draws his water from the caste tank or well, from all of which he had been shut out a few hours ago, and the caste people cannot sneer at him now. The proud Brahman that called him names in the morning, addresses him in the evening more politely as saheb; treats him more courteously, and admits him freely into his house, whose doors, like the public streets, had been closed against him before. The barber, the washerman, the potter, &c., who had refused to serve him before, are now at his beck and call With his conversion his ancestral property also follows him by virtue of the adoption of his new religion. Whoever heard of the persecution of The Christian Patriot.

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The water question.

The next point I wish to place before you is the water question. Some years ago the Missionary and the Christians of Ahmednagar had to suffer a good deal, as they could not get water from the public tanks until Government stepped in and pointed out that the Proclamation of Her Majesty the Queen declared that no one should be molested on account of changing his religion; but it appears that the resolution of Government passed at the time is not known abroad, as cases now and then crop up. I was in the company of a Missionary on a preaching tour. We went on to a hill fort, north of Nasik, called "Dhodap;" we were thirsty, but we were prevented from taking water by a Brahman in charge of the place. After great persuasion he consented to fetch water for us in his own *tola*. I would, therefore, urge upon this Conference the advisability of memorializing Government on the subject.

SECOND SPEECH.

By the Rev. K. C. CHATTERJEE, A.P.M., Hoshiarpur, Panjab.

Professional knowledge needed.

I have accepted my nomination to speak on this subject with considerable hesitation and diffidence. It implies professional knowledge—a knowledge of all the laws that regulate the social rights of Native Christians and the hardships growing out of them. Such a knowledge I do not pretend to possess. Happily, however, the question has attracted public attention and has been extensively discussed in our Missionary literature for the last ten years. The legal aspects of it have been also concisely and clearly brought out in the excellent papers

presented by Messrs. Perkins and Hume to the Conference. FIRST DAY.
 So it is not necessary to dwell at length on the subject under consideration. Nor is it possible to do so within the fifteen minutes allotted for my speech. All I shall attempt will be a few remarks on the laws that regulate our social relations and the hardships and inconveniences that arise out of them.

1. The first great hardship was the loss of civil rights and specially the right to inheritance. Native Christians laboured under this loss for upwards of half a century. This has now been entirely removed by the passing of the Act XXI of 1850. Act XXI. 1850.
 This Act clearly provides—"so much of any law or usage now in force within the territories subject to the Government of the East India Company as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance by reason of his or her renouncing or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced in the courts of the East India Company, and in the courts established by Royal Charter within the said territories." This Act is enforced throughout British India, and we have now no grievance in reference to the right of inheritance.

2. Another hardship under which Native Christians laboured Water.
 was exclusion from public wells, aqueducts, tanks, or other water-supplies. The celebrated case of Ahmadnagar and the decisions given in that case are well-known to all the members of the Conference. A similar case occurred in the Ho-hyarpur district in the year 1874. In that year a number of Muhammadan Zamindars of Ghorawaha embraced the Christian religion. They were put to great hardships and difficulties by their former co-religionists. One of these was exclusion from public wells. After all attempts at private settlement had failed, the matter was brought to the notice of the Magistrate of the district, who, with the sanction of the Lieutenant-Governor of the Punjab, passed an order to the effect that wells common to Hindus and Muhammadans which the converts were in the habit of using before their baptism should be open to them afterwards also. This settled the Ghorawaha case. But the question is of very great practical importance. It occurs every time there is a conversion in a village or town, and proves a source of constant hardship to the new convert. There is no

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public enactment to prevent this hardship. In every fresh case a new judicial decision or executive order has to be sought, and if the Magistrate happens to be a non-Christian, there is great difficulty in procuring a favourable decision and the consequence is great suffering to the convert, especially if the dispute arises in the summer months.

Marriage
Laws.

3. I shall now say a few words on the laws that regulate our married state and the hardships and difficulties that arise from them. These laws are contained in the following Acts:—The Native Converts' Marriage Dissolution Act of 1866, the Divorce Act of 1869, and the Indian Christian Marriage Act of 1872. These Acts are generally good and satisfactory. There are certain points in them, however, which require emendation and on account of which great difficulties and hardships arise to Native Christians. One of these is the recognition of child-marriage contracted in a state of heathenism and prior to the conversion of one or both parties as valid and obligatory. Child-marriage is most common—almost universal among Hindus. We shall therefore first consider the case of Hindu converts to Christianity. Three different classes of cases might be conceived.

Both.

(*a*) Those in which after the ceremonies in childhood both parties have become Christians. Though they may never have lived together and for sufficient reason may feel utter aversion to each other, yet on account of the ceremonies in childhood they are bound to each other by the marriage tie and are under obligation to enter into the duties and responsibilities of a married life. If either of them marry another person, he or she is liable to be prosecuted for bigamy.

The male.

(*b*) Those cases in which only the male party has embraced the Christian religion. They may have never lived together and feel utter aversion to one another, yet on account of the ceremonies of childhood they are bound to each other as husband and wife, and the Christian cannot remarry without making himself liable to the penalties of the criminal law.

The female.

(*c*) Those cases in which only the female party has become Christian. Though they may never have lived together and may feel utter aversion to one another, yet, on account of the ceremonies of childhood, she is tied to the non-Christian party in the relation of a wife. The non-Christian may marry as

many wives and concubines as he may wish and openly avow his intention of not giving the Christian woman the position of a wife, he can prevent her from getting release from him, and cause her to suffer the penalties of the criminal law, if she should marry another man.

Illustrative cases of all the three classes mentioned above have happened in every part of India. A long list of them is given in the pages of the *Indian Evangelical Review* of April 1885.

4. As converts from Hinduism, so converts from Muhammadanism also suffer from the effects of child-marriage, with this difference only, that in the case of the latter, part of the difficulties arise from the uncertain and conflicting interpretations of the Muhammadan law. There seems to be no doubt that when a Muhammadan male becomes a Christian, by Muhammadan law he becomes legally dead to his wife, and they are both free to marry. But some Muhammadan authorities claim that though a Muhammadan female becomes a Christian, she is, as before, entirely in the hands of her Muhammadan husband. This latter interpretation, so far as known to me, has never been maintained in the courts of the Panjab. It has however been accepted in other Provinces, and when it is accepted, the position of a female convert from Muhammadanism becomes most trying. Though she may have never lived with him and may feel utter aversion to him, she is still, on account of the ceremonies of childhood, bound to him in the relation of a wife. He may have a wife or wives with whom he is living, and though to go and live with him under such circumstances, would, according to her enlightened conscience, be an act of adultery, she cannot leave him and marry another person without making herself liable to the penalties of the criminal law.

5. There is another point in regard to the marriage of Muhammadan converts to Christianity which I would like to point out. When a Muhammadan male becomes a Christian, he is, according to Muhammadan law by that very step, divorced from his wife. If she afterwards join him and live with him, she is no longer his legal wife and lives in adultery according to civil law. Hence if children are born after their baptism, their legitimacy may be questioned, and if he has property, and had children, while a Muhammadan, and other children after his

Case of
Muham-
madan
converts.

The Muham-
madan
convert's
wife.

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conversion, the first children may claim his property to the exclusion of others. Also if his wife deserts him and is seduced into adultery, no action can be brought against the seducer.

To Christians suffering from these hardships and having no legal remedy, the alternatives of living an enforced celibate life, or an immoral or illegal life, or of becoming an apostate, are most trying and unjust. There is great temptation also to conceal or to misrepresent, or else openly to disregard the relations constituted between them by the ceremonies of childhood. They are also injurious to the good order and welfare of the family.

Deceased
wife's sister.

6. Marriage with a deceased wife's sister is not prohibited in the Indian Christian Marriage Act. In India it is legal. There is nothing in the word of God to forbid such a marriage, and it is also in perfect harmony with the usages of Hindu and Muhammadan society. Indeed of all matrimonial alliances the one with a deceased wife's sister is considered most suitable, and is largely practised in native society. Native Christians in many cases have followed this national custom with advantage. It is only the members of the Church of England who are restricted from this usage, it being against the ecclesiastical law of the English Church. Couldn't this law be so modified as to give them the advantage conferred on them by the civil law? The Native Converts' Marriage Dissolution Act removed a long-felt hardship and grievance. It gives relief in such cases in which the male party became Christian and the female party either from the persuasion of her heathen relatives or from her own religious scruples, or from both, persistently refused to join him. In such cases the converted husband after six months' separation can make his wife appear in court and express her mind on the subject of joining him. If she declare publicly that she is not willing to go to him, the case is to be adjourned for a whole year, during which time the magistrate might arrange for two or three interviews in the presence of a third party to give the husband an opportunity of persuading her. On the expiration of the period the wife is summoned again, and should she still adhere to her original resolution, a decree will be given by the Court dissolving the marriage. He is then free to marry, but his heathen wife may sue him still for alimony or maintenance. These provisions of

the Act work very well with the educated and upper classes of Native Christians. But with the poor and the illiterate who form the majority of our Christian community, they are almost a dead letter. In their case it might be said, the remedy is worse than the disease. In addition to the trouble and inconvenience arising from repeated appearance in Court, they have to bear all the heavy costs inseparable from a series of law suits; and if they happen to marry again, they have not only to support their Christian wives, but their heathen wives also. The consequence is in most cases such a course inevitably plunges the poor converts into difficulties and liabilities from which they are hardly able to extricate themselves.

FIRST DAY.

7. The Divorce Act was passed in 1869. By the provisions of this Act, if one of a married couple become unfaithful to the marriage contract or be guilty of cruelty or desertion, the other can sue the guilty party and get the marriage tie dissolved. This Act is founded on the English law of Divorce suited to an advanced state of society. It is utterly unsuited to the Native Christian community as a whole, most of whose members are from the poor and illiterate classes. The heavy costs connected with a Divorce suit and the amount of time necessary to carry it through a Court make it almost beyond the power of a poor man to undertake it. Besides these difficulties the Act makes no provision for such cases in which the whereabouts of the husband or wife, who has been unfaithful, are not known. Several years of continual absence and entire disappearance as required by the Penal Code for the contraction of remarriage without having obtained a divorce from a Court, is too long a time for the poor and illiterate Chamahs. There is also no distinct provision in the Act for such cases in which the husband or wife is utterly unfitted on physical grounds to fulfil the duties of married life. The sad results of such hardships need hardly be stated. They often lead to a life of immorality or forced celibacy or apostasy.

The Divorce Act.

8. I shall now close with a few suggestions for the removal of some of the difficulties. They will be neither new nor original.

Suggestion

(a) In regard to child-marriage in a state of heathenism, I should propose that we memorialise the Government to consider it null and void in case either of the parties refused to consum-

Case of child marriage.

FIRST DAY. mate it on attaining majority. This is one of those points in
The law of the which the voice of nature rises loud above heathen laws and
subject. customs, 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 Hindu
 widows. Sir Herbert Edwards somewhere remarks: "Is it
Sir H. not monstrous that a Native Christian, who at eighteen,
Edwards. marries 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?" The well-known remarks of Sir William Maine may
Sir W. Maine. be also quoted here,—“The ceremonies performed for children
 are a contract made by the parties themselves but made for
 them at an age when they were fully unconscious of the very
 nature of the alliance made for them; and hence such a contract
 is not of a character to be enforced by indictment at criminal
 law.” According to the law of contracts, an arrangement by
 minors, or made for them by others, is not held valid.
 According to law, minority ceases at eighteen. Any marriage
 contract therefore entered into under this age may be declared
 null and void. If one or both of the parties married under this age
 were to become converts before they lived together as husband
 and wife, and if one or both parties felt an utter aversion for
 each other and persistently refused to enter into the duties and
 responsibilities of married life, the law may be so modified as to
 declare their marriage in their heathen state a nullity. I know
 the Government has been memorialized on this subject without
 any success. We should reiterate our memorial with greater
 emphasis until we receive the desired boon. If our petition,
 however, in reference to this subject is not granted in its
 entirety, we should insist on getting relief in case of female
 converts to Christianity, specially when their unconverted
 husbands marry one or more wives, and refuse to them the
 position of wives. This is so fair a request that its justness can
 be questioned by none. It would not in any way harm the
 unconverted party, and would give relief to the converted one.
 I am almost sure that if such a conference as this wait on the
 Government with such a petition, it would not fail to be granted.

Mahammalan (b) In reference to Muhammadan converts to Christianity
Converts. when both parties have become Christians, it is of the utmost

importance that the validity of their marriage and legitimacy of their children born after conversion be established in the eye of law. It has been suggested by some that they should be married over again. To this the obvious objection is that this would imply that we did not recognise their former marriage. To remove this objection it has been further suggested that for instance, in the Church of England the couple might be married by simply reading the latter part of the Marriage Service and then by secular proceedings before the Deputy Commissioner or any other Marriage Registrar. Such a proceeding would give validity to the marriage in the eye of the Church and the State, and might be adopted with advantage until the legislature could be moved to recognise their first marriage before conversion to be valid.

(c) In reference to the law of Divorce what we require is a simple law and an inexpensive procedure. This can be secured by adding a section to the present Divorce Act by which divorce suits in which both parties are Native Christians might be allowed to be brought before ecclesiastical courts or authorities of Protestant Churches and tried by them. The decisions given by such courts or authorities should be declared valid in the eye of law. Such a privilege is enjoyed by the Muhammadans and the low caste people of this country. Why should it not be extended to Christians also? A clear provision should be also made for such cases in which the whereabouts of the unfaithful party is not known, and in which the physical defects in either party unfit him or her for fulfilling the duties of a married life.

I shall now conclude by supporting Mr. Hume's proposal that "this Conference appoint a small Committee, with power to add to their number, and to fill up vacancies, to consider what modifications in the present marriage laws seem necessary for the relief of the Indian Protestant Christian community, and, if desirable, to move the Government of India, or if necessary, to move the British Parliament, for such modifications."

The subject being now open for discussion,

The Rev. SORABJI KHARSHETJI, C.M.S., POONA, said :—With regard to the Marriage and Divorce of Native Christians, and their rights, I have no doubt that under the benign British Government, Native Christians, like every other community of

The work of
100 years.

FIRST DAY

Her Majesty's subjects in India, will have their rights in time — *when the community increases*. But here, I must digress. How is the community to increase? It has taken about 100 years, since the first European Missionaries, Carey, Marshman and Ward set foot on Indian soil, to produce 2,000,000 (in round numbers) of Native Christians, according to the census of 1891. A thought occurred to me on Christmas Eve, as I lay awake, being disturbed, by Native Christian boys of the Methodist, Panch Howds, and Free Church Mission, together with those of the C. M. S., singing carols: I say, the thought occurred to me—A hundred years of preaching and teaching have produced only two millions of Christians, or about 54½ per day: if we go on at the same rate, it will take 10,000 years to Christianize the three hundred millions of people in India, and this does not take into account the increase of population in this vast country. Now astronomers tell us that this material world, with the sun and planets, will crumble to pieces before the expiration of 10,000 years. Are these countless multitudes then to die without receiving the blessings which the glorious Gospel of Christ offers? It is a simple arithmetical problem. India must be Christianized. The sceptre of Jesus must sway from Ceylon to the Himalayas. The word of God asks: "Shall the earth be made to bring forth in one day? or shall a nation be born at once?" *Yes, if we are but faithful if we pray earnestly for the outpouring of God's Holy Spirit.* Then and then only may we expect a Pentecostal blessing such as He gave at the commencement of His Church when, three thousand, and five thousand were converted *in a day*.

How long
will it take?

Difficulties
prevent
divorce.

An instance.

The Rev. J. SMITH, B. M. S., Delhi, said:—I wish rather to emphasize the importance of the subject than to throw more light on it. It is of vital importance to the Native Church. Native Christians suffer more in their moral character, from the unsatisfactory state of the marriage and divorce laws, than from any other cause. I am acquainted with. The difficulty is increased from the fact that the lower castes, from which most of our converts are drawn have no adequate conception of the responsibilities involved in marriage. In nine cases out of ten, where divorce would be legally and morally right, there are so many difficulties in the way and so much expense involved, that it is impossible to obtain it. We dare not lower the scriptural standard of the marriage bond and we cannot set aside the law, and so it is often difficult to know what course to pursue.—A respectable woman was married to a man recently baptized. In a short time he ran away taking with him her clothes and jewellery. Although the man went back to his caste and took another wife she cannot obtain a divorce. The Divorce Court is a hundred miles away at Ambala, to go there and take

her witnesses involves money and time she cannot give. The result is that she takes a ring from another Christian man, and enters into an agreement by which they live together as man and wife, and are both cut off from fellowship with the Church. This is a specimen of cases occurring continually. The only remedy is the improvement of the laws relating to marriage and divorce — As to the social and legal rights of Native Christians : so far as my own experience goes practically they have no rights. The Native officials, Tahsildars, Darogas, Police and Native Magistrates are all against them and hence they have no means of obtaining justice. They are always liable to be seized for forced labour. I have known them hundreds of times taken away from their homes and compelled to pull punkas, or carry loads, for which they frequently obtain no pay. I have assisted them in Court and paid their law expenses, but often to no purpose. On one occasion I was out in the district; there was a Survey party, with an European at its head near at hand, and the Tahsildar had ordered the poor people to cut and bring in fifty maunds of grass. I made careful enquiry and found the statement true. On returning to town I went direct to the Deputy Commissioner who at once sent a subordinate European officer to make enquiry on the spot. He excluded the Police and Chuprassis and alone asked the men about the grass. They denied the whole matter. On a subsequent visit I asked why they had denied the fact, and they replied that for their very lives they durst not confess it, for the Native officials would render their lives miserable and drive them away from their villages. Thus the men are afraid to maintain their rights; nor will this state of things be remedied until the Native Christians are raised to a higher and better social condition; and this Christianity is fast accomplishing.

KALI CHARAN BANURJI, Esq., Calcutta, said:— I have had time just to glance over one of the papers, that by Mr. Hume. I would point out what appears to me to be a misapprehension, on the part of Mr. Hume of the present state of the law as regards marriages between Native Christians and non-Christians. Mr. Hume seems to think that Act II. of 1892 prohibited marriages between Native Christians and non-Christians. That Act, however, declared only that such marriages could not be legally performed under Part VI. of the Indian Christian Marriage Act. But Native Christians are free to be married under other Parts of the Act, and under these other Parts, they may still be married to non-Christians. I will, in the next place, venture to point out a fallacy in the Paper. That fallacy consists in the application, *ex post facto*, of the Christian theory of marriage to marriages contracted while both the parties were yet non-Christians. A marriage may be none the less real, although it does

FIRST DAY.

Rights not enjoyed.

Forced labour

Afraid to confess.

Marriage between non-Christian and Christian

Shall non-Christian marriages be recognised?

FIRST DAY.

—

not come up to one's ideal. If the question before the Conference had been the Christian Theory of Marriage, I should have been prepared to set up even a higher standard than that of the paper. But the question before it is, whether or not we should, as Christians, recognise marriages contracted while yet the parties were non-Christians. No doubt Christians are bound to annul relationships that involved sin. But who can read the account of the institution of marriage in paradise, and contend that Hindu marriages are sinful, because the consent of the parties was not a condition precedent to their contraction? If then, the only indictment against Hindu marriages is that they sometimes involve hardship to the converted partner, I would confidently submit that no Christian should be impatient of personal hardship, in the face of the conjunct consideration, that the hardship was an outcome of a bringing together in the dispensation of Providence: and that the impatience, if countenanced by law might, in many cases, mean lifelong misery to an innocent Hindu girl, who would not have the same freedom to re-marry, and would, in all cases, preclude the exercise, after the Pauline precept of a converting influence on the unconverted partner, and hinder the Master's cause by lending colour to the common imputation of unworthy motives for conversion. It would be disastrous, therefore, for the Conference to commit itself to any proposition that aims at unsettling marriages already contracted, and held sacred by the nation.

J. SIMEON, Esq., Allahabad, said:—If I understand rightly the heading of the subject under discussion, I think it refers to converts only. But on reading the papers written on the subject, it appears to me that it also relates to the Indian Christians who do not stand in need of any legislation in regard to their marital and divorce rights. There are already laws that govern those rights. No doubt legislation is necessary for the converts, and steps must be taken in moving the Government to enact such laws as may remove the hardships under which they labour after embracing Christianity. It does happen that a person, after his profession of Christianity finds it very difficult in inducing his wife to come and live with him. Something must be done to remove this grievance. But I desire to say that in no case should we encourage a convert to have more wives than one. I know an instance of a Muhammadan who came to be baptized. This man had two wives—a fact which he concealed from the Missionary. After his baptism it turned out that in addition to the wife who was baptized with him, he had another one. This caused great anxiety both to the Missionary and his councillors. Now what should be done in such a case? Speaking for myself I should say that such a man should not be admitted into the Christian community, because Christianity does not countenance the possession of two wives at one and the

Legislation
necessary.

A man with
two wives.

same time. Apart from the point relating to converts, I desire to say that something should be done for the Indian Christian community generally. Some representation ought to be made to the Government that Indian Christians be treated in the same manner as any other subjects of Her Majesty the Empress of India. We are all aware of Her Majesty's gracious Proclamation of 1858. Mr. Perkins has properly referred to the position of the Indian Christians as an important community deserving the same attention and treatment from Government as any other class of people.

FIRST DAY.

Christians should enjoy common rights.

Mr. W. H. CAMPBELL, M. A., B. D., L. M. S., Cuddapah, Madras, said:—There have been very few difficulties in the Cuddapah district in connection with converts from the higher castes. There have been from two to three hundred such converts within the last seven years, and in all cases the people have continued to live in their homes and associate as usual with friends and neighbours. In only one case has a wife refused to live with her husband after baptism, and in this case the refusal was due not so much to religious intolerance as to resentment of the somewhat harsh language of the husband's Christian relations. It is in connection with the work among the lower classes that difficulties arise. The marriage tie is very loose among these classes, and husbands and wives frequently separate and form irregular unions with other men and women. Such unions frequently become permanent, and the parties to them become to all intents and purposes man and wife. What is to be done when such people profess Christianity and ask for baptism? Our rule has been to refuse baptism, but from a number of cases in which the people seemed really genuine Christians, it would appear as if we have been wrong in doing so. In one or two such cases which occurred recently, the people have been baptized. Is it lawful to marry such people in cases in which they have, when heathen, received a writing of divorce from the village panchayat? Whatever be the present law, some way ought to be made by which such people can enter the married state and set themselves right with society. At present there seems to be none.

Few cases among high-caste converts.

But more among the lower caste converts.

Should Baptism be refused?

The Rev. J. P. JONES, M. A., A. B. F. M., Pasmalai, Madura, Madras, said:—I think we should carefully distinguish between the rights which are guaranteed to our people by the laws from those which they actually enjoy; for the conditions of society here are such that our Christians, especially those from the lowest stratum, do not receive all the benefits of the law. But my observation has taught me that they receive fully as much as, yea more than, their non-Christian relations and neighbours. The protection of Christianity through the Missionary has secured to them an immunity from some

Rights.

Not all enjoyed.

But more than by non-Christians.

FIRST DAY.

Marriage
Law, 1892.
Difficulties.

of the annoyance and injustices which are the common lot of their heathen brethren. But in reference to marriage and divorce, there are not a few serious disabilities by which the law itself fetters our community. For instance the marriage law of 1872 gave us, as we interpreted it, the right to marry Christians to non-Christians, and this we did for years on receiving promise from the non-Christian party that he or she would at once become a Christian. But we are informed that recent Governmental interpretation forbids this. The consequence is that several young men from my congregations this year have had to be excommunicated for forming unlawful alliances with heathen women all of whom were willing to become Christians. But as they did not live in villages where we had congregations, and therefore could not be enrolled in our registers or receive instruction, we would not marry the men to them; and the men claimed that no suitable Christian women were available. I have experienced a difficulty in reference to divorce also. A Christian of one of my congregations came with his wife out of heathenism years ago. After some years of happy domestic life as Christians the wife fell into sin and ran away with another man and criminally lived with him in an adjoining village. Her husband sought divorce from her, that he might in his loneliness, take another and a Christian wife. I consulted the District Judge who told me that, as the rules of the caste in which they were married while heathen made marriage undivorceable, no separation was possible even though the woman lived in public sin. This man again, after waiting some years vainly hoping to accomplish his end, finally cut the gordian knot by taking unto himself the woman whom he desired to marry. It seems to me that difficulties of these kinds ought to be removed and more consideration shown by the laws to our poor people.

Divorce a
difficulty.

Illustration.

The term
"Native."

The Rev. H. J. BRUCE, B.A., A.B.F.M., Satara, said:—I wish to allude to a statement made by the first speaker. He has been pleased to call my name before this Assembly and charge me with having used the term "Native Christian" in a contemptuous manner. Now I must plead guilty to having used the term "Native Christian." I have used it for thirty years. It has been in common use, and I doubt if there is one person in this Conference who has not used it. I have noticed that our Native Brethren who have spoken this afternoon, have all used it on this platform. But that I have ever used it in a contemptuous manner I utterly deny. The subject before us this afternoon, "The Social and Legal Rights of Native Christians," is one in which I have been intensely interested during the last 15 years. I have made great efforts to secure for our Christians some of the simplest and most common rights of man. Many and many cases I have had to deal with, and there

is seldom a time when I do not have one, two or three or more cases on my hands. Let me mention one or two of these cases. Some years ago we sent some of our preachers to live at Wai, a city of 10,000 inhabitants, and situated on the Krishna river. It is wholly given to idolatry, and when our Christians went there they were not allowed to go into the native bazaar. For six months I counselled patience, until it became evident that patience was no longer a virtue. Our people were not allowed to purchase their daily supplies; and at last I went with them to the Magistrate, and the case was soon brought to trial. The principal offender was a religious mendicant, and when the case went against him the people brought bags of money, ready to pay any amount of fine to get him free. But the Magistrate, who was a most excellent man, said in his finding, that as the man was a beggar he had nothing to pay a fine with. If he should fine him others would pay the fine and it would be no punishment to him. Hence the only way to punish him was to put him in jail, and he was sentenced to fifteen days' imprisonment. That settled the question for Wai, and from that day to this our Christians have been able to purchase their supplies in the bazar.—I had another case which it took five years to settle. It was the question whether our Christians should be allowed to dip their cups from the banks of the Krishna river. It first went to the Assistant Collector, and after the usual delays it was decided in our favour. The villagers appealed to the Collector and the decision was confirmed. They appealed to the Governor with the same result. Again they appealed to the Viceroy of India, and when they could not gain their case they talked about carrying it up to the Queen's Privy Council, but they could not raise money enough to pay the cost of such an appeal. Hence the case was dropped, and our Christians are now allowed to dip their cups at the banks of the sacred Krishna river.—I could mention many other cases, but time will not allow. I believe it to be our duty to do what we can to secure these common legal rights for our Christians. We cannot stand by and see them suffer. I do not so read my duty in the Gospel of Jesus Christ. Our Christian community is rapidly increasing. We are laying foundations for the future, and we may expect that any Christians in the future will enjoy just those social and legal rights which we secure for them, now in the beginning.

The Rev. J. E. PADFIELD, B. D., C. M. S., Masulipatam, said:—With reference to the whole question of the lower or 'Depressed' classes, it must be borne in mind that, as far at least as my experience goes, the Christians of the lower orders do not labour under any disabilities other than those to which the heathen of like classes are subject.—As to the matter of marriage and divorce amongst these classes; as heathen they

FIRST DAY.

A case at Wai.

Water from the river.

Our duty.

Disabilities in common with heathen.

- FIRST DAY.** hold the marriage tie very loosely and it seems to be a very simple thing amongst them to get a divorce. This is done in various ways, sometimes by merely going before witnesses, breaking off the marriage thread or perhaps even by returning the jewels given at marriage. A more formal mode is for the parties to take a written document from the village Magistrate, which for all intents and purposes constitutes a regular and sufficient act of divorce amongst these people.—A difficulty arises as to what should be done when parties thus divorced, one or both, become Christians; can we recognize such a divorce as legal and proceed to marry, after a Christian manner, any thus separated? Most probably the one who may remain a heathen has already re-married, after the heathen fashion, and thus admitted the complete severance of the former bond. The difficulty here propounded was felt to be so great, that at a recent meeting of our Central Church Council, we resolved to ask the Bishop of Madras to obtain legal opinion on the point for our information and guidance. A word must be said with reference to the baptizing of a heathen young man or woman with a view to marriage with a Christian party. This mode of action was defended by a previous speaker. For my part I must here differ from such an opinion; I hold that such baptisms, and I fear there are many such, are calculated to have a most pernicious effect upon the Church at large, besides being a prostitution of a most sacred sacrament. I always refuse to entertain such proposals, and I have seen much evil resulting from acting upon such unsound principles. Of course there may be individual cases calling for different action, but, as a rule, such baptisms are to be deprecated. It must be borne in mind that such a course of action is not called for on account of warm affection between any two parties, one of whom may be a heathen, as owing to the extreme youth of the parties to a marriage in this country, and also to the mode in which marriages are arranged, such a sentiment is perhaps never an element in the transaction. It is chiefly caused by some degree of consanguinity between the parties; within which degree, marriage, according to Hindu theory, should take place; but this is a Hindu and a heathen idea that ought never to influence us, but which ought rather to be opposed.
- Baptism with a view to marriage.** The Rev. R. A. HUME, M.A., A.B.F.M., Ahmednagar, said:—In reference to the suggestion of our friend, the Rev. Appaji Bapuji, let us all try to use the term 'Indian' Christians rather than 'Native' Christian. 'Indian' is a more correct term, and since some of our Indian brethren much prefer it to the term 'Native,' let us try to use that designation which displeases none and which gratifies some. On the other hand, most of us do not use the term 'Native,' with any dream of disparagement. Therefore, our Indian brethren and sisters should not be sensitive
- Marriage tie loosely held.**
- A difficulty.**
- 'Native' or 'Indian.'**

nor imagine that those who do use the term 'Native' use it as a disparaging designation. FIRST DAY.

In regard to the water question and other social matters, I think that while we all heartily desire to see Indian Christians rise in the social scale and enjoy all advantages, and while we will do all we properly can to secure these for them, yet they themselves should be slow to claim as legal rights straight after baptism advantages which they did not have before baptism. The water question.

In regard to the criticisms of my legal friend, Mr. Kali Charn Banurji, his position and the position of the few who think like him, is distinctly described in my paper. I said, "While most Christians consider that consent is essential to true marriage, some Indian Christians hold that ceremonies of so-called child-marriage constitute true marriage; and therefore that, if prior to cohabitation, one of the parties become a Christian or both become Christian, he or they and other Christians should consider those parties as if bound by true marriage." So my fallacy of which he speaks is simply the fact that most Christians do recognize consent as essential to true marriage. Consent essential.

I have heard one who holds Mr. Banurji's position say that he considered even the ceremony by which a child was married to a *tulsi* plant a true marriage. But beyond a question the tying of the clothes of one child to those of another child and saying a few words, all of which those children cannot appreciate, do not alone, prior to intelligent consent by the parties themselves, constitute true marriage in the Christian sense. Unquestionably the spirit of Christianity requires us to consider the welfare of others as well as of ourselves. So if any one has become a Christian, and his or her non-Christian partner is for this reason unwilling at first to live with him or with her, the spirit of Christ would not lead the Christian *immediately* to seek legal separation. It would lead the Christian to delay in the hope that the non-Christian partner might eventually be led to come to him or to her, and also to Christ. But, on the other hand, there are thousands of our Indian Christian sisters for whom in childhood some so-called marriage ceremonies were performed by their elders, which sisters could not now recognize the faces of their nominal husbands, because they never had any relations of any kind with them. Many of those nominal husbands have true wives with whom they live and by whom they have had children. It is impossible for our Christian sisters to live now with those nominal husbands. If they have not lived with their husbands, they ought not to be held bound to do so, by law or conscience, unless they intelligently choose to do so. Apart from compulsion to remaining in the married state, in regard to all other matters of honour or money, I have said in my paper: "Child-marriages where elders enter into any engagements whatever for young people, prior to Patience recommended.

Difficulties of female converts.

FIRST DAY. — cohabitation . . . should be carefully considered by all concerned. If any persons disregard them without sufficient cause, the *civil* courts should be available to settle questions about equity and honour. But no one should be *compelled* to live in a married relation who has not voluntarily entered it."

The Indian
Christian
Marriage
Act.

Passing over other matters it is important to consider the recent interpretation of the Indian Christian Marriage Act by an amendment *requiring both* parties to be Christians, and making *legal* marriage *impossible* where only one party is a Christian. Most Christian churches have no such absolute prohibition, and the strictest churches have provisions for dispensations for a marriage with a non-Christian in special cases. In most Christian communities in India such mixed marriages have been so numerous that Government has been obliged to pass an Act validating them. Where did Government get the moral right to make a stricter standard than the Churches, in matters purely *religious*, and not merely of morality and inheritance? In some cases this strict secular law *prevents* and will prevent men and women who live together and who wish to live as husband and wife from being legally married. In so vital a matter as marriage with its far-reaching consequences, it is a serious danger for Missionaries to aid or to countenance illegality. But this is being done and it will be done in some communities in many cases unless the secular law can be modified. Moreover, if there is not some simple, inexpensive way by which legal divorce can be had for those who were never truly married in the Christian sense: and Christians, disregarding the legal obligations, enter by Christian ceremonies into true married relations with others; then if they afterwards tire of these latter and true relations, they are in temptation to discard them by saying that these relations being illegal are not binding. The Bombay High Court through Mr. Justice West some time ago had to make a very painful discussion of such a nature. Mr. Banurji suggests that, if all Indian pastors and Missionaries were given license to perform *all* the marriages covered by the Indian Christian Marriage Act, *i.e.*, if every Indian pastor was licensed to solemnize marriages between European Christians: then, as the law allows legal marriage to a European Christian with a non-Christian, in the cases where a non-Christian was not ready for baptism, a legal marriage of such a person with a Christian could be performed. To this suggestion two objections occur to me. 1st, Government will not give any one a license to do a thing which he is not qualified to perform, and Indian pastors who do not know English are not qualified to solemnize marriages between Europeans. 2nd, It is a question whether under any part of the Indian Christian Marriage Act an Indian Christian could be married to any Indian except a Christian. As this whole subject is very important in order that it may

Divorce
difficult and
expensive.

Another
difficulty.

A practical
suggestion.

receive the careful attention needed with the approval of the Business Committee, I propose the following resolution:—

“That the Rev. H. E. Perkins be asked to communicate with the Missionary Conferences and Missions in India with a view to forming a Committee on this subject.

FIRST DAY.

III.—WORK AMONG LEPERS.

AFTERNOON SESSION.

SMALL HALL—2-30 to 4-30 P. M.

The Rev. J. HUSBAND, F.R.C.S., U. P. M., Ajmere, Rajputana, *in the chair*.

After prayer had been offered the Chairman said he thought it a fitting thing that work among lepers should have a place in the programme of the Conference, although personally not having wrought among this unfortunate class, he could not contribute anything of value to the discussion. There were, however, those present who had great experience in such work, and he felt sure that what they would hear would tend to deepen their interest in this important work, and lead to more being done for the amelioration of the sad condition of those sufferers. Medical science, as yet, had found no cure for leprosy; and it became them as Missionaries to do all in their power, not only for the alleviation of their physical sufferings, but to point them to Him Who, while on earth, did not spurn contact with the poor despised leper.

PAPER.

By WELLESLEY C. BAILEY, Esq., Secretary of the Mission to Lepers, Edinburgh.

Recognized
as Mission
Work.

It is an encouraging sign of the times that at this the third Decennial Conference, Mission work amongst lepers is to be one of the topics for consideration. At one time work amongst lepers would have been considered of too little importance to have found a place at such a Conference as this, but, thank God, that day has gone by. This form of Christian effort is now recognised as distinctly and directly Mission work, and not merely humanitarian or philanthropic.

The Moravians were the first in this field, and led the van in this, as they have done in so many undertakings of difficulty and danger. Wherever true heroism is necessary the Moravians are always willing to go. Not that I wish to be understood as claiming any special heroism for those who work amongst lepers, but when the Moravians first undertook this work in Hemel en Arde ("Heaven and Earth," the Leper Settlement of South Africa), as the disease was then understood, a very great deal of heroism was necessary to enable them to carry on the work that they did. It is utterly wrong, however, to suppose that they buried themselves for ever amongst the lepers, or that they were imprisoned for life in the Leper Settlement. In brief, this was what took place. I quote now from a small pamphlet, "Self-Devotedness in the Service of Christ," issued by the Moravians themselves, and written by one of their own number, the venerable Bishop La Trobe:—"It was on 26th February 1819 that Brother Lemmertz, one of the missionaries at Genadendal, visited the institution, and both in public discourses and in private conversations, directed the afflicted inmates to Jesus the only Physician of souls, Who gives remission of sins in His blood, and thus distils peace into the troubled conscience. About seventy attended, and several were awakened to a sense of sin, and led to inquire—"What must we do to be saved?"

FIRST DAY.
The Moravians.

History of their Work.

"In 1820, a large and substantial hospital, with a house for a physician, was erected; and in 1822 the Governor, Lord Charles Somerset, addressed a letter to the Superintendent of our Mission, earnestly entreating that a missionary might be sent to manage the institution, and to instruct its inmates in the doctrines of Christianity.

"At the desire of the benevolent Governor, the proposal was made to Brother Leitner and his English wife, to undertake this self-denying, repulsive, and perilous duty.

The Leitners.

"Moved with compassion for the poor sufferers, and impelled by desire to save their souls, Brother and Sister Leitner left Groenekloof, and giving up the loved society of their fellow-missionaries, and the esteemed privileges of a well-organised church, entered, 21st January 1823, on the duties of their isolated situation, amid this mass of human misery and

FIRST DAY.

corruption. When Brother Leitner went to Hemel en Arde to take charge of the Leper Institution, the fear of contagion was so great that the chaplain of Caledon, who paid a visit to the patients three times a year, did not venture to enter a house, but spoke to the sufferers from a distance."

For six years did Brother Leitner continue his arduous and Christ-like work in that terrible abode of living death. He fell at his post, though, happily, not a leper. The following is the touching account of his death, as given by Bishop La Trobe:—"On Easter Monday, 20th April 1829, having preached with great earnestness on the subject of the season, he proceeded to administer the rite of baptism to one of the converts. During the prayer offered up over the candidate, his voice was observed to waver, and, while in the very act of baptizing, as he was uttering the words, 'Into the death of Jesus I baptize thee,' his hand suddenly sank, and, caught in loving arms, he was conveyed out of the church, amid the loud weeping of the whole congregation. Before medical aid could be obtained his redeemed spirit had taken its flight into the mansions of eternal bliss, at the age of fifty-nine years." The Leitners were followed by Brother and Sister Tietze, who remained in the settlement nearly ten years, when Brother Tietze too may have been said to have fallen at his post. This is what Bishop La Trobe says of him:—"In this devoted spirit Brother Tietze laboured for nearly ten years, remaining at his post till he became so dangerously ill that three times he seemed to breathe his last. He, however, recovered sufficiently to be removed to Genadendal, where he lingered in much suffering till 18th April 1838, when he fell gently asleep in Jesus." Next came Brother and Sister Fritsch, who were followed by Brother and Sister Lehman. It was while the Lehmans were in charge that the settlement was moved from Hemel en Arde to Robben Island, in 1846. These devoted labourers were followed in turn by the Stoltzes, Brother Wedeman (who was once for two years without a visit from any of his brethren on the mainland), the Kusters, and Brother John Taylor.

Death of
Brother
Leitner.

Brother
Tietze.

Leper Home
near
Jerusalem.

At present, as is pretty generally known, the Moravians have an interesting leper home near Jerusalem, where there are men and women who for Christ's sake are in hourly attendance on the suffering inmates of that institution.

I wish, however, in this paper to deal with this question as an Indian one, and to look at it from a Missionary standpoint rather than any other, though it will be necessary to take a brief glance at one or two other aspects of the case.

FIRST DAY.
Early efforts
in India.

From comparatively early days Protestant missionaries were, in their individual capacity, to be found ministering to lepers, though it was not until the year 1874 that the effort was made in Ireland which resulted in the formation of what is now so well known as "The Mission to Lepers in India."

As far back as 1847, a young officer (now the Hon. Sir Henry Ramsay, C.B., K.C.S.I.) was so struck by the pitiable condition of the lepers in Kumaon that he made up his mind to do what he could to relieve them. In 1849 he built them an asylum in Almora, and handed it over to the superintendence of the Rev. J. H. Budden and his wife, who had just arrived in Almora as missionaries of the London Missionary Society. Mr. and Mrs. Budden took the work up as a labour of love, and Mrs. Budden was especially attentive in ministering to the lepers, whom she used to visit regularly and instruct in the things of God; but this devoted worker was called to her rest and her reward without being permitted to see the fruit of her labours. And yet I believe that her husband attributed the greater part of the wonderful revival which broke out shortly afterwards, to her patient seed-sowing in the soil of leper hearts, then considered so unpromising.

Lepers
Asylum in
Almora.

In the years 1864 and 1865, while Mr. Budden was at home seeking rest and change after his sad bereavement, and while the asylum was in charge of the Rev. Mr. Hewlett, of the same Mission, a wonderful work of grace began in the asylum, and during two years ninety-six of the inmates were received into the Christian Church by baptism. Altogether some four hundred converts have been gathered into the visible Church from that one institution.

Ninety-six
inmates
baptized in
two years.

About the year 1860, the late Rev. James Vaughan, of the C.M.S., began his work in the Calcutta Leper Asylum, and was the means of leading many of the poor sufferers to the Saviour. He was succeeded by the Rev. Dr. Baumann, of the same Society, who took a great interest in the welfare of the lepers, and visited them regularly. He in turn was succeeded by the Rev. T. W. Hall.

Calcutta
Leper Asylum

FIRST DAY.
 Dr. John
 Newton.

In 1868, the late Dr. John Newton, of the American Presbyterian Mission, began his noble and self-denying efforts in behalf of the lepers. He was pre-eminently the lepers' friend. He tended them as a mother might her child. He was a medical man, and so was able to do a great deal to relieve their sufferings. But it was as the physician of the soul that John Newton shone. He was unceasing in his efforts to lead the inmates of the asylum to Christ. I have seen him pass into one of the huts where there lay a poor suffering leper, whose physical condition it would be painful even to describe, how much more to witness, and yet he would never hesitate to do all in his power to give relief to the body or bring comfort to the mind. He was greatly blessed in his work amongst the lepers, and to this day the aroma of his saintly life hangs around the Subathu Hills. One who knew him well says of him: "Contemporary names may be heard of in history, but his will, I believe, live for ever in the lower Himalayan mountains." He died amongst his lepers, and every one of them who could crawl to the graveyard was present at his burial. From his death-bed he wrote me a post-card, commending his beloved lepers to his aged father's and my care. So deep was the distress amongst the inmates of the Asylum at the loss of their beloved Doctor sahib, that several of them left Subathu.

Present
 workers.

Among the present out-standing workers amongst lepers may be mentioned a few who by no means exhaust the number, viz. —Rev. H. Uffmann, and Rev. F. Hahn, of Gossner's Evangelical Lutheran Mission; Rev. E. Guilford, Rev. W. J. Richards, and Dr. Arthur Neve, of the C.M.S.; Rev. G. M. Bulloch, and Dr. Fry, of the L.M.S.; Rev. W. Walker, and Dr. Barkhurdar Khan, of Chumba; Rev. C. W. de Souza and Rev. W. P. Byers, of the M. E. Mission; and the Rev. A. H. Bestall, of the Wesleyan Mission in Mandalay.

Formation of
 the mission to
 Lepers.

My own interest was first awakened in the leper at the Aumbala Asylum in 1869. There I found the late Rev. J. H. Morrison, D.D., devotedly attached to the inmates of that institution. I visited the place with the good Doctor, and very soon felt that if ever there was a Christlike work in this world, it was to go amongst these poor sufferers and take to them the consolations of the Gospel. I remained in Aumbala till 1872, and continued to work in the Asylum with an ever-increasing interest.

During a brief visit to Ireland in 1874, the seed was sown FIRST DAY. which has borne fruit in what is now known as "The Mission to Lepers." This Mission, born in Dublin, is now at work in about thirty different centres, and in hearty co-operation with twelve different Missionary Societies. Recently work has been begun in Burma and China, and the Committee are now asked to extend their operations to Japan.

Looking at India alone we find the Society at work in the following places to a greater or less extent :-- Rawal Pindi, Where the Society is at work. (A.P.M.), Sealkote (A.U.P.), Chamba (Church of Scotland), Dharamsala (C.M.S.), Tarn Taran (C.M.S.), Ambala (A.P.M.), Subathu (A.P.M.), Dehra (R.P. of America), Roorkee (A.E.M.), Almora (L.M.S.), Pithora (A.E.M.), Moradabad, Allahabad, (A.P.M.), Bhagulpore (C.M.S.), Ranigung (Wes. M.), Asansol (A.E.M.), Calcutta (C.M.S.), Purulia (Goss. Evan. L.), Lohardugga (Goss. Evan. L.), Bhandara (Free Church of Scotland), Mangalore (Basel Mission), Calicut (Basel Mission), Alleppey (C.M.S.), Neyoor (L.M.S.), and Madras (C.M.S.), also Colombo (Baptist Mission), and Mandalay (Wes. M.).

The above may be divided into eighteen centres of greater, and nine of less importance, while the eighteen may be subdivided into ten, for which the Mission to Lepers is entirely responsible, and eight which it aids largely.

The Mission to Lepers has not as yet sent out any mis- How it works. sionaries of its own, but carries on its work by the kind assistance and co-operation of the missionaries of the different Societies already in the field. Its plan of operations is to assist missionaries who have already asylums in their charge, or to establish new institutions, and put them in charge of missionaries.* It will be thus seen that the Mission is at once unsectarian and international, while it is not supported by any one Church or people, but derives its income from the voluntary contributions of Christian people in different parts of the world, though thus far almost all its funds come from Great Britain and Ireland.

The chief object of the Mission is to preach Christ to the Its object. lepers, for it has been long since recognised that the only hope

* The Secretary will be glad to hear from any missionary wishing to commence work amongst lepers.

FIRST DAY. for this stricken class is the Gospel of Jesus Christ. By medical skill and kind care a great deal may be done to relieve pain and to alleviate generally the condition of the lepers, and this the Mission to Lepers does to the utmost of its ability, but the great aim of the Mission is to minister to the spiritual rather than the material necessities of those sufferers.

Homes for
untainted
children.

Within the last few years the Mission has taken a new departure in providing Homes for the untainted children of leprosy parents, the object being to save the children from falling victims to the terrible disease of their parents, and to train up the little ones for Christ. The Society has at present four such Homes of its own, and supports children of lepers at several other places where they can be separated from their parents. The success which has attended this branch of the Society's work is beyond all our most sanguine expectations, there being, up to the present, but one clear case of the disease appearing afterwards in any of the children.

Results.

The most encouraging feature of work amongst lepers is the blessing which attends the preaching of the Gospel to them. There is perhaps no class of people so open to receive instruction, and upon whom it has such a quick and powerful result. Last year as many as seventy-nine persons received baptism in our various institutions, and this year the number will probably be much larger. In these institutions the inmates who all came in as heathen are now almost all Christians; and it should be borne in mind that becoming a Christian brings with it no additional privilege or earthly advantage. But let us have some testimony from some of those who work amongst lepers.

Rev. H.
Uffmann.

The Rev. H. UFFMANN, in a recent letter says:—"In the Asylum everything goes on well, as before. Quite a number have already been to me, and have confessed their sins. They come weeping and seeking help, and after they have confessed their sins, they go out to the persons concerned and give witness of what the Lord has done for their souls, and ask forgiveness. This is very remarkable. Besides this, the patients have prayer-meetings among themselves, and arrange hours for prayer in which they pray for the members of their families and their relations still in heathendom. Oh, it is a privilege to tell the Gospel to these people. Old people of about fifty are still beginning to learn to read. These lepers will yet be as salt

among the heathen in the district. The last time there were 126 at the Lord's Supper." FIRST DAY.

The Rev. G. M. BULLOCH, of the L.M.S., in speaking of the baptism of some lepers in the institution of which he has charge, says:—"After I baptized them, Mr. B—gave them a short address, reminding them of the Saviour's tenderness and love, and how anxious He was that they, though lepers and outcasts from men, should respond to His love and become inheritors of the kingdom of purity. Dilated eyes and eager faces drank in most greedily the oft repeated, but ever new, message of the love of God to fallen man, and it would be difficult to find a more interested or attentive audience than that which can be got in the church of the Almora Leper Asylum." Rev. G. M.
Bulloch.

The Rev. W. F. JOHNSON, of Allahabad, in a letter dated 30th June, writes:—"The work among the lepers is in some respects very interesting. They are so patient and cheerful in their terrible affliction that they preach to one a constant sermon. Since taking over charge from Dr. Lucas I have had some pleasant and some very mournful visits to the village over by Nynce. Twice already I have been summoned to bury members of the little Christian flock over there in very touching circumstances. The last man I buried, I had visited in his illness not long before. I went to comfort him, and to sustain his faith, but there was no need. His poor body was withering away, but the spirit within him was strong, and he was ardent in his professions of love to Jesus." Rev. W. F.
Johnson.

The Rev. C. W. DE SOUZA, in a letter of the 15th June, says:—"The Christian lepers are all doing well, and are very happy and bright, thank God . . . One of the Christians died a few months back, leaving a very bright testimony behind. He was a poor blind fellow, too, besides being a leper, but his spiritual eyes were wide open to the light of God's truth." Rev. C. W.
DeSouza.

The Rev. A. H. BESTALL, in an article written for the *Metho dist Recorder*, speaking of the services held in the Mandalay Leper Asylum, says:—"The singing is not good—how can it be with such a congregation, but the poor souls make a noise, and that is enough in these early days! If they cannot sing, they can and do listen. In preaching we have to begin at the beginning and stop there. The idea of a Saviour is to them" Rev. A. H.
Bestall.

FIRST DAY. very surprising. They always thought they had to save themselves. The cleansing Jesus is a new hope to them, for they have been taught to cleanse themselves. Their favourite hymn is,—

‘What can cleanse my soul from sin?
Nothing but the blood of Jesus.’

I have every expectation of many of these lepers speedily finding Christ. One night a young man came of his own accord to the Home. ‘Let me in? I am very ill,’ he said. He had only five days to live. Dysentery, fever, and leprosy, a hideous trio, were all ‘dragging’ him as the Burmese say. We had the opportunity of pointing him to Christ in the last hours of his life. And other instances of dying lepers listening to the news of the leper’s Saviour come to me as I write. But these cases are sufficient to show the nature of our spiritual work among this class of the population.”

Dr.
Barkhur-
dar Khan.

Dr. BARKHURDAR KHAN, a native gentleman, and medical man, in the Panjab, once said to me:—“I have seen some of these Christians die, and they died in faith, without a fear of any kind, and I am sure that they are now in heaven, and their poor faces brighter than the angels by far.”

Ilahi Baksh.

Not only is this work blessed to the lepers as a community, but it has produced some very fine Christians, who as individuals have done much to strengthen the faith of others, and have been missionaries to their fellow-sufferers. I have known many such. One notable instance was Ilahi Baksh in the Ambala Asylum, who was the means of nearly all the good that was being done there during his residence, and whose hymns to this day are being sung in the Ambala and neighbouring asylums.

Christaram.

A man in the Purulia Asylum was brought to the Lord a few months after having been admitted, and was baptized as Christaram. Shortly after he was taken to his rest, but when dying he called all his fellow-sufferers round his bed and exhorted them to cleave to Christ. He has left the following hymn, which speaks for itself:—

O my soul, do not disregard the love of Jesus.
If you despise this love your soul will have to suffer eternal pain.
O my soul, do not despise the love of Jesus.
If you despise the love of Jesus, your soul will remain peaceless.

Behold by His grace you have become rich : but, O my soul, understand the value of it. FIRST DAY.

O my soul, &c.

If you are pressed with affliction commit yourselves to Him, or make it over to Jesus,

O my soul, &c.

I am a sinner, and everlastingly lost, but Thou, O Lord, art mighty to save.

O my soul, &c.

O Lord, I have one application, Thou hast come down into this world as a true merchant to save souls.

O my soul, &c.

The soul of Christárám is full of fear, do not leave me, O Jesus.

O my soul, &c.

O Lord, Thou hast ascended to heaven, to the Father, and intercedest for me.

O my soul, &c.

Victory! victory! The Lord has overcome! Victory over death, and is ascended to heaven!

O my soul, &c.

The Lord has given His life for sinners, what a bottomless grace is that :

O my soul, &c.

In several instances we have had poor lepers do Christian work amongst their fellow-sufferers, and that too without a hint from any missionary, and indeed without the knowledge of any missionary until the thing was afterwards found out. I could give many instances of this, but two will suffice. The lepers as missionaries.

The Rev. E. Guilford, of the C.M.S., in writing an account of his first visit to the leper settlement at Tarn Taran, in the Punjab, where there then were 234 wretched miserable inmates, says :— Leper settlement at Tarn Taran.

“ Never shall I forget my first visit to these awful wrecks of humanity. When we got within the asylum there came surging around us such a crowd of deformed, mutilated, suffering creatures, that it seemed as though all the dire effects of sin which have ever been brought upon the human frame had been focussed in one mass before our eyes, and it was impossible to us, who were unaccustomed to such a sight as this which was presented to us, to stay long amongst these people. All we could do then was simply to speak a few words of hope and of comfort to them, and we had then perforce to turn our backs upon this house of living death. But to this day that fearful sight has haunted me, and until death I can never efface from my memory the look of utter wretchedness which seemed

FIRST DAY. impressed upon every face before us. But, fearful and loathsome as these poor people were, they seemed to have a strange fascination for one. There seemed to be in each of those mutilated human frames a wonderful power of attraction—a power which led one again back to the charnel house in spite of oneself. And truly there was a power in each. It was the power of the human soul—a soul akin to one's own, a soul precious in the sight of God, and a soul for whom Christ died.

“It was not long, therefore, before my visits to them were renewed, but when I went again, to my great surprise and joy, I found that I was wrong in thinking at first that all these poor creatures were without hope in the world, for I found among those suffering men a band of six in whose hearts the star of hope had arisen, and from whose lives the Light of life shone forth sufficiently to be wondered at, and to be seen of all, in that terribly dark spot. These poor people had, about a year previous to my visit to them, emigrated from Ambala, where they had learned and embraced the truth from the missionaries labouring there . . . Truly pathetic is the story of these poor people when they first came to Tarn Taran. At that time there was in charge of the asylum a native doctor, whose hatred to Christianity was so great that it had really become proverbial. The rage of this man when these poor people presented themselves, and asked admission to the asylum, and said that they were Christians knew no bounds. He said, ‘Away from here! this is no place for you; and until you utterly renounce your faith in Christ never let me see your faces again.’ But what answer do you think they made? ‘If you refuse to admit us into the asylum, unless we deny our Lord and Master, we are content to go and sit in the highway and die.’ And out into the highway these poor people went, and there they sat for eight long days, with no shelter from the burning rays of the sun more than the trees afforded them, and with scarcely any food to eat. This man refused to allow them even to buy food from the shop in the asylum. Oh, my friends, methinks that there are very few, even in this favoured land of ours, where the comforts of Christianity and the blessings of Christianity are enjoyed from earliest infancy, whose faith would stand such a trying ordeal as this! But on the eighth day he

became afraid of the consequences of keeping them without shelter any longer, and so he admitted them into the privileges of the asylum. FIRST DAY.

“When these people once gained admittance they did not allow, thank God, their life to be hidden, but by song and by speech they showed forth the glories of their Redeemer, and day by day they urged their poor fellow-sufferers to come and take by faith from the hand of God those comforts which they themselves had received from Him. And their efforts were not in vain, for when I began to labour amongst them I found this band of six had already been joined by four or five others, who were well instructed in the Word of God, and who were anxious to confess Christ publicly in baptism.”

The Rev. F. Hahn, in writing of one of his preaching tours, says:—“Here I heard a story which filled my heart with joy and praise. The missionary brother who accompanied me on that tour told me of a leprosy brother in his congregation. This man had been in our asylum, had been converted there, and gone back after some time to his own village, where he was the means of bringing to Christ all his people, father, mother, brothers and their wives and children. . . . Praise be to the Lord! I am always so sorry when people leave, but from this time I will be more composed, and only pray that my patients may all become witnesses for Christ after leaving the asylum.” A leper evangelist.

The contrast between the leper asylum superintended and watched over by an earnest Christian missionary, and one under the care of native officials, or even under the immediate control of the Government, is most marked, while in both places they may be equally well treated physically. Let us remember that a leper, when he has reached the borderland of the extreme stage of this awful disease, is one for whom “there is no more a portion forever in anything that is done under the sun,” one out of whose life has been extinguished the last spark of hope, and we will understand then what a difference the light of the blessed Gospel of Jesus will make when it penetrates the black darkness of a leper’s sorrow. “Sahib, since I trusted Christ nineteen years ago, I have known neither pain of body nor pain of mind,” was the testimony of one upon whom the disease had made the most awful ravages; and of this same man a brother missionary writes thus: “One day I found him with worms in one foot and A contrast.

FIRST DAY. a small wound in the other, which had been eaten by rats without his knowing it, and as he began telling me his troubles I thought that at last he was going to complain, but he finished up by saying that the Lord had been very good to him!"

A Christ-like work. It is needless to remind the members of this Conference that the heart of Jesus Christ was very tender towards lepers, that He gave His apostles special instructions to preach the Gospel to them, that He gave it as a proof of His Messiahship that the lepers were being cleansed, that He sat in the house of Simon the leper, and that when the man full of leprosy fell at His feet and implored of Him to cleanse him, Jesus immediately put forth His hand and *touch*ed him, and said, "I will, be thou clean."

The men and women who engage in this Christ-like work must have much of His spirit; they must have hearts surcharged with sympathy and love; but there is scarcely any form of Christian work in which a missionary engages that will bear such rich fruit, and many who take it up seem to find a fascination in it.

Some objections answered.

It may possibly be objected that work amongst lepers has too limited a sphere, and one that is not likely to influence the people generally. To the first of these objections I would say, that were missionaries to do nothing else I could understand the force of it, but inasmuch as leper work will take only a very small part of the ordinary missionary's time I do not see how it can stand. To the second I would reply, that experience goes to show that to minister to lepers is a practical form of Christianity that appeals very powerfully to the heathen. I myself remember a native gentleman's saying to me, "Ais-a kám bara pun hai" (Such work is really meritorious). The Rev. F. Hahn says of this work, "It is a tract written in large type, that even the most illiterate can read and understand. In some instances lepers have been the means of starting Christian churches. Of this we have several notable instances from China, and I have no doubt some such might be found in India."

Instance of a leper's influence.

Dr P. B. Cousland, from Swatow, writes as follows:—
 "Not many miles from Kityang is a village called Sai-pou, where a remarkable work of God began in 1867, through the conversion of a leper named A Ia while at the hospital. While there he gave no sign of having embraced the truth; but some

FIRST DAY.

months afterwards, some unknown person sent from Sai-pou for a supply of hymn-books, and soon afterwards the leper appeared asking baptism for himself and two aged women who accompanied him. The missionaries were astonished at the amount of their knowledge of saving truth, and gladly received them into the visible Church. Others followed, although Sai-pou had never been visited by the missionaries. An evangelist was sent to Sai-pou to remain with them, and a room was hired for the preaching of the Gospel. In 1871 the leper A Ia died, but by this time there were thirty-two members in Sai-pou. There are now upwards of a hundred adult members of that congregation.

“Another case was that of a young lad, a leper, who on his return home from the hospital, was the means of interesting some leading men in his native town. The work grew, and now there are two congregations, one of which meets in the house of the most influential of these men, who himself conducts the services; and these two congregations have united with two others in calling and supporting a native pastor of their own.”

A lad's influence.

“By the faithful testimony of another leper, on his return home from the hospital, ten or twenty souls gathered round him at a place called Nathau, interested in the Gospel. An evangelist was sent to give them further instruction, and they then began to manifest their faith in God by the destruction of their idols, and of their ancestral tablets. Persecution followed, but it did not succeed in turning them from the Saviour. This place now forms our most northerly station. The Rev. H. L. Mackenzie, of our Mission, who has been thirty years in China, writes:—‘Altogether we have baptised some twelve or fifteen lepers, and some of them the Lord, Who works by whom He will, signally honoured by making them the means of spreading His Gospel into new regions. It is all very touching, very wonderful, that these poor maimed, disfigured, unclean men should be so chosen to magnify the sovereign almighty and glorious grace of God. But Jesus Christ, Who does these things, is the same yesterday, and to-day, and for ever.’”

Another instance.

It is quite necessary that there should be a separate organisation to collect and administer the funds necessary to carry on

A separate organisation necessary.

FIRST DAY. — this work, so that the missionaries who already have their hands quite full should not have the extra burden of providing funds, and the strain and anxiety consequent on their having to do so; but as long as Missionaries are found willing to superintend the leper asylums, and see that the Gospel is faithfully preached to the inmates, no men can be found better fitted to do the work than those already on the ground. And the Mission to Lepers is wise not to attempt sending out agents of its own. Of course as the work grows—and it is growing rapidly—it may be necessary to modify our plan of operations, and here and there to send out a special man or woman according to circumstances.

The attitude
of the
Government.

There are other reasons than missionary ones why we should engage in work amongst lepers. In the interests of the public generally it is essential that leper asylums should be established. There is no doubt that the isolation of the leper is the most practical way to stamp out this terrible disease which we may well designate as the open sore of India, but we cannot too strongly urge that this isolation be carried out in the most kindly and sympathetic manner, remembering that there is the leper's side to the question as well as that of the healthy part of the population. This is not the place, however, to enter fully into questions of this nature, or to do more than indicate what we think should be the attitude of the Government in the matter. We are waiting with great interest for the long-delayed report of the Leprosy Commission, and are hoping that the Government will see their way to aid liberally existing voluntary institutions, and to facilitate in every way in their power the establishing of such institutions where needed. As things are at present we often have great difficulty in securing sites for our asylums. This difficulty is one which the Government can easily remove.

European
lepers.

I cannot close this paper without referring to what is a very sad phase of this question, *viz.*, that there are now many European lepers to be met with in India. I personally know several, and it seems to me that the time has fully come for establishing in some central and healthy position a home specially for such cases. Such a home should be superintended by a fully qualified medical missionary and his wife, and aided, if need be, by one or two trained nurses.

I have refrained from giving statistics in this paper just because there is so much uncertainty about them. The number of lepers in India is variously estimated at from 100,000 to 500,000. I myself believe the latter number to be within the mark, but, be that as it may, there is an ample field for work, and one that will richly repay cultivation in the harvesting of precious souls and the bringing of comfort and relief to the most abject and woe-begone of sufferers.

FIRST DAY.
Statistics.

FIRST SPEECH.

BY THE REV. G. M. BULLOCH, L.M.S., ALMORA, N.W.P.

We have heard a good deal this morning of work among the depressed classes, one of the most depressed of these classes is the Leper. From time immemorial he has been an object of loathing, and his treatment has been a problem difficult to solve. There are but few recorded cases of the cure of the disease, and they have all been considered miraculous. Many experiments have been tried with the view to discover some remedy for the disease, many more suggestions have been made for relieving the sad lot of these poor helpless creatures, and not the least original of these was one made to me not long ago by a European Christian lady, who asked, "Would it not be well to provide for them a sort of lethal chamber, in which their hopeless condition might be ended in painlessness and forgetfulness?"

A fatal
remedy!

The best solution of the problem has been found in the treatment which the Lord Jesus Christ adopted towards them, the touch of sympathy, the putting forth of a hand to help, and providing the Gospel of forgiveness and *re*-creation, which were included in the all-embracing instructions given by Christ to His original apostles.

It is not more than about 4 years now since I began to take an interest in the leper. Before that I knew little of the work, and I fear cared as little about it. But during this time my interest has so grown and deepened in this good work among the lepers, that I do not consider any effort too great to bestow on them, wherewith to alleviate their present suffering and to inspire them with the wholesome hope of the

Sympathy.

FIRST DAY.
Their
responsive-
ness.

Gospel. I have been led the more to such efforts, because of the hearty responsiveness of these sadly afflicted folks. It is true that our touch cannot heal the ailments of their bodies as did that of our Divine Master, though indeed we have succeeded in prolonging many a life, and alleviating many a pain. But greater works than these have been done in fulfilment of Christ's promise. Works of a higher nature than bodily cures are accomplished by God's wonderful grace in saving to the uttermost. The saddest, the most helpless and hopeless outcast from the community of mankind has been saved, and made a new creation, and obtained an inheritance in the kingdom of heaven. It is in this way that our work amongst the lepers has been so signally blessed. It is a great thing to be able to soothe the pain of a wearied rotting body, it is a great matter to be able to pour oil into festering sores and cool them, to cover up the nakedness and corruption of a poor leper's body with decent clothing, and with wholesome food in sufficient quantities to allay the pangs of his hunger; but along with all this it is greater, nobler, more enduring to bring the most hopeless degraded outcast of all humanity into fellowship with the Divine, and inspire him with eternal hope, and cause him to rejoice with joy unspeakable that there is salvation for him. *This is to those who have eyes to see, a miracle greater far than the cure of a physical ailment*, and is one of those works which Christ through His servants is doing now to make the world believe in Him. There is no doubt that the influence exerted by such an Institution as the Almora Leper Asylum on non-Christians is far reaching. It is an evangelising agency on those outside as well as inside its walls.

'Whether is
greater?'

We all remember that of the ten lepers who were cleansed by our Lord only one returned to glorify God and give thanks. What have I found in the Asylum at Almora? During the last 30 years, out of 850 admissions more than half have embraced Christianity, and given proof of their gratitude. Of these there are many that we could tell you of who have nobly glorified God, whose faith and love will put them up nearer the throne than many more favoured ones on earth. Time does not permit me to enter into details of grand old Musuwa, the G. O. M. of the Lepers, a patient suffering inmate

The Almora
G. O. M.

of the Asylum for upwards of 30 years, who for at least half of that time was, though blind with disease, an active missionary to his afflicted companions, and it was a great deal owing to his influence that so many of the inmates came to realise what a glorious Redeemer the Lord Jesus Christ is.

FIRST DAY.

Then there is Padiya who was sent as a *patri* in 1883 to the Dehra Dun Asylum, of whom the Surgeon-Major in charge speaks most highly as being "a very quiet, unassuming man, cleanly in all his habits, and quite a model for the rest: there has never been the least trouble with him or his services." and I know that the fruit of his labours has abounded.

Padiya.

Again only lately Mark was sent to Ambala to commence a career amongst fellow afflicted lepers then under Miss Carlton's care. He has yet to prove himself, and I trust he will give full proof of his reliability and devotion.

Mark.

One effort which has been found to be greatly beneficial to those concerned is the attempt to save the apparently healthy children of leper parents. In 1869 the experiment was first begun. The children have been removed from their parents, with their consent, as early as possible, and cared for in an orphanage which was erected for the purpose. Out of upwards of 30 cases which have been thus treated only one has developed the disease, and this one might not have happened had the mother not sought to see her child so often. From amongst those 30 cases there are some now grown to manhood and womanhood, who are amongst the highest, happiest, most earnest Christian *workers* that I know.

The children of lepers.

In the Almora sub-division of the Kumaon district, out of a population of 201,801, there are 1,039 lepers; of these 136 are in our Asylum, but a tithe of the poor creatures. The Government does something to help to alleviate their condition; but a great deal more needs to be done and ought to be done. The Christian public have nobly sustained this grand institution at Almora which the generous-hearted Sir Henry Ramsey, C.B., founded in 1840, and has so liberally supported since. Christian effort has been richly rewarded in having been able to lessen the painfulness of the last sad hours of

Lepers in one district.

FIRST DAY. 500 of these poor people by kind and loving attention, and opening up to them both in life and in death a glory they probably otherwise would never have realized. There is plenty of scope for a multiplication of similar effort. What are we doing in the matter? Do we let the leper severely alone, feeling that he is accursed of God and despised of men, and consequently effort expended upon them will go unrewarded? The feeling exists; let it not do so in any of our hearts. It has been fashionable in certain quarters during the last few years to take some notice of the leper, because a priest lost his life in laudable efforts to save these poor folks, and because a Prince of the land has also been interesting himself in their sad fate. The Prince of Glory, the King of Heaven, the Great High Priest of our salvation has touched the leper, cleansed and pardoned him, and given him an inheritance in His Kingdom: let us follow in His steps Who has left us an example.

SECOND SPEECH

By the Rev. W. J. RICHARDS, C. M. S., Alleppey,
Travancore.

The begin-
ning of his
work.

My station is the chief seaport of Travancore. I first became acquainted with the work among lepers from visiting a *dharmshala* in which there were thirty-five inmates, and among them some fourteen lepers. The place was a mere shed, without medical supervision or medicines, and contained both sexes housed side by side in a palm-leaf or *caljan* hut with partitions. The mission to lepers helped me to work among these by providing the salary of a teacher, and I was privileged to see one poor boy, a leper, turn to God in Christ, and I baptized him in the hour of death. 'I want,' said he, 'to go and be with Jesus.' At length I was enabled to collect money and build a small asylum with six rooms for two men in each room. All the inmates learn freely of Jesus, and love to hear of Him. Four have been baptized, and one is a Roman Catholic. They wash their own clothes for which they are rewarded with sweetmeats as we do not give them any cash.

The use of *gurjun* and *chalmogra oils* has much improved FIRST DAY.
 their outward condition, and they seem perfectly happy and Remedies.
 grateful. One is a Brahman by caste who went walking from
 Mangalore to Cape Comorin, a three months' trudge, but
 instead of getting better he was worse and came to me in a
 very pitiable plight. The first baptism was that of a *kongani* Lake.
 for whom a lady in England prayed and also paid for his food.
 He is named after the beloved physician—Luke. The old
dharmshala has, by order of the Dewan and British Resident,
 been burnt down, and the patients housed in a Charity Hospital
 in Trevandram.

Alas that so many lepers and diseased people are permitted Not yet
 unchecked in the lovely country of Travancore to roam about segregated.
 and even sell eatables, thereby propagating disease and
 misery! Something should be done by the British Govern-
 ment to alter this state of things. As regards the leper work
 I do not think I have sufficient grounds to occupy your time
 longer, being only a beginner in this form of Christian charity;
 but what I have been enabled to do may stand as the
 foundation for a greater work, and the mission to lepers, of
 which Mr. Wellesley Bailey is the originator and secretary,
 has authorized a ward at the Alleppey Asylum for *females*. So
 that we do not think sufficient has been done yet. The Government
 Travancore Government help me with a grant of thirty rupees help.
 a month. A missionary friend of mine remarked that work
 for the lepers was on a par' with that for decaying races
 like the Red men of N.-W. America and was wasteful.
 Mr. Bailey's answer on my mentioning this to him is a good A good
 one. Leper Asylums being apparently useless things are a explanation.
 strong proof of the inherent kindness of the religion of Christ
 and are an object lesson to the high caste Hindus.

The subject being now open for discussion,

The Rev. J. L. PHILLIPS, M.A., M.D., LL.B., India S. S. Union,
 Calcutta, said:—Our hearty thanks are due to Mr. Wellesley
 Bailey for his admirable paper upon Work among Lepers.
 I hope that the promised report of the Government
 Commission on Leprosy when published will be read by every The Govt.
 Missionary, especially by all Medical Missionaries, who upon Commission.
 their frequent tours through the districts see the people just as
 they are, and not as seen by the Collectors and other officials
 on tour, before whom villages are made clean and everything

FIRST DAY.
Segregation.

repulsive kept out of sight. Surely, this Commission will have something to say about the segregation of these poor sufferers, in the interests of public health. It has been my privilege to visit a number of Leper Asylums conducted by Missionaries in Northern and Southern India; and I have had to treat lepers myself while serving as a Medical Missionary in Bengal. I heartily rejoice that so much is being done for the bodies and souls of these unfortunate creatures, whose grievous malady, so far as I know, has been cured only by Him Whom we call the Great Physician while He lived and laboured among men. I am looking forward to meeting at least one of my leper patients in the heavenly home, and I was thinking of him the other day while addressing the interesting congregation of the beautiful Leper Asylum at Almora, which itself is a noble monument to the Christian statesmanship of General Ramsey, the honoured President of our last Decennial Conference, and to the practical philanthropy of the Rev. J. H. Budden, pioneer of the London Missionary Society in the Kumaon hills. I could not but think of the many who were lepers on earth, but are now spotless and clean in the presence of the throne of God. Let us do more for these lepers of India. How better can we prove ourselves disciples of Him Who, when asked 'Art Thou He That should come?' answered:—'Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, the dead are raised up, and the poor have the Gospel preached to them.' Christianity here and everywhere must attest its gloriousness and illustrate its power by ministering as its High Founder did to the woes of sinful and suffering men.

**The Almora
Asylum.**

**Leprosy
prevalent in
Burmah.**

The Rev. W. R. WINSTON, W. M. S., Mandalay, Burmah, said: Leprosy is very prevalent in Burmah. Seeing that nothing was being done to cope with this disease, a desire grew up in my mind to establish a Home for Lepers in Mandalay. It was in 1891 that the Home was commenced, and the great need there was for such an institution is apparent from the fact that there are already sixty inmates, all from Mandalay and the immediate neighbourhood, besides those who are in the Roman Catholic Institution which has been established since the Protestant Home commenced its work. The Home has received very liberal support from all creeds and classes of the community, both European and Native. Amongst the rest there was a contribution of £80 from the National Leprosy Fund, which was the result of a letter to the Prince of Wales. In fact, a philanthropic institution of this character seems to be just the kind to attract the benevolence of the public; it is something they can appreciate. As regards the management most suitable for these Homes, I would quote the opinion expressed by Sir Charles Crosthwaite, Chief Commissioner of Burmah, when I

**The Chief
Commissioner's
opinion.**

called upon him to consult him and ask for his help. There is no doubt you' (meaning the Missionaries) 'are able to do this work far better than we' (the Government) 'can.' It is kindness that is needed, and neither a leper law nor compulsion of any kind has been found necessary to enable my colleague the Rev. A. H. Bestall, who has been in charge of the work, to practically clear the streets of Mandalay of indigent and vagrant lepers. Striking testimonies have reached us of the need for such Homes. One Deputy Commissioner, who contributed Rs. 500 to the establishment of the Institution, said that he found there was not a single village in his district but had one or more lepers. It was thought beforehand by some that the Burmans, owing to their roving propensities would never come to the Home, and if they came they would never stay, but these dismal anticipations have not been verified. When properly treated even Burman lepers, with but few and trifling exceptions, are only too glad to come, and to remain, and keep the rules of the place as to segregation. We have had many very bad cases in the Mandalay Home. Most of the lepers have their limbs more or less mutilated, some are blind; and one poor woman who had completely lost both hands and feet, and was blind also, died in the Home, but she died with a prayer to Jesus on her lips. Worship is held daily amongst the lepers; attendance is of course quite optional. With the contributions from the general public, grants from the Municipality, and financial help from the Mission to Lepers through the Secretary, Mr. Bailey, no difficulty has been found in providing for all the cost without using a rupee of Mission funds; and we may fairly infer from the experience of this and similar Homes that in the absence of any known cure, the segregation of the lepers by the establishment of such homes under Missionary management is the best way of dealing with this fearful scourge.

The Rev. T. R. WADE, B.D., C. M. S., Amritsar, Panjab, said:—I do not know what former speakers have said concerning Mission work amongst lepers in India, as I have only just come in from the other meeting, but as the Chairman has asked for some practical advice as to how Missionaries can reach lepers, I would mention that there is a Government Leper Asylum in Tarn Taran, a sacred Sikh city, some 12 miles from Amritsar, in the Panjab. In this asylum there are now 192 lepers supported by Government, and through the labours of the Rev. E. Guilford, C. M. S. Missionary in Tarn Taran, 28 of these have been baptized, and others are preparing for baptism. The authorities not only place no difficulties in the way of Mr. Guilford and his assistants, but encourage the work as much as they can; a small church has been built, and a portion of land reclaimed, which has been so divided that each Christian

FIRST DAY.

A boon to Mandalay.

Segregation.

The Tarn Asylum.

Twenty-eight baptized.

FIRST DAY. leper has a piece to cultivate for himself. Some of them are quite proud of the little gardens, and are pleased to shew a visitor how they can work even without fingers. They have a considerable knowledge of Scripture, and will readily answer questions concerning any leper mentioned in the Bible; and it is refreshing to see their cheerful faces as they sing Christian *bhajans*. There is a tank in which the poor lepers bathe, but at first when some became Christians the others maintained that they could not bathe in the same water with Christians, as Christianity not leprosy defiled it. However, this question was soon settled by the Medical Superintendent deciding that the tank was for all the lepers, and that those who chose could use it. I might also mention the Leper Asylum in the State of Chumba in the hills to the north of the Punjab. Dr. Burkhurdarkhan, who was baptized in 1884, has charge of it under the Raja of Chumba. Some 9 of the inmates have been baptized, and all are attentive listeners to the Gospel. The kind attention and the teaching of the Christian doctor are greatly appreciated by these poor out-casts. I think it is evident, therefore, that if the lepers do not come to us they are ready to welcome us when we go to them in the true spirit of our Master, and that the Gospel of Christ is to them, as to all who will receive it, the power of God unto salvation.

The Rev. J. T. McMAHON, B.A., M. E. C., Pithoragarh, Kumaon, said:—Pithoragarh is five days' march east of Almora, and only one day west of Nepal. The Mission to lepers in India maintains an asylum here of over fifty lepers. Miss Reed of the W. F. M. Society of the M. E. C. is the Superintendent. Eight or more untainted children of parents in the asylum have been put into the Mission Orphanage, but were allowed at times to visit their leprous parents. Three of these children have developed leprosy, and are now in the Asylum with their parents.—The people of Eastern Kumaon do not, as a rule, cast off a member of the family when afflicted with this disease: he continues to enjoy all the rights and privileges of family and caste. Some went into a room ten feet by twelve to baptize the wife and four children of a leper: nine persons were crowded into this small room with this leper whose fingers and toes were nearly all gone. The wonder is that there is a healthy person in the whole of Kumaon. There are some sad cases of Europeans having contracted this disease. The Decennial Conference should ask Government to pass an Act to separate lepers from other members of the community.

In closing the discussion, the Chairman remarked on the deeply interesting meeting which they had had, and said that he felt sure that the encouraging statements they had heard would lead all present, on returning to

FIRST DAY.
—

Defilement.

The Chumba
Asylum.

The
Pithoragarh
Asylum.

Children
contract the
disease.

Lepers not
segregated.

their different fields of labour, to do what in them lay in establishing Leper Asylums. The desirability of segregation had been referred to by one speaker; and he asked the meeting to authorize him to request the Business Committee to see whether it would be possible to approach Government with a resolution on this question,—the value of segregation having been pointed out by many medical men. The meeting cordially approved the proposal.

FIRST DAY.

IV.—THE NATIVE CHURCH—ITS ORGANIZA-
TION AND SELF-SUPPORT.

SECOND DAY.

FRIDAY, 30th December 1892.

MORNING SESSION.

LARGE HALL, 10 A. M. TO 1 P. M.

SECOND DAY. The REV. W. BEATTY, B.A., I. P. M., SURAT,
— in the chair.

The Rev. G. W. Oliver read a passage of Scripture, and the Rev. K. C. Chatterjee offered prayer. After which the Chairman said :—

The subject. The subject for consideration this morning is ‘The Native Church in India—its Organization and Self-Support.’ It is a matter for devout thankfulness that, in this year of grace 1892, there are here and there, in all the Provinces of India, Christian communities, gathered together out of heathenism and more or less organized into churches. The pressing question at present seems to be this, how to form them, on the lines of the organization of the parent churches, into effective aggressive agencies. In many Missions, church organization is only beginning. In this incipient stage there are many possibilities for the future, if the work is carried on wisely and well. Assuming that each Mission will keep to the main lines of its own church government, within those lines, by good subsidiary organization, much can be done to make the native churches, whether under Episcopal, Presbyterian or Congregational government, efficient evangelistic agencies. But it must not be forgotten that church

organization is only the *form* into which the church is fashioned for inducing growth and the better conservation of spiritual life. Native churches should, therefore, be formed of *living* men, regenerated Christians, not mere professors. It should aim at the production, conservation and increase of spiritual life. This can be accomplished only by means of the Holy Spirit. The native church should, therefore, be His agency and the vehicle of His power. It should be diligent in the use of the God-appointed means for the salvation of men—heralding the Gospel, preaching the Word, teaching the young and ignorant, prayer and discipline. The native church from the first should be self-supporting. This should accompany *pari passu* the organization of the church. A central fund, to which all can contribute, seems to be a favourite method. We, of the Irish Presbyterian Church, are trying it. All contribute to this fund according to their ability, and the poorer are helped by the richer. The native pastors are entirely supported by funds raised in India.

SECOND DAY.

The "form" and the "life."

Self-support.

In discussing this important question I trust brethren will keep to the points at issue, and speak so as to throw light on the subject and suggest good methods to those who have the great responsibility of establishing the Church of Christ in this land, so that it may be organized on right lines.

FIRST PAPER.

By Kali Charan BANURJI, Esq., B.A., B.L., Calcutta.

Having regard to the limits prescribed for the paper, I should content myself with presenting the subject only in outline.

That the Missionaries of India, the majority of whom represent Foreign Missions, should, in Conference assembled, embody, in their programme, the conception of "The Native Church," is an indication of momentous significance. It signifies, on their part, a readiness to recognise the ideal that

The ideal Church.

SECOND DAY. the Native Church in India should be *one*, not divided ; *native*, not foreign. Nay, it conveys the promise that, henceforth, they shall not impose by rule, upon the converts they are privileged to gather, the accidents of denominational Christianity, at once divisive and exotic, with which they themselves happen to be identified.

Let us attempt an analysis of the conception, "The Native Church." Clearly, the Church of England or the Church of Scotland, for example, notwithstanding the fact that the membership of each includes natives of India, does not answer to the conception. Neither the one nor the other is the Church in India ; neither to the one nor to the other, is the epithet *native* applicable. The conception, to be realised, demands that Indian Christians should all belong to *one* typical organisation, and that that organisation should be *native*, in the sense alike of being worked out by natives of India, and of being cast in a native mould.

Must be
"one,"
and "native."

Unity.

As regards the first of these factors, that of unity, few would go the length of challenging its desirableness, at least, in view of the belligerent position we were called upon to occupy. The besetting temptation was, rather, to deny its practicability, if not, as a tentative and transitory prelude or interlude, at all events as a durable finality. But the prayer for unity is allowed to be the prayer of orthodoxy and not of heterodoxy. Besides, the discomfiting insinuation is an audacious encroachment of Christian scepticism upon ground hallowed by a thrice-offered prayer of our Lord Himself. At any rate, even supposing that the unity capable of accomplishment were bound to be of brief duration, it might, nevertheless, have a mission to discharge during its span of existence, which to despise, would be to arrogate judgment on a possible plan of Providence.

Indigenous-
ness.

As regards the second factor, indigenoussness as to both agency and type, it would be important to emphasise the distinction between substantive and adjective Christianity. Substantive Christianity, or the principles of Christianity, its vital facts and doctrines based thereon, must ever be above all bending, in consideration of any possible environment. The issue of *native* or *foreign*, is absolutely inadmissible, when *it* is in the question. But adjective Christianity, or the procedure to be adopted with a view to ensure the conservation of Christian

truth, where accepted, and its progression, where still in abeyance, need not be, had better not be, a hard and fast system. The very fact, that so many sects are recognised within the pale of Christendom, argues that orthodoxy *does* recognise the distinction. Substantive Christianity has been stereotyped; adjective Christianity has not been. All that is claimed for the Native Church in India, is, that it should be conceded the freedom of working out its adjective Christianity through its own agents, and in harmony with its own environment. SECOND DAY.

So much for the conception of "The Native Church." Let us, next, inquire into the principles which should regulate the organisation of the Native Church in India. It is, perhaps, desirable at the outset, to reaffirm the truism that the Native Church must have an organisation. Its organi-
zation. Unity and order are as inseparable, as order and organisation. To dispense with all organisation, is to introduce disorder, and the promoters of unity cannot adopt a more suicidal policy than that of running in the leaven of disorder. If, then, the Native Church must have an organisation, what are the lines on which it should be organised! We would premise that its organisation should not, at least to start with, be the cut-and-dried organisation of any of the Foreign Churches labouring in this country. They do not represent one and the same organisation, and it would be idle to expect that they should agree to any one of the organisations taking root to the exclusion of the rest. The cause of unity is not to be furthered, therefore, by the different Foreign Churches seeking to reproduce their organisations, as competitive systems of adjective Christianity. Nor should any Foreign Church, with all its faith in the superior excellence of its peculiar organisation, desire that Indian Christians should adopt, in their comparatively infant stage of development, its finished organisation *en bloc*. The Christian doctrine of the fulness of time is all-engrossing in its application. Indian Christians may not be ripe yet for the organisation in its ultimate integrity, and it is only fitting that they should be permitted gradually to work their way into it. Tentative at
first. The educative regime has the divine impress, and many needful purposes may be subserved by allowing Indian Christians duly to grow into an organisation, instead of overburdening them, when they can ill afford to bear it, with a cumbrous organisation. If

SECOND DAY.

any particular organisation is believed to be best adapted for them, they may be let alone in the firm hope that, under the leading of the Divine Spirit, they will, in due time, find themselves in it. In this view of things, Foreign Churches should simply guard the substantive Christianity of their converts, and while commending to them the importance of setting about the development of an adjective Christianity, should leave them, in the mean time, free to make their start with a type of adjective Christianity, the simplicity of which was commensurate with their infantine stage. The initial condition, then, of the organisation of the Native Church is, that Foreign Churches should, in the exercise of self-denial, refrain from imposing their adjective Christianity, by rule, on their particular converts. It is clearly the interest of each Church to secure that there might be a chance for Indian Christians, as a body, to grow into its organisation, and where there is faith in its excellence, there is no reason why there should not be patient waiting for such a consummation.

Self-organized,

on a simple basis.

The ground being thus cleared for Indian Christians to lay a foundation of adjective Christianity for themselves, they should, in view of unity and native development, start with as simple a basis as possible, admitting of initial union, and of concerted progress to a more complex goal. There must be no cutting and clipping, where substantive Christianity is in the question. Not one iota of it should be sacrificed at the altar of adjective unity. But as regards matters of procedure, the bond of union should be so formulated as to allow freedom on points, the accentuation of which might lead to dismemberment. Such a plan of operations is called for at the present stage, to enable Indian Christians to oppose a united front to the array of unbelief against them, as also to secure the needful co-operation of leaders of Indian Christian thought, to work out a suitable system of adjective Christianity for natives of India. In addition to the enforcement of substantive Christianity, it should be enough to lay down a few rules, binding on all, calculated to subserve the requirements of orderly worship and systematic aggressive effort, it being understood that where there was no rule, there should be tolerated freedom. Subscription to what is known as the Apostles' Creed, and the appointment of committees to regulate the maintenance of Christian ordinances and

Few Rules.

The Apostles' Creed.

of missionary effort, might be sufficient for the purposes of a SECOND DAY. starting-point: and such a basis, we believe, would lay an effectual foundation for the Native Church in India, if only the Foreign Churches in the field were prepared to exercise the forbearance of faith.

Such a course it is desirable to pursue on another consideration of pressing urgency. There are numerous instances of a Isolated congregations. handful of Indian Christians located in a station, where the Foreign Churches with which they were originally connected, cannot provide for them a machinery, such as might secure to them a regular enjoyment of the means of grace. They happen to belong to different organisations, which are not workable where they are, by reason of their elaborate complexity. The result is, that they are denied the privileges of worship and other ordinances from year's end to year's end. If they felt free to agree upon a simple organisation between them, answering to the type, they might form themselves into a congregation, and the advantages of Church life, both within and without, might be secured to places where they are unknown, and must remain unknown under the existing regime.

We come now to the question of self-support. The concep- Self-support. tion of self-support has unfortunately been reduced to a question of rupees. A self-supporting congregation is understood to mean, a congregation which found the money required for the support of its pastor. It were better to include in the conception, the capability of finding, within itself, the pastor, and we would add, the missionaries, to be supported. Before a congregation is declared self-supporting, it should be possible for it to find, within itself, both men qualified to sustain and propagate Church life, and money sufficient to provide for their support. This enlarged view of self-support has an important bearing on the success of the problem in its more limited acceptation. Let us inquire into the causes which have hitherto frustrated, for the most part, a consummation so devoutly desired, even that of congregations finding adequate support for properly qualified pastors. Here, as in the matter of organisation, Foreign Churches have fallen into the error of Mistaken methods. expecting the goal they have reached for themselves, to be the starting-point with congregations in this country. Their lan-

SECOND DAY. guage to the congregations founded by them has been: you must have a pastor on the salary we fix for him; so set to work at once, find a pastor, pay him as we propose, and declare yourselves self-supporting. Now, there may be no one in the congregation qualified, by himself, to overtake all the duties and responsibilities of the pastorate. The proper inference to draw from this position of affairs would be, that the congregation was not ripe yet for the economy of the one-man ministry. A believer in the divine doctrine of the fulness of time, submissive to the indications of Providence, would wait in patience for the time when a pastor is raised in the congregation, and in the meantime, distribute the pastoral functions among a number, all within the congregation, who though individually unequal to the entire requirement, might collectively be able to overtake the whole duty. If, however, whether the one-man-pastor was forthcoming or not, an appointment must be made to the pastorate, the congregation could not very well be expected to realize its responsibility in the direction of self-support. Indian Christians are, doubtless, poor, but the real drawback is not their poverty so much, as a lurking feeling, which may not always rise into consciousness, that they might, to greater purpose, spend their substance in other channels of Christian activity, than in the maintenance of a form without the substance, necessitated by the demands of a finished machinery, bodily imported into the country. Any attempt to force on the man, must fail to force on the money. God's plan of work knows of no anomalous discrepancies. With the appearance of the man, the money is bound to be found, and the money needed is also bound to be the money capable of being raised. Thus it will be seen that the problem of self-support has been sought to be solved from the wrong end.

Patience. We are not ripe yet for the cut-and-dried schemes of developed Christendom. Let the spiritual requirements of congregations be met, meanwhile, by a concerted exercise of gifts and graces vouchsafed to distinct individuals, who would provide for their own sustenance. Let us wait in patience till men are raised from among us as our natural pastors, and we may be absolutely sure that when the true men make their appearance, in God's own time, the question of their sustenance will not await solution.

We would refer to just one other reason why the problem has not met with a solution yet. The fact is, that Indian Christians are expected to solve it as a divided community. The Foreign Churches are wedded to a policy which involves the maintenance of two distinct organisations on opposite sides of a street, both of which apart, are expected to solve the problem of self-support. Under such untoward conditions, the desirable consummation is necessarily relegated to the category of the impossibles. If, however, as we have suggested, the Native Church were organised on a basis conducive to unity, and congregations separated by the Queen's highway could readily be amalgamated, it would be easier for them to support one pastor in their conjunct capacity, when their divisive efforts to support two pastors must continue to be a pronounced failure.

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Union will bring self-support.

To sum up. It is desirable that the conception of "The Native Church in India" should be realised in the near future. In order to this consummation, the Foreign Churches should not burden Indian Christians with the demands of their own matured organisations, but leave them free to start from simple beginnings, and to educate themselves into complex developments, such as might come naturally to them, under the leading of the Divine Spirit. The attempt to make them begin at the end, is responsible for their ill success, hitherto, in reaching the end.

Conclusion.

SECOND PAPER.

By the REV. JACOB CHAMBERLAIN, M.D., D.D.,
A.A.M., MADANAPALLE.

I have been asked to write upon "The Native Church in India—Its Organization," while others treat of "Its Ministry," and "Self-Support." There is no subject of more moment to the whole Missionary force in India, Foreign and Native, at the present time, than the one thus outlined. Unskilled labourers can plough or spade up the ground and scatter seed, but the proper tilling, and the gathering in and housing and utilizing of the harvest requires forethought, good judgment and skilful management.

Organization.

SECOND DAY. The importance, then, of right organization cannot be over-estimated. The struggle for gaining India for Christ's Kingdom is upon us. The preliminary work has been done. The field has been thoroughly surveyed. The Bible has been translated and issued in more than fifty of India's languages. Pioneer corps have been organized all through India, and, armed with this Sword of the Spirit, this Word of God, eye, clad in the whole armour of God, they are ready, under wise leadership, to do valiant battle for their adorable Captain.

Importance of right organization.

Opposition in place of indifference

Meantime the sneering indifference of the past on the part of those we seek to conquer, has given place to sharp and even malicious opposition. Publications by the myriad are issued, attacking Christianity from every side. The character of Jesus Christ, confessed by the ablest Occidental opponents to be the most perfect ever seen, is here traduced, misrepresented, and maligned. The Perfect One is held up before the ignorant people of India as a hypocritical lying impostor. Hindu Tract Societies, in imitation of Christian, are organized and are putting in circulation literature, English and Vernacular, anything, however vile, that attacks Christianity, as we know from personally examining specimens that fall in our hands. Hindu Preaching Societies send forth preachers all through the land, especially where Missionaries vigorously work, not to preach Hinduism in its best aspects, not to present the noble precepts found in the Vedas, not to exhort their co-religionists to a better performance of their duty towards God and towards man, but simply to denounce and abuse Christianity, its Founder and its Missionaries.

India now a battle-field.

Here then we are, scattered over this broad land of history, of poetry, of fable, with pioneer corps organized, with vantage ground occupied, with the strength of the enemy's organization measured, and the number and calibre of their guns ascertained. We see them now aroused and, in desperation, delivering continual, sharp, if sometimes ill-considered attacks, and gaining in warlike skill by practice. India will soon be—India now is—one immense battle-field. All is astir, not a province without some detachment of the Gospel Army, detachment indeed, for they are alas, too much detached from one another, but still more or less organized forces of our mighty Captain. The battle is not that of the next generation, for which we are now only to

prepare. The battle is now upon us, and we must wisely marshal our forces and well bear our part, and the victory we must grasp.

The organization of the Native Church should, therefore, be not for garrison duty, but as an attacking army, bound to conquer. The time for us to sing "Hold the Fort" has not yet come. "Storm the Fort" must be our battle cry, and with that definite end in view we must perfect our organization. Middle Age tactics will not do for us. We must not simply hold what we have secured. We must not simply seek God's blessing in the upbuilding of the churches already founded. We want not the exclusive prayer of the old spiritual miser whose daily petition was "O God, bless me and my wife, my son John and his wife, us four and no more, Amen." Nay, nay "Christ for India and India for Christ,"—let that be our enthusiastic shout, backed up by enthusiastic deeds, and by God's blessing, we will bring revolted India into Christ's Kingdom within the lives of those now born.

The Church should be so organized as to bring out Native talent, and as soon as possible, Native leadership. The day of dreaming that India could be converted by the labour of Foreign Missionaries is past. This Kingdom of India, now in revolt against King Immanuel, must be won, must be brought into allegiance to its disowned King, by armies raised within itself, itself furnishing the privates, itself furnishing the non-commissioned officers, itself furnishing the junior commissioned officers, itself, in the nearest possible future, furnishing the majors, the colonels, the generals, the commander-in-chief,—nay, not that, for King Immanuel is His Own Commander-in-Chief, but the provincial chief commanders, who, under Him, shall each vigorously lead his provincial troops on to the combined victory.

Do not let us, European generals and colonels and majors, think that the Native Church is our preserve: that we and our foreign successors are always and solely to be the commissioned officers of God's onward marching army, while the Native Clergy and laymen are kept as subordinate officers and privates. God give us native born Pauls, as well as Timothies; native born Luthers and Calvins and Wickliffes and Whitefields, and Wesleys and Moodies. There doubtless are those among the older and

SECOND DAY. more conservative Missionaries, who in view of the acknowledged fact that the quality of high leadership has not, thus far, been manifested by the Hindus, may say with all honesty "We must keep a firm grip on the leadership at least." Granted this lack of the quality of great leadership in the ordinary Hindu character. But let the Holy Ghost be Leader, and let us not question His choice of His chief divisional commanders in the future, be they Hindu, Anglo-Indian or European, as He may select. If He chooses leaders, He will inspire them with those qualities they most need, and may none of us, gray haired though we be, hesitate to serve under any leader the Holy Ghost shall summon to the leadership.

The Holy Ghost chooses. The Holy Ghost often chooses where we would not. He chose the young assistant in a shoe store in America to turn the world upside down in the person of Dwight L. Moody. He chose the unknown monk in the cells of Erfurt to inaugurate the greatest movement the world has seen since the days of Calvary, Olivet and Pentecost.

Examples. General Grant came from behind the counters of a Leather Store in Illinois to lead the Union Armies in America on to victory at Appomattox and the striking of the shackles from four million slaves.

General Sherman, the man with whose marvellous "March through Georgia" the world rang, was the President and Manager of a horse-tramway or railway, in St. Louis, when his country's peril called him to her defence. It may be said that these latter two had been previously educated to the profession of arms. Granted. So there may now be some among our native brethren—educated in Missions for Mission work, but who have for the time drifted into Government or other secular employment, and attained to eminence therein, but who, when the Holy Ghost shall call, will spring loyally into the battle, as volunteers perchance, and rise to the post in leadership to which they have been appointed in the counsels of Him Who calls no man amiss.

We, of God's Army in India, are trying to do our best. We are not succeeding as we wish. God may have in reserve somewhere in India men, of what nationality we know not, of what nationality, I, for one, care not, who summoned by Him,

energized, guided by His Spirit, will prove the Joshua to lead SECOND DAY.
to the possession of the Promised Land.

The Native Church should then be so organized as best to Develop
bring out all latent talent, in clergy and laity, so as best to utilize talent,
all ability of old and young, male and female, highly educated effort,
and less endowed, so as best to bring out the full working powers benevolence.
of the whole Church, so as best to call out her enthusiastic and
consecrated benevolence, so as best to teach it to walk alone,
to be self-supporting, self-governing, self-propagating, for the
three must walk on hand in hand to form a perfect Church.
Care must be taken not to let foreign influence so predominate
as to cripple native effort and stifle native enthusiasm.

Responsibility, as well as work, must be placed on the native
members and officers and clergy. What Bishop Selwyn, in the Bishop Sel-
recent English Church Congress, in speaking of the natives of wyn.
his diocese, in the Pacific Islands, said, may well be pondered
by us in India: "What I want to shew you is that *you can*
brace your disciples with responsibility,—your black disciples,
drawn from wild islands. It is the very life-blood, the very
heart of our Mission, that we do trust our native teachers, our
native clergy, with enormous responsibility. These men, who
are so weak in their own islands, so little to be trusted appa-
rently, on whom some look down with such such disdain, are
braced with responsibility when they have been filled with the
Spirit of God and have got something with which to go forth
to their fellow-men."

Have we sufficiently tried this bracing power of responsibility
in the case of our native clergy and laity, whom many think too
weak for leadership?

That the work may go on without hitches and gain the God- A distinction
appointed end there must be a perfect understanding and full and a caution.
confidence on both sides, the foreign element not jealous of the
native, the native element not jealous of the foreign, but all
working heartily together, each conceding something, if need
be, to the weaknesses of the others.

In the matter of the control and expenditure of funds, there
is, I fear, sometimes a misconception, and so a needless heart-
burning.

It is a natural human weakness, if you choose so to call it,
that the givers in the Home Churches of the myriad small and

SECOND DAY. large contributions that come to India in vast aggregates should wish the expenditure of those sums to be in the hands of those whom they commission and send out from among their own sons for the work. They often with much self-denial give of their substance. With more self-abnegation many of them send their only sons, their only daughters, to join in the work. It is but natural that they should wish that the control and direction of their funds should be in the hands of those they thus send, who are known to them, and so, naturally, most trusted by them, and it should cause no jealousy on the part of the wisest and best of our native brethren if that expenditure be so controlled.

On the other hand I hold that the expenditure of all funds raised in India, the Native Church, or raised by their solicitation, should be left to the control and administration of the Native Church without foreign dictation.

A dual organization.

To meet the above ends it seems to me that there should be a dual organization of our Missions and Churches here in the field. Simply to illustrate what I mean, let me describe the organization, on such lines, of the Mission with which I am connected, "The Arcot Mission of the Reformed Church in America. It may not be the best possible. It is the best we know, and seems to work well. Some other Missions are organized on nearly the same lines. Others are not. It may at least prove suggestive.

A case in illustration.

"The Reformed Church in America" is the daughter of the "Reformed Church of the Netherlands" established during the Reformation. Holland planted its first colony in America in 1621-3 on the Island of Manhattan, now New York, and with the colony went the Church, with its schoolmaster and its minister. The oldest organized Protestant Church on the North American continent now existing is that Reformed Dutch Church established by these colonists in America, and by it the Arcot Mission was established and is maintained. The Reformed Church is Presbyterian in its government, liturgical in its worship. The Arcot Mission has the Dual Organization spoken of above. It is organized as a Board of Trustees, if you choose so to call it, consisting of the male Missionaries sent out by the Board of Missions in New York, and to the Mission, so organized, is committed the administration of all funds sent from

America, and the management of all forms of work supported by those funds. This is one part of the dual organization. From the nature of the case it will be temporary. As soon as the churches become self supporting, as soon as our circuit ceases to be Foreign Missionary ground, so soon will this cease to exist.

The other and more essential part of our dual organization is designed to be the permanent one. To the development of that we endeavour to give our best energies. It consists of, first, the Ecclesiastical Organization, and second, the Benevolent Organizations.

Under the first head we have (a) the individual Church, one in each town or group of hamlets. The governing body of this local church is the "Consistory" (or Session), composed of the pastor or pastors, and elders and deacons, elected to those offices by the communicant members. The elders are ordained to that office as the assistants and co-workers with the pastors in all the spiritual affairs of the Church, being laymen of known Christian character and activity; the deacons as co-workers in all the temporal and benevolent work of the church, especially in looking after and helping with counsel and, when needed, with funds, the poor of the Church, and in raising funds therefor. The elders and deacons together are responsible for the raising and paying of the stipends promised by the Church to the native pastors. The Consistory meets for business, monthly, or at such intervals as its business requires, and is presided over by the pastor, or if there be a missionary pastor and a native pastor, by each in turn. The administration of the Church affairs, the discipline of the Church, is carried on by this Consistory. It has the control of the Sunday Schools, and other agencies for Church work. The elders and deacons are elected for a term of three years, and may be re-elected, or if better or stronger men have meantime come in, the better men may be elected in their place. Four elders and four deacons with the pastors, Native and European, constitute the Consistory of the Church of which I am senior pastor.

(b) All the Churches in one geographical area are organized into a "Classis" (or Presbytery), consisting of all the pastors and one elder delegated by each local Church.

(c) The Classis in adjacent geographical areas are organized into a Synod, and all

Its Ecclesiastical Organization.
The Consistory.

The Classis.
The Synod.

SECOND DAY. The General Synod. the Synods in one country into (*d*) a General Synod or General Assembly. The Classis alone has the prerogative of examining and ordaining ministers, or receiving by letter of dismission and recommendation those ordained by other Classis or by the ecclesiastical bodies of other denominations. If a Church, through its Consistory, calls a man to be its pastor, the call is laid before the Classis for approval, and if approved and the basis of support guaranteed by the Church found proper, the Classis proceeds to examine and ordain the candidate, if not ordained before, and solemnly install him as pastor, and without the action of that Classis the relationship thus formed cannot be dissolved. Appeals on the part of Church members against any action of the Consistory may be taken to the Classis, and appeals from the Classis to the Synod.

Sunday Schools.

Within the local Church, as at Madanapalle, for example, are first the Sunday Schools. One of these is in the Church at 4 P.M., for the children and adults of the congregation. One of the ordained elders is its Superintendent, and with its Infant Class, its Junior and Senior Classes, its Bible Classes for those older, its "Stangers' Class" for casual non-Christian attendants, of whom we have numbers present almost every Sunday, it comprises the whole congregation and is as numerously attended as the morning preaching service.

Two other Sunday Schools are held during the mid-day in the heart of the town, for non-Christians. One is for Hindu and Mahomedan boys, superintended by another of the elders of the Church, with the co-operation of the junior Missionary, and gathers on an average about 100 boys and young men each Sunday for a solid hour's instruction in Bible truth, with the aid of colored wall pictures of Bible scenes and music. The other, for Hindu and Mahomedan girls, is managed by the lady Missionary, and taught by the native women teachers, Zenana workers and senior pupils in our Girls' Boarding and Training School.

Y. P. S. C. E.

In addition to these we have a "Young People's Society of Christian Endeavour," a branch of that wonderful Society for quickening the spiritual life and activity of the young people of the Church and organizing them for aggressive work. It is composed of the young communicant members of our Church, who have banded themselves together under solemn oath of

loyal and vigorous service to their Lord. It is a Society made up of both sexes, and after more than two years of trial, we find that such an organization works well. Its officers and members, under solemn pledge, carry on vigorous evangelistic work, as volunteers, in the town and surrounding villages, going out in bands with large colored Scripture pictures and *bhajanas* and compelling an interested attention to the message they bring. It was established and is helped in its work by the junior Missionary, and its chief officers are members of the Consistory. In some places a Y. M. C. A., or Y. W. C. A., might be found more adapted to the circumstances, but some such Society for securing the organized services of the young people, I am convinced, should exist in every Church. These are activities in the local Church, cited as illustrating our methods of organization for work

Aside from the strictly ecclesiastical organization we have our Benevolent Societies, of which the first is "The Pastors' Aid Society," and in which all the Churches in our Mission participate. This, as its name implies, is to aid in the support of our Native Pastors. Regular monthly contributions are solicited and usually received from the membership of our Churches, and from it aid is given to those Churches having Native Pastors who are not able themselves to furnish their whole support. A fund is also being accumulated, the interest of which will go to Native Pastors' support when we have more to be supported.

Benevolent organizations.

Then we have a "Sahodara Sangam," or Brothers' Society, participated in by all our Churches, for the aid especially of those who by reason of coming out from Hinduism have met with loss and are in pecuniary difficulties. A "Widows' Aid Society" is also in process of organization.

Now in all these organizations, Ecclesiastical and Benevolent, our native brothers, lay and clerical, are on an absolute equality with the foreign Missionaries. Nay more; in any one of them our native brethren could, if they so desired, take supreme control. In the Classis of Arcot there are nine American Ministers, nine Native Ministers, six Native Licentiate Evangelists, and twenty-three Organized Churches, each one of which delegates an elder to each meeting of classes. The President of Classis is alternately a Native and an American Minister elected

On an absolute equality.

SECOND DAY. for six months. All have equal voice and vote, so that a majority of three-fourths could at any time be had, were a division to take place on lines of nationality. There never has been, God grant there never may be, such a division. We usually find both races on both sides of any important question and we work together in perfect harmony. In our Benevolent Societies the disparity is still greater, there being not more than one foreign vote in twenty in a full meeting. We Missionaries are jealous that our native brethren should share to the full the Presidency of these Ecclesiastical and Benevolent organizations and the Chairmanship of the most important Committees, for how else can they be schooled in leadership and be ready, when we step out, or God, for wise purpose, takes us out, to take full direction of all affairs; and to that will they sooner or later be called.

I have spoken of this system of organization in my own Mission as an illustration. We chance to be Presbyterian in our polity, but I hold that each Mission, whatever be their Church polity, can, if heartily desiring it, similarly bring their native brethren forward to share present responsibility and prepare them for future leadership.

Nay, more, I would be glad to see our native brethren of different Missions join hands in a work exclusively their own, and select some field at present destitute and themselves send their own Missionaries, selected by themselves, supported by themselves, managed by themselves without any foreign control or interference. I would gladly contribute to it from my own means, leaving its expenditure to such a Society, exclusively native, guided, as I feel certain they would be, by the Holy Ghost, Who guided the Church of Antioch in sending out Barnabas and Saul.

We have not yet seen, I profoundly believe, that Church organization and polity that will be the Church of India and bring India to Christ. We are in a tentative stage. We are endeavouring each to contribute of our best to the Church of the future in India, but I regard none of the existing Churches as a finality. I love my own Church, the daughter of that Reformed Church of Holland established in the warlike times and new activities of the Reformation. I love her history, her doctrine, her polity. I consider her organization the nearest

Exclusively
native
undertaking.

Organize with
faces turned
to the future.

to the Divine Model as we gather it from the Acts and the history of the first centuries. Did I not, I would not be in it, for I was not born in it. But dearly as I love and reverence it, I am not narrow-minded enough, even if I had the power, to have all other denominations and polities at once wiped out, and even my own loved Church decreed to be the universal Church of India. I admit the possibility of something better being evolved.

New discoveries in God's world, new discoveries in God's forces, new understanding of God's plans and purposes have been made in the past. Who dare say they may not be in the future?

In the fifteenth century the wiseacres thought they knew all about God's world and the countries therein. God taught Columbus to say nay, and to seek to find something more. Old heads said to Columbus, "We have discovered all worlds. There are no more, we know. Keep still, young man, and be content with what God has given us." Columbus, God-moved, again said, "Nay, there must be more," and sought to go and search them out. He was branded as a crazy enthusiast. He appealed for help to the crowned heads of Europe. They all declined a share in the imperishable glory. At last young Ferdinand and Isabella pawned their jewels and gave him the outfit. "Where are you going, Rash Youngster?" shouted the combined conservatism of Europe. The Quadricentennial now being celebrated in America tells where he went.

It was all God's world. For ages it had all been there. It was simply that the eyes of civilized man had not opened upon it. So it may be in God's Kingdom of Grace. That Kingdom changes not. But who, as the morning star of the twentieth century is about coming above the horizon, dare say that we know all about God's Kingdom of Grace, about God's Church, and its best adaptabilities? Who dare say that the broad sunrise of the twentieth century will not see God's plans more fully laid open, and better and more victorious organization effected in His Militant Church as it follows its ever on-pressing glorious Captain.

More than fifty distinct Missionary organizations have planted distinct Missions in India. These are from England, Scotland, Ireland, Wales, Germany, Denmark, Scandinavia, Swit-

SECOND DAY.

15th Century
wiseacres.Fuller light
in the 20th
Century.The victorious
Church of the
future.

SECOND DAY.

zerland, Holland, France, the United States of America, Canada, and Australia. Each naturally models the Native Church, it founds more or less after the pattern of that Home Church which sent it to India. We thus have very great diversity in the organization of the different Native Churches, in the different Missions, in the different provinces, and the different languages of India.

Occidental v.
Oriental.

There is unquestionably some good, and not all harm, in such diversity as an incipient stage. But no stereotyped plan, cast in Occidental moulds, will prove to be the enduring Church for the Orientals.

The truth of God is one. The principles of the Reformation were essentially the same, but the Church of the Reformation in Germany, England, France, Holland, Switzerland, Scotland, took on varying characteristics according to the genius of each people, and no man of thought and earnest purpose, no student of God's ways in History would dare say that the Church of Scotland, or the Church of England or the Church named after Luther, or any other stereotyped polity, the outcome of former Occidental surroundings or national characteristics, would be the one in which the Oriental Church Militant would best march to victory.

“In doubtful questions, liberty; in essentials; unity;

How important then it is that, in all our organizations, in all our work, we should have a view to such a possible drawing together on new lines and make more and more of the great essentials in which we agree, and less of those things in which for the present we do not see alike, and be ready to be guided by God's Spirit into His more perfect way.

in all things, charity.”

As a Missionary who has already passed one-third of a century in the service of India, I have one great aspiration that fills my mind, and on which I think much in my quiet hours. It is this: May this great land with its myriads of people be won, not for Presbyterianism, not for Independency, not for Episcopacy, not for Methodism, but FOR CHRIST, AND IN HIS WAY, and with such organization as He by His Spirit may bring out of our united efforts, we working always with teachable and expectant mind.

THIRD PAPER.

SECOND DAY.

By the Rev. Robert TEBB, W. M. S., Galle, Ceylon.

The subject before us appears for consideration at all Mission conventions, which is at once an evidence of its importance and also that the immense problems involved are not easy of solution. In my treatment of the subject I shall endeavour to allow past Mission experiences to suggest what may be possible and desirable under present circumstances. The plan of operations must be practical, though in all its details it cannot immediately be applied. In designing a large building the Architect should see the end from the beginning, though he may require many successors to complete the work. We ought to have a high ideal, and every effort should be devoted to its realization. It is impossible to know what will be the ultimate organization of the Church in India, but on essential points we are agreed. We want to win this great land with its teeming population for Christ and not for any *Ism*. We believe that this, to a large extent, must be done through an agency born in the country; therefore, all our energies should be directed to the developing of a self-supporting, self-governing and self-propagating Church. We also know that, whatever agency or organization is employed, it is not by human might that the work can be accomplished. How this, in my view, can be best done is the question I will endeavour to answer. Owing to the great scope of the subject and the brief time at my disposal, I can only suggest a rough outline and leave my hearers to supply the details. In order to direct thought and criticism I may say that my point of view is connexional, and that my experience has been largely among Churches somewhat advanced in organization and self-support.

Our subject, though two-fold, viz., organization and self-support, is so closely connected as to demand united treatment. As I have intimated self-government and self-support must always go together. It is assumed in the programme that considerable preliminary work has been done and some success has been realized. Let me briefly indicate what I think these assumptions are:—(1) A Missionary Society has selected a tract of country to be evangelized in which, speaking generally, no other Protestant Mission is working. A country sufficiently large in area

Importance of subject.

Preliminary work assumed.

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area and population, so as to be a suitable base of operations. (2) That in this area good centres have been wisely selected where the Missionaries may have a fixed home. These should be easily accessible. The land legally secured should be ample, not only for the erection of buildings needed at the commencement of the Mission, but also allow for the supply of other buildings as the work develops. (3) A careful survey of the country to be occupied has been taken. With all the help available a prophetic map has been made. Suitable towns form a natural centre from which surrounding villages may be evangelized. The necessity for a wisely arranged ideal plan will be admitted. (4) The Bible has been translated and issued. The Missionaries have gone forth and preached everywhere, the Lord working with them and confirming the word with signs following. (5) Of these converts, some of the most promising have been brought to the Mission Centre, and are receiving a training more or less complete according to circumstances enabling them to become fellow-helpers of the truth.

Base of operations divided.

Different Churches have different names for the same things, but no doubt members of this Conference will easily follow me while for a minute or two I attempt to give a general outline of ecclesiastical organization. For a fully organized work some division of the base of operations for various purposes is necessary. For effective and aggressive work I consider that the whole area to be evangelized should be sufficient to form (1) an *Annual Conference*. This may be formed as soon as there are say 30 or 35 Ministers working in this area. This will be affiliated with the Home Conference of the Mission concerned. As soon as possible, lay-delegates, appointed from each district, will be joined with the Ministers and meet for administrative purposes. (2) A section in this area may be governed by *District Synods*, to be composed of Ministers and Stewards delegated from each circuit, in the District, to meet once or twice a year, and take the general oversight of all the temporal and spiritual affairs of the District. (3) A small area in this District may be called a *Circuit*, and be governed by a court composed of Ministers, Lay-Preachers, Stewards, Trustees, and various officials representing work carried on within this Circuit boundary. The Members of the Circuit-Board to meet quarterly, and take the general oversight of all the temporal and spiritual

affairs of the Circuit, including of course the raising and paying of Minister's stipend and the general expenses of the work of the Circuit; and (4) *Sub-stations* or places within the Circuit where there is any organized effort to make known the Gospel. All these terms may be changed as the work develops. A sub-station may become a circuit with its suitable organization and sub-stations. When the work in a District Synod becomes difficult as the Circuits multiply, division will be effected and new districts formed. In the same way the area covered by the Annual Conference may be divided. When this becomes necessary the General, or Home Conference, which is the central authority in the Church represented, will be the connecting link for the Annual Conferences. Thus the work throughout from the sub-station to the Annual Conference is carefully organized and may be made efficient for discipline and aggression under the General Conference. The above terms may not only be changed as the work develops, but until the work has become somewhat consolidated the functions of one Court may be undertaken by another. Thus until a sufficient number of Ministers are settled in the country selected for evangelization, the functions of the Conference, or some of them, may be discharged by the District Synods, or even by the Circuit Quarterly Meeting.

Some work necessary to be attended to, even in the beginning of Mission operations, must, however, be undertaken with a view to Conference and not Circuit Organization, as, for instance, (1) the selection, training, appointment, itineration, discipline, and superannuation of the Ministers. The selection and case of subordinate agents as Catechists may be delegated to District Synods, but the authority for the final selection of recommended candidates for the Ministry must, I think, be one of the functions of the Annual Conference. (2) Education. In the same way the selection of candidates for Day-School Teachers, their training in Normal Schools, the general and varied interests connected with and involved in Government Codes, result grants, &c. Also the books needed, and best methods of conducting both Day and Sunday Schools can be most efficiently attended to, from a Conference centre. Constant efforts should be made to secure circuit support for the education in its boundary, but for some time after a circuit becomes self-supporting, so far as its minis-

Work
requiring
Conference
Organization.

SECOND DAY. terial staff is concerned, probably the educational agency will further need Conference help and direction. (3) Buildings. Also to advise in the acquisition of property to form a corporate body of Trustees, to approve all plans of buildings, to recommend from a central fund grants and loans, to attend to important matters legal or otherwise connected with Mission plant, a Conference Church Property Committee is desirable. (4) In the same way many other things I will only name can be best directed and made efficient from a Conference centre. Printing establishments, the direction of temperance work, the higher education in Colleges, the establishment of Industrial Schools, Boarding Annuitant Society, and certainly a Committee for guarding the legal rights and social privileges of the Christian community.

Dangers in this initial work.

In passing, may I be allowed to intimate a danger to all preliminary missionary work? Care should be taken not to pauperize the people, raise false ideas as to secular advantages, and thus render the second stage of circuit independence and aggression difficult. The pioneers of the gospel need wisdom to enable them to distribute blankets, clothes, books, medicine, money, &c., so that their successors may not be charged with adding insult to injury by not only withholding such things but also for seeking help in making known their message. From the beginning right principles as to receiving, supporting and extending the gospel, should be taught, illustrated, and encouraged.

Circuit independence.

Having sketched what may become the ultimate organization, and the ideal of which should be kept constantly in mind, let me return to suggest how the plan may be worked out. Let us assume that several having received the truth, require more help than can be given by the occasional visits of the Missionary. A permanent appointment must be made, that the young may be trained and the inexperienced adult guided into all truth. Some one with the best qualifications must be selected for the station, not to do the work which the converts have been taught by the word and spirit to do for the spread of the gospel, but to direct operations for further aggression, and to conserve results. From the very beginning, every one, receiving Christ, should be expected to work for the good of others. Andrew having followed the Master, first findeth his own brother, and

by testimony and Scriptural teaching, brought him to SECOND DAY.
Christ.

The person appointed, as the first permanent agent, may The first Agent.
be by preference a native of the place, who has so won the confidence and respect of his fellow-converts, and neighbours, that his ministry among them will be instinctively welcomed. If he has had a course of training he will be better qualified for his work. The person appointed may otherwise have natural or acquired abilities. It may be, in that place, no one suited to be a teacher of others has been converted. An appointment from the training institution must then of necessity be made. The one indispensable qualification is that the agent having himself received the Lord Jesus is made wise to win souls.

The support of this agent should be made as easy as possible. His support.
It may be, at the commencement, the agent might partly support himself, by his own hands or brains. The people to whom he ministers should be directed and encouraged to support him. It may be, a small supplementary auxiliary grant might be given from Mission funds. At all events he, who preaches the Gospel, should live of the Gospel, though the allowances for the purpose should be in proportion to the ability of the people to supply them. Other places surrounding the centre, where the agent, lives, will, under his personal, or directed ministry, be evangelized, and each convert should be expected to become a giver and doer. Thus a circuit will be gradually formed with surrounding substations, which are vitally connected with and supported by the centre.

At the commencement the work may be carried on in hired pre- Buildings.
mises, but soon the accommodation provided becomes inadequate. Shall the necessary places for residence, education, and worship be supplied by the Mission, or must we wait till the people can supply them without assistance? Probably a medium course is best. The land and buildings should be legally secured for the purposes required. The building should be of as simple, though substantial, construction, as possible. The converts must be expected to give in money or kind, and by personal labour what assistance they can. They should realize their share in the concern, and help in the erection and maintenance of these

SECOND DAY. buildings, though as a permanent plant the Mission might be expected to take a share of the expenditure.

The Church Council.

An effort should be made to release, as far as possible, the agent appointed, from all service of tables and monetary responsibility. Stewards should be appointed to collect donations for the agent's support. To make collections, and keep in order the buildings erected, and attend to what we are accustomed to call all the secular concerns of the Church. Added to this, many might be trained to assist in various ways so as to secure the highest spiritual results. Let us guard against the common arrangement that the agent must be everything from Minister to Church-sweeper. Every person, according to his several ability, should share in the work of faith and labour of love. Under such united persistent efforts, we can easily believe that the Word of the Lord would have free course and be glorified. The place where the agent is appointed gradually assumes a settled organization, and many surrounding villages are in a similar manner blessed with the ministrations of the Gospel, emanating from that centre. Such centres and sub-stations may be multiplied until the whole country included in the ease of operations is brought to a knowledge of the truth. The first agency may have developed into an ordained ministry, colleagues may have been appointed and subordinate agencies of all descriptions engaged in evangelizing the whole ground occupied.

A sketch of this Council.

May I venture to describe in rough outline the organization of the work, so far as the Circuit just indicated has obtained it? (1) The ministry of the Word must have first attention. Like priest like people. If the trumpet give an uncertain sound, who shall prepare him-self to the battle? The ordained Minister, his colleagues, the catechists and others trained for the work should be examples of fidelity, ability and diligence. Besides these, many following their secular callings will on the Sabbath, and occasionally during the week, according to the ability God giveth, minister as Lay-Preachers, Evangelists, Exhorters, Readers. All such invaluable helpers, where many congregations require a Ministry, will meet periodically, once a quarter probably, with the regular Ministry for enquiry into character, attention to their appointments, and direction in their studies. Such work

of preaching will be regulated by the minister in charge of the Circuit, preparing and publishing a plan of appointments.

(2) Spiritual Helpers, such terms as Leaders, Day and Sunday School Teachers and Officers, Tract Distributors, the Society of Christian Endeavour, Young Men's Christian Associations, Young Women's Christian Associations, Sisters of the People, Zenana Workers, Deaconesses, Visitors of the Sick, Poor, &c., and many other agencies will suffice to indicate the wide field to be occupied. These helpers will require periodical meetings for review, direction and mutual encouragement. (3) Secular officials. I can only name stewards of all descriptions, Managers, Trustees, Treasurers, Deacons, Collectors. (4) To indicate my meaning. In a fully organized Church an opportunity should be given to every one, to do something for Him Who has done so much for us, and each should be directed and encouraged to embrace the privilege and yield consecrated service.

The necessity for self-support is everywhere admitted, and considerable advancement towards securing it has been made.

A few of the methods of accomplishing it are the following:—

(1) The mission pays the ministry and other agency according to a settled scale of ability in passing examinations, years of service, &c., obtaining such help from the people in meeting these payments as can be obtained. This system saves trouble. A minister knows what to expect, all friction likely to arise when advances are refused is prevented. On the other hand, there is no stimulus to personal exertion, and the people do not feel much responsibility. A minister will get his money regularly, whether he is diligent or not, efficient or otherwise. Only pass his preliminary examinations, and secure his position, he will then go on according to scale, lapse of years securing increase of pay and a pension at last. So also the people say: The minister will be paid whether we give or not, why then should we give. I am not clear that payment according to scale is desirable, though I have always been accustomed to that method. (2) An estimate is made at the beginning of the year, of the expenditure and receipts; the balance is the Mission grant, and this is paid in twelve equal monthly payments. If the income is realized in good time, and better still if the amount required is exceeded, this plan works smoothly, but if there is a deficiency or payments are delayed, unless there is a treasurer between the

SECOND DAY. minister and the people, willingly and able to advance, and if, necessary, to meet deficiencies, the minister may be in difficulties, whether he is in fault or not. (3) The amount given by the Mission is, as above, treated as a grant, and it is determined to reduce the amount yearly till the Church is entirely self-supporting. Thus, a mission has resolved that the yearly grant shall be reduced 5 per cent. This plan in twenty years would make a Church self-supporting. This arrangement has much to commend it; in some, I believe, in many cases, it has been highly successful, and its advocates are quite satisfied. Probably, it has the defect of not taking into account varying circumstances. A congregation, a locality, may greatly change in twenty years. I speak with much diffidence on a subject where there is much diversity of opinion and practice, and where, moreover, some are the inheritors of long established systems, but I incline to think that scales of payment are not desirable, that each case should rest on its merits, and that, while in all cases the principle should be enforced, decrease of grant must obtain: whether it shall be an annual decrease of five, ten, fifteen or twenty per cent. must be decided by familiarity with the facts. Under some system of ultimate self-support each Circuit should be organized from the commencement. If the people are trained to bring their offerings in money or kind for the support of the first agent appointed, and each change in the status or number of the agents depends on increased liberality in providing support, I believe when the Circuit develops into a fairly organized condition there will be people to give, and officers to administer funds, for the support, of the ministry employed.

How money
may be raised.

It is, perhaps, unnecessary to indicate any methods of raising money. I may indicate one plan, however, which has been found simple and effective. A roll of the Christian community connected with each sub-station in the Circuit has been carefully prepared. At the beginning of the year this Christian community is invited to a general social meeting; care is taken that each household is represented, and, if possible, each adult has a special invitation. At this gathering the accounts of the Circuit for the past and the estimated expenditure for the present year are read. Promises of assistance to discharge this expenditure are obtained. Usually the amount promised is a monthly contribution. Such promises are registered. Collectors are appointed to wait on the

subscribers regularly. The money thus collected comes regularly SECOND DAY. into the hands of the Circuit steward, who is thus enabled to meet the monthly claims. By this systematic appeal to the whole Christian community, for regular contributions, combined with collections in every service, and the usual methods of raising money, Circuit work is easily made either self-supporting or the amount required, less the Mission grant, is obtained without much difficulty, to the great advantage of the people and rapid spread of the work. Not only should money be raised sufficient for local claims, but appeals should be made for proportionate payments to meet the needs of District and Conference Organization, and also for spreading the Gospel into spiritually destitute localities.

It is not, however, to organization, however necessary in its place, or however perfect we may think it to be, that we are to look for success in bringing the world to Christ. Machinery without motive power is only embodied weakness. It is only as individual believers are full of the Holy Spirit and entirely consecrated to Christ, as all organized for aggression, can say "The love of Christ constraineth us," that persistent, continuous, successful efforts will be made to make Him known to others. May we be sanctified throughout, body, soul and spirit; then shall the world our influence feel, our Gospel grace partake. The great need.

FIRST SPEECH.

By the Rev. C. H. P. F. HAHN, Gossner's Mission,
Lohardagga, Chota Nagpur.

Please kindly permit me to read my speech, since I have never had an opportunity of publicly speaking in English, and since I shall be thus better able to express my thoughts. I also ask your kind permission to allow me to confine myself to the latter part of the subject assigned to me, *viz.*, the "self-support of the Native Church;" and to dwell on its practical aspect only. Self-support

In our Mission among the Kols we have now about 40,000 The Kols. Christians, not rice-Christians I dare to say, but all independent people, though many of them are but poor farmers and day-labourers. These Christians are scattered over a vast area, living in about 1,200 villages. What are 20 Mis-

SECOND DAY. sionaries among fifty times as many people? And where are the means to come from, to feed fifty times as many thousands with the Bread of Life? No question, therefore, is of so vital importance to our Mission than the question of the self-support of our Native Church, and I have come here to explain how far we have been able to solve it, and to learn from the experience of other Missions. The principles which guide us in attaining to the self-support of our Kol Church are the following.

The necessity of spiritual life.

We firmly believe in *the necessity of real spiritual life* being existent in the Native Church, as the condition *sine qua non* for its self-support. Our chief concern, therefore, is to preach and teach the Gospel in Churches, in houses, and at Christian *melas*; and to educate the children of our Christians in village and in boarding schools. When all our Churches are filled with the Holy Spirit then the problem of self-support will be solved.

A duly qualified ministry.

We are likewise convinced of the vital importance of having *a duly qualified and spiritually minded Native ministry*. We, therefore, lay much stress on the training of our pastors. They have to study first the Government Middle Vernacular English course, and then a theological course lasting four years, after which they have to undergo a test of practical congregational work for several years, before they are ordained. After ordination they are assisted in the pursuance of these Biblical studies, but our chief concern about them for the present is to pray for and with them that all may receive the power of the Spirit, which is the only durable means of securing the self-support of our Native Churches.

Money assistance necessary.

Whilst fully recognizing the duty of our Churches to support their Native pastors themselves entirely, *we find ourselves obliged, at least for some time to come, to assist them in raising the necessary funds*. Our Christians have just now emerged from a state of semi-barbarism and are in need of pastors who can feed their flock and defend it from the attacks of the agents of rival missions, especially the Roman Catholics. It is for these reasons that we require a Native clergy whose social and spiritual status shall be somewhat above our Native Christians. This involves the necessity of conceding to our pastors a higher style of living than our Christians

are accustomed to, and this again involves the necessity of giving to our pastors a higher pay than could be raised by their congregations alone. Yet, even under such untoward circumstances, we demand as much as possible from our congregations, each of which has to raise one-half of the salary of the Native pastor, whilst the Mission is paying the second half. No separate Church is organized unless one-half of the pastor's salary is guaranteed by that congregation. On the other hand, we require from our native pastors to live as simply as possible, in which, I dare say, (we) German Missionaries set them a good example—our salary varying from Rs. 75 to Rs. 140 only. Our Native pastors receive only Rs. 15 per mensem, without any prospect of increase, and I am glad to say, they are, on the whole, content with it. In order to make sure that half of this, *viz.*, Rs. 7-8-0, may be raised by the congregation, our Mission has laid it down as a rule that no village congregation, or set of villages where Christians are living, shall be organized into a Church with a Native pastor as its head unless there be about 1,000 Christians or 200 heads of families able to make a contribution. This precaution is necessary amongst a people like our Kols, who are, as stated already, cultivators and day-labourers. Moreover, there are but few among them who can boast of a net income of Rs. 7-8-0 monthly or half of the salary of a Native pastor. It is clear then, that even this small sum is not in proportion to the average income of the members of our congregation. This is, no doubt, an anomaly, and I suppose that nowhere in Protestant Churches has the common pastor a larger income than the well-to-do among his people. In our Missions, however, and perhaps also in other Indian Missions too, the pastor is one of the richest men among his people on account of his high salary. This is a great drawback, and one of the chief reasons why our Native pastorate has failed to take root among our Churches. Rs. 15 in itself is no doubt a very small salary; yet it is too high for the circumstances of our Kol Christians, and, consequently, our Native Ministry is not so popular among them as it ought to be. This, no doubt, is also due to the fact that the pastors are partly paid by the mission, and that they are considered to be the agents of the mission and not the servants of the Churches.

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 An inferior
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Church land.

We have been lead, therefore, to think of introducing besides the present Native Ministry *an inferior order of pastors*, men inferior in learning, but, I hope, strong in faith and Christian life : men who may earn their bread by the cultivation of their own lands and receive as remuneration a few acres of Church lands, which they can cultivate along with their own. This system is not foreign to the Kols, but is exactly how it obtains among the non-Christian aborigines in Chota-Nagpur. Moreover, some of our elders do a great amount of work in the Church, by way of visiting the sick, exhorting the negligent, &c., without any pay ; and doubtless one or the other among our elders are just the men who only require Ordination in order to be able to set up as village pastors. There would be no difficulty for such a Native Ministry to take root among the people and to become popular, the only drawback being that such pastors would require the most careful guidance and supervision from the Missionary. We shall continue, however, to raise and keep a well trained Ministry also as heretofore, since our Churches require to be taught intelligently, and to be defended against the aggressions of the Church of Rome which is working on our field. There being no guarantee that our Mission will be able for any length of time to increase its expenditure, year by year, as has been found necessary hitherto, it is our aim to make, as soon as possible, some permanent provision for the support of our Native pastors by the purchase of lands, which are either cultivated by the Native pastor himself, or let out in such a way that the produce is realized towards raising that half of the salary which is to come from the congregation. For this purpose the Mission pays an equal sum of money to that which is raised by the congregation for the purchase of Church lands. We are aware that objections may be raised against the policy of providing the Native Church with endowments of lands, but this system is prevalent among the Kols as already mentioned, and is neither foreign to this country in general nor to Europe. The most diligent, faithful and pious of our Native pastors is the one who receives nothing from the Mission, nothing from his congregation, but who half the day cultivates his Church lands and half of the day sows the seed of the Word.

It will not be out of place here to make mention of the way our Church funds are managed. Each separate congregation has to manage its own affairs, subject to the control of the supervising Missionary and the executive Missionary Local Committee. All contributions, offertories, &c., flow into the treasury which is in the hands of the Native pastor, who keeps the accounts. Besides the control already spoken of, he is assisted and advised, in all matters concerning his congregation and its funds, by the elders of the Church. We mean to stick to this policy of decentralization with regard to the management of the Church funds, since it affords a spur to the congregation to fulfil its liabilities and not to look for help from other sources.

SECOND DAY.
The management of Church funds.

It now remains only to explain the procedure adopted by our Mission in case a congregation fails to fulfil its obligations. I know that in other Missions the Native pastor is recalled from such a congregation. We fully realize the danger accompanied by the principle of having recourse in such cases to help from outside, to assist such a congregation either from the funds available to the Missionary in charge or from Mission funds; but we find ourselves placed in the dilemma of either assisting and keeping up a weak congregation until it has recovered from its weakness, or to leave it to be split up, falling a prey to Romanism or lapsing even into heathenism. We do not, then, apply radical means for the correction of a defaulting congregation, but try to strengthen its inner life by prayer and exhortation, knowing that, where there is the plant of real spiritual life, the fruit of self-support will also be forthcoming in due time. Moreover, we think that the principle object of Missionary work is to save souls and to build up Churches, and that the self-support of the Native Church is only a secondary aim of the Mission.

Should the pastor be recalled.

Having then explained the principles which guide us in attaining the end of the self-support of our Kol Church, I now beg leave to briefly state what means we apply to this purpose. We have succeeded in introducing quite a number of offertories. At each principal divine service on Sundays and festivals, at Baptisms and the Lord's Supper, at special prayers which are offered in Church at the time of sowing, offertories are made either in money or in kind. A special thanksgiving is made

The means used.
Offertories.

Harvest thanks giving.

SECOND DAY. at the annual harvest festival, when money and baskets full of rice are brought into the Church to be placed before the Table. An offertory in pice is also made at Mission Prayer Meetings which are held on the first Monday in every month, to which even the children and the lepers in our Asylums contribute their mite. Besides these offertories, fees have been imposed by the consent of the representatives of the Kol congregations. For each solemnization of a marriage Re. 1-4-0 is paid, and an annual tax of 4 annas per house is levied; the latter, however, is not very popular, and many evade it, the Kols being apparently as averse to the imposition of taxes as the people in newly created Municipalities are. Every agent in our Mission, whether European or Indian, pays half a pice of each Rupee of his income towards the Church fund; besides which our brethren pay one pice per Rupee of their salaries towards the maintenance of an indigenous Mission carried on in a remote part of the province, and the example thus set by our Missionaries and Native brethren has had a better effect on our people, in making them willing to give, than any amount of exhortation ever could do. We have introduced also a special contribution towards Church endowments which is called "Prabhuprit," analogous to the "Vishnuprit" of the Hindus. This contribution consists chiefly of rice which is collected annually at harvest time, when an elder or catechist or the pastor himself goes round from threshing floor to threshing floor, receiving what the people are willing to give. Our Christians also render assistance by manual labour or the gift of building material when chapels or school-houses are erected or repaired. I could relate many instances of our Christians, even of single individuals, having built Churches with their own money. Only recently one man paid one-third of his monthly pay to buy a gong for the use of a poor Church, and once a Christian brought, as a harvest festival thanks offering, a pair of bullocks. On the whole we may be satisfied with the willingness of our Christians to give for Church purposes, and their gifts would be sufficient for the support of our Native pastors, if it were not on account of the difficulties which surround our Mission - difficulties which I cannot omit to briefly mention.

The tyranny
of landlords.

The Kols are a down-trodden race, oppressed by their Hindu landlords, who harass them with excessive demands for

predial services and by constantly dragging them into the courts. This adds to their poverty and retards their social and spiritual progress. Then, again, most of our converts have embraced Christianity in the hope that thereby they would be better able to withstand the unjust exactions of their landlords. Thank God there are many, who, in spite of such earthly motives, may be said to have passed 'from death unto life' by the grace of the Holy Spirit; like one of my elders who once in a public meeting gave the following testimony: 'Brethren,' he said, 'what I sought in Christianity I have not found, but I did find what I did not look for.—I have found a Saviour, which is better than all earthly profits.' It must be admitted that, under these circumstances, our people are slow to appreciate the spiritual benefits Christianity has brought them, and to learn to give where, at first at least, they hoped but to receive. Besides, there is an agitation carried on for the liberation of the Kols from the tyranny of their landlords, which absorbs a great deal of money, the leaders of which even try to prevent our Christians from giving toward Church purposes that all money might go into their own pockets to carry on the agitation. It is with great reluctance and sorrow that I make mention also of the Roman Catholic Mission inviting our people to join their Church, pointing out to them that, in their Mission, they would have to make no contributions whatever; pointing to the words of the Lord: "Freely ye have received, freely give." Unhappily, the only Protestant Mission working along with us in Chota Nagpur, the S. P. G., stands also in the way of our Church becoming self-supporting, since this Mission does not see its way to work with us hand in hand, but, considering the Evangelical Lutheran Church to be in a state of separation from the historic Catholic Church, declines to reject people who may seek admission into their communion, because they are discontented.

The Roman Catholics.

The S. P. G.

I must also candidly confess that our Native pastors have rendered us little help in making our Churches self-supporting, owing to their lack of energy and spiritual power, and to the endeavour to obtain or increase their private property. It is almost a wonder that, being surrounded by such formidable difficulties, our Mission has managed to obtain some success in its exertion for the self-support of our Kol Church. It remains only

Difficulties.

SECOND DAY. to add now a few remarks, to briefly state the same. We have at present 18 ordained Native pastors, 16 of whom receive half their pay from their respective congregations. Some of these, however, now and then, need some additional help, as has been stated above. Three of these 16 pastors receive half of their support partly in money and partly from the cultivation or produce of the Church-lands acquired by their congregation, besides whom one of our Native pastors supports himself entirely by the cultivation of such lands. Our Mission has made strenuous efforts for attaining to the self-support of its Kol Churches, and by God's mercy these efforts have not been in vain. However, our difficulties are great, and our principles require perhaps improvement. It is specially for this reason that I have come here to learn that our Mission might profit by the experience and council of others.

Suggestions. If, in conclusion, I may make a few suggestions drawn from our experience of twenty-four years since our first Native pastor was obtained, they are these. Let us not be despondent, but rather take courage and hope with regard to attaining to the self-support of our Native Churches, because I can testify that they are just as willing to give for the cause of the Lord, as any body else in the Christian world. But let us set a good example to our Native pastors, walking as closely as compatible with the keeping of our health in the footsteps of our Master Who had nothing whereon to lay His Head; and, after all, let us pray daily, and let us pray fervently, for the conversion of our Native Ministry, for it is they upon whom rests the future success and independence of the Native Churches.

SECOND SPEECH.

By the Rev. T. S. JOHNSON, M. D., M. E. C., Jabalpur, C. P.

I SHALL give most of my time to Church organization, as self-support has already been so fully discussed. I do not understand that it is so much our object to evolve one organization, from our various organizations, which may be adapted to the country, as to adapt our various organizations to the needs of the country. It would not be wise to undertake to bring all the peculiarities of Western lands, and insist upon their being

adopted in this country, but rather seek to find wherein our Church organizations are adapted to our surroundings, and then learn from those who may have had more experience, or arrived at better conclusions than we have, and do the best we can under the circumstances and make our organizations fit, rather than try to make the conditions here fit our organizations. To illustrate; as a Methodist I do not consider I am under obligations to insist upon all the peculiarities of the Methodist Church in America or in England; but, rather, to develop that within our Church organizations which I find adapted to the conditions here. The same with other Church organizations, and in this way I think the object, which we all have in view, will be gained, and the best possible done for the Church of God in this land. I do not consider it necessary or desirable that there should be but one Church organization in India, or in any other land. I think it much better, in every way, for the Church that there be separate organizations, but, perhaps, not so many as we have at present. I really think we might curtail the number, but I do not believe that it would be for the good of the Church to have but one organization for India, nor do I consider it possible. The many differences which exist among men are as apparent in India as in other countries, and if this one organization should be effected, we could have no assurance whatever of its continuance. But this I do think, that Churches, which have the same doctrinal standard, should be in the same organization in this or any other land. When there is agreement in doctrine, it is superfluous, it is a great loss, if not absolutely wrong, to be in separate organizations. In every way the Church would be strengthened and God would be glorified if all the Churches which agree in doctrine could unite. They would then be able to put forth efforts such as cannot be effected in separate bodies. The object should not be to cause everything to conform to my organization or Church, or that of my neighbours, but to bring this about—be ready to sacrifice, that we may glorify God, teach the people and bring them to the Lord Jesus Christ.

One Church organization not desirable.

Churches holding same doctrine should unite.

Mr. Wesley and other great and good men have been governed by this principle of allowing circumstances to have much to do with organizations: something like Topsey—"who spect she growed." It must be a kind of growth, shaped more or less by

Organization result of growth.

SECOND DAY. — circumstances. Another very important matter, with reference to the Church in this, or any other Missionary land, is that the Missionary, the founder of the Church, should fully identify himself with the Church. Church membership including, of course, all Ministerial standing, should be transferred from the Home Church to the Church here. Church membership, Ministerial standing, right of appeal in a word—wholly committed to the Church here, and in every way identified with the brethren of this country. To illustrate; should I reside in England, being a citizen of the United States, it would be difficult for me to fully identify myself with all the interests of Great Britain, nor would I be considered a very hearty Englishman. But after transferring my citizenship to England, and taking the oath to the Queen, all would be changed. The same with the Church. As Missionaries, our Church Home should be in this country. I think this would result in great good to the Church and be no loss to the Missionary. I hold that the Native brethren should be, in every sense, upon the same platform with the Missionary. It may be thought not best to bring Native brethren into the Finance Committees which have to do with money from home, but I believe this should be done. They must understand the condition and administration of the finances in order to be satisfied with the administration, and be ready to make the sacrifices necessary to accomplish the greatest possible good: sharing alike, in responsibility and privileges. When admitted to these financial councils they help to bear the pressure caused by want of funds; they explain the situation to the Church as we cannot, and stimulate to greater efforts toward self-support and even independence from Home funds.

Native
brethren on
the Finance
Committee.

Self-support. A few words with reference to self-support. In this also the condition of the people, their ability to support the Church when they become Christians, should have much to do with all the efforts in this direction. In all our plans the temporal condition of the people should be taken into careful consideration. I know something of the difficulty of fixing the salaries of Native brethren, and one safe rule to be governed by in this, is to carefully consider the average income of the people among whom the brother labours and try to arrange for him a salary just a little above that sum. To lose sight of this is disastrous to self-support and very apt to be injurious to the preacher.

The brother who has preceded me has illustrated this in his SECOND DAY. remarks upon the embarrassment the Church *there* experiences because of the salary paid; although Rs. 15 per mensem would seem a small sum, yet there are conditions where even a smaller sum would be more than the Native Church would be able to meet. We must not lose sight of these things, if we expect the Church ever to become self-supporting. There are Churches which are able to pay good salaries, and may their number be multiplied, I have not time to speak of how to stimulate the people to more liberal giving.

The meeting being now open for discussion, J. G. One united Church. SHOME, Esq., M.A., B.L. (Christasamaj), Editor of the *Christian Herald, Calcutta*, said:—"When I came into this hall and the Scripture was read to us, my heart leaped for joy, but I was very much disappointed when I heard that we were not to discuss whether there should and could be one Church organization,—the Indian Church, but only how best to adapt the various existing Church organizaions to the wants and circumstances of the country. I must say the subject of discussion for this session as worded did not convey to my mind this idea—the subject was not 'Native Churches and their organizations'—but 'the Native Church and its organization'—clearly pointing out for our consideration, as to whether the Indian Christians were to remain divided into so many sects, or whether it was desirable and possible for them to organize themselves into one Church. Some might regard the idea of one Church for all India as chimerical, but to my mind it does not appear to be so. Does not this very assembly prove almost to a demonstration, that a united Church is possible? I see before me representatives of almost all the Protestant denominations of Europe and America, and all uniting in Christian worship—the same that we have in our Churches from Sabbath to Sabbath and on week days as well. We have sung, we have prayed, we have read the word of God, and we are now provoking one another to good works. Add to this a united communion which we have arranged, and to which all who can join without any scruples of conscience, are cordially invited. Now if we could do all this unitedly (and this is all that is done in our Churches) once in ten years, or from year to year, as we do on the New Year's Day, why cannot we do the same from week to week or from day to day? Possible once possible always. Why cannot we make that as ordinary and perpetual which is now with us only extraordinary and occasional? There cannot be any sacrifice, and there need not be any, of principle in this transition from the occasional to the perpetual, for what may be lawfully done once may surely be done always. I

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am aware that we hold different views on the question of sacraments, but that is no reason why these differences should furnish ground for separation or division. Surely we could allow, on a matter like this, not only diversity of views, but also diversity of practices, within the bosom of one and the same Church. Let us only exercise that charity at home which we are in the habit of daily exercising abroad, and this difficulty is solved at once. A Baptist brother would now commune with one who in his opinion was not baptized, and yet the same brother would not allow a member of his own Church either to be baptized by sprinkling or to baptize his infants. In like manner, an Anglican or a Presbyterian brother would commune with a Baptist, but he would take offence if a member of his own Church, once baptized by sprinkling, were to be baptized again by immersion. Each is tolerant towards members outside his own Church, but intolerant towards his own people, who of all persons, one should think, were entitled to greater forbearance. These are anomalies, but they will be all removed by a little exercise of charity which 'believeth all things' and 'beareth all things.' Let every brother in these matters be sincerely persuaded in his own mind, and let those who think themselves to be strong bear the infirmities of the weak. Let us have a Church on a broad basis, on a broad doctrinal unity which has brought about this Conference. Let us have unity in essentials, diversity in non-essentials, and in all things charity. And if you construct a Church on such a broad basis, the advantages will be great, very great indeed. All the Churches which have been planted in the country will be bound together by one tie, considering themselves as branches of the same organization, and gifted men, like the Apostles of old, will go from one end of the country to the other confirming the brethren. These men cannot be supported now by the contributions of single Churches, but their support would be easy enough and their influence immense, if it rested on the joint collections of all the Churches. We have an example of this kind among the Brahmoe. They have solved the question of self-support, but with us the solution is now as distant as it ever was, though it is taken up for discussion for the third time at this Conference. The Brahmoe have churches all over the country. How did they manage it? They have sometimes little places of worship, and sometimes they meet in a house and the best men among them act as ministers. Not one pie comes from abroad, and yet they carry on their worship as effectually as we do, and perhaps a little more earnestly, from Sunday to Sunday and on week days as well. They have again Missionaries, gifted men, given wholly to spiritual work, who travel all over India from Himalaya to Cape Comorin, and from Assam to Peshawar, stirring up their brethren everywhere, and are supported by the collections

St. Augustine's Golden rule.

made in their Churches. Even the Muhammadans daily meet for worship, and the best men among them lead them without depending for their spiritual ministrations on foreign pecuniary help. Why cannot the Christians do the same? But you want to reproduce things here for which we are not prepared. It is all very well to have these things in England, but here they are not needed. You divide us and thus weaken us and aggressive work is impeded.

The Rev. V. IRELAND JONES, M. A., C. M. S., Calcutta, said:—I wish to say as quickly as I can, in the five minutes permitted, the essence of what is in my mind upon this subject. In thinking of the Christian Church in India three important questions at once present themselves for solution, *i. e.*, (1) Self-support. The Church at Home is getting impatient as to large grants made to the Christian community, and not given to direct Evangelistic effort. (2) The proper pastoral care of the Christians whom God has committed to us. (3) The desire to secure the services of able and devoted men of the better classes for the ministry of the Church in India. It will be seen that in their eagerness to secure one or other of these ideals, some are pursuing methods which really make these respective ideals conflict one with the other. Some, anxious for self-support as most desirable, are as in the case of the Baptist Missionary Society, cutting off all at once the grants from Home for pastoral work. Or again, Societies desiring to secure the third object in view, an able and well-educated ministry, are offering large salaries and connexion with the Home Society. What is the natural consequence? Gradually the underpaid and ill-educated men (sometimes it will be indeed, true godly men amid all their poverty) will gradually filter down to be the pastors of the small and poor village communities, and the better paid and more educated men will gravitate to the higher pay, away from the pastoral care of the poorer people who cannot afford to support them. And hence that second and most important object of good pastoral care is defeated in our desire to attain our first ideal or our last. We find the B. M. S. cutting off its home grants, and the L. M. S. and others offering home connexion and considerable salaries, and can we be surprised at the result? The fault is with the foreign Societies, as it seems. Well, how then can we deal with these three important questions? First. The policy adopted by the C. M. S., if I may say so, commends itself very much to my judgment. It is this. They have given us forty years to attain self-support, and they deduct 1/40th per annum from their original grant, thus gradually leading the church to support its own ministry. In the C. M. S. Ceylon Mission I believe they will be free of Home grants in a very few years. As to the third point, we shall do well to gather around us the best and most earnest of our Indian Christian friends, and explain to them the difficulties of the

Three-
important
subjects.

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position, the need of good pastoral work, and the poverty of the Christian Church. And I believe there will be men forthcoming, such as some now are whom we can name, who will be willing for the sake of Christ's work to accept very small remuneration in order to give their service on behalf of their brethren. They will say, God helping us, we will take what our people are prepared to give us. With reference to Mr. K. C. Banurji's paper, which I read with much interest, I regret that I cannot agree with it. His object is a noble one, but his method is undesirable. There is one fact about this *Somaj* which needs to be remembered. It aims at Christian Union. But one of themselves, when asked whether the best method to promote union among differing Christian Churches was to found yet another new one, replied that there were already so many, it did not seem a matter of much consequence, establishing one more. Unity will never be advanced by multiplying our denominations. Yet I heartily sympathise with Mr. Banurji and his friends in his desire for closer unity, and I would say to him, call out, as loud as you can, to us men of the West, and say 'draw closer together, to one another.' I grieve even more than he does over those historic and doctrinal causes which have led to our unhappy divisions, and that they are here as in the West. We have spiritual unity, but I believe that Unity will find its expression more and more in a unity closer than we now witness. And for this we may pray. Meanwhile I would say to our brethren of the *Christ's Somaj*. We are not prepared to unlearn the lessons of 18 centuries of the history of the Church of Christ, and to start a fresh, *ab initio*, in some new enterprise. At the end of this 19th century at which we find ourselves, however true may be our desire, as it is, for a drawing closer to one another in spiritual and external unity, we do not think it will be on the lines suggested by the *Somaj*, inasmuch as all the lessons of the past have taught us to prefer experience to experiments.

ChristoSomaj.

The warnings of History.

One organization a mistake.

The Indian view.

Samuel BAKER, Esq., Society of Friends, Hoshangabad, said:— Mr. Jones and Dr. Johnson have said a great deal of what was on my mind. I think with Mr. Jones that it would be a mistake to try to make one institution for all India. It would be an impossibility as it has been in the past. I was very much interested in reading the papers, the one giving a distinctly Indian view of the case, entirely shutting out all assistance from, and communion with, European Christians and Missionaries; and the other shewing a desire to blend the two together. The feeling among the Native Christians seems to be decidedly what Mr. Banurji has put before us, that of binding themselves together and leaving out the European missionaries. I agree with a great deal in it; indeed, Mr. Banurji seems to be half a member of the Society of Friends. He puts before us as a

crude ideal, what we consider the *high-st* ideal; that is, to pick out of a congregation five or six men who are suitable to carry on the work necessary in the congregation, constitute them, not in any sense a managing committee, but a responsible body working in harmony with the others. That is to our minds, the highest ideal, not a crude one. I would bid him God speed in that and hope he may succeed in getting the Native Christians where they are separated from regular worship to gather themselves together, and see if they cannot find men qualified to take upon themselves the various duties of the congregation and thus help forward the church.

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The highest ideal.

Rev. J. A. GRAHAM, M.A., E. C. S., Kalimpong, Darjeeling, said:—The aspect of this question which I would deal with is the place of the Foreign Mission, in the Native church, and my proposition is that from the time one convert is made in a Mission there should be established a Foreign Mission Board. Just as with the Home Church, so with the Indian Church, the Foreign Mission focusses clearly and keeps to the front the *raison d'être* of the Church of Christ. At the beginning of last year, the Christians of the Kalimpong Mission (British Bhutan) had laid on their parts the people of Independent Bhutan. At first they endeavoured to train a Bhutan lad but he proved unsatisfactory. Then our oldest Mission Agent and Pioneer, Sukhman, volunteered to give up his post and salary and to go as his brethren's special representative. The offer was gladly accepted by them. The Missionary spirit developed and when the time for starting came not only Sukhman, the Paul of the Band, but also a Barnabas and a John Mark had been found—all to be supported by the Native churches. It didn't end with us as at Antroid, for the day before Sukhman was to have started he died of cholera. The others, however, went. What has been the result? Simultaneously with the beginning of this work, there was a great movement towards Christianity in the district, 130 people were baptized at one time a few months after. The Christian liberality of the church increased by nearly 100 per cent, exclusive of the Rs. 20 a month raised for the new work in Bhutan. The work as a whole got a stimulus, and in conducting their own Mission, they learnt lessons valuable to them in view of the public. Right round the walls of our new Macfarlane Memorial Church are being engraved in large characters the words "Go ye therefore," &c., in the hope that the young Church will from the first be a missionary church, and will thus be helped not only to better organization but also to speedier self-support.

The Indian church should be a missionary church.

An example.

The fruit of it.

Rev. D. G. MALHAR, F. C. M., Poona, said:—Our Hindu and Mohamedan friends give largely for religious objects, because by so doing they think they gain *merit*. It is with the object of getting something in exchange that they give. This is

The right motive in going.

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Denominational
differences.

nothing more than a mercenary motive. "It is better to give than to receive" is the precept of our Lord, which raises men from sordid motives to higher aims in the act of giving. It is this noble aim that has not yet been reached by the Indian church, and as a consequence we find it very difficult to solve the problem, *viz.*, the self-support of the indigenous church. Another great drawback I should like to mention in the solution of this problem, is our *denominational differences*. These may be good in their way, but they have tended to weaken the Indian church. Instead of having one strong indigenous church in the land, they have acted as a means of splitting our community into so many batches. The little that these batches contribute is scarcely adequate to maintain their respective Shibboleths, and thus foreign aid is made indispensable. It is deplorable to have to look for foreign aid to maintain gospel ordinances for the church of this land. Let the missionaries, I would say, devote themselves to the preaching of the Word, let them baptize the converts they are the means of bringing in, let the names of these converts appear in their respective yearly reports, but after their Baptism let them be members of the one Christian church of India. If an attempt like this were made in Poona, the place where I come from, I am sure, as sure as I am standing on this platform, that the church there would be self-supporting in a day.

The Rev. J. LAZARUS, B. A., D. L. M., Madras, said:—One church for all India! That has been my dream also. Many years ago I indulged in a dream like this and read a paper before the Madras Missionary Conference; but as I grew older I found that one church for all India is not a possibility. I have read with great interest the papers by Mr. Banurji and Dr. Chamberlain. As we have already heard, each paper is prepared from the standpoint of each nationality, while the church of the writer is specially emphasized. Mr. Banurji hopes there will be only one church for all India which he thinks may be based upon the Apostle's Creed. Now the Apostle's Creed is very good as far as it goes. No doubt it contains the essence of Christianity. But the moment Mr. Banurji tries to explain the clauses of this excellent creed, he will find himself in the gulf of sectarianism, for his brother Mr. Shome of the same Christ Samaj will offer another explanation, and each will then have his own following. The history of the origin of sects is too well known to us. We have seen how all the various sects have sprung up in England. Unless we have a Papal Church with an infallible Pope at its head we cannot have one church for all India, much less for the whole world. On the other hand what the Native church needs is greater life: an outward unity so much as inward vitality. If it is to be an organization, powerful, active, and ever trying to propagate its life abroad, it ought to be a living vital church.

Another point is self-support. There can be no two opinions as regards the fact that pastoral self-support should begin at once. A pastor should be appointed only when a church undertakes to support him at least to some extent. The salaries may vary. With reference to self-support I regret to add that a great deal of pressure is brought to bear on poor native Christians. Tamil poets speak of the skill with which the bee extracts honey from flowers. It even sings as it does its work. With the same musical skill must we do our collecting. Often money is wrung from our Christians. The agents are taxed at one anna and half an anna in the rupee, and these sums are usually set forth as given for the support of the ministry. That is not the way to do it. It must be done in a gentle, painless and agreeable manner so that it may help forward the great cause we have at heart—one living church for all India, the invisible yet triumphant church against which even the gates of hell cannot prevail.

The Rev. J. L. PHILLIPS, M. A., M. D., LL.B., Sunday School Union, Calcutta, said:—It has been no ordinary joy I have experienced in my Sunday school tours throughout India in meeting many of the best men of the Native church. My good friend Mr. Ireland Jones is quite right when he says that history has light for us on this subject. So has the experience of men who have long watched the growth, and rejoiced over the development of the Native church in India. I rise, not so much to express my own opinion, as that of one known and honoured among the Native Christians of this land, with whom I was conversing recently. I asked him some of the very questions that have come to the front in this debate, and I must say that his calm and candid answer commended itself to my judgement, as I doubt not it will to yours also. The substance of that answer was this. Our Native church in India is not yet ready for self-government. "*not yet*," repeating the two words "not yet" over again. Then he gave several reasons, only one of which I shall mention here, *viz.*, our family government is very defective. Christian parents are far too neglectful of their duty to their children, many of whom, particularly the boys, are disobedient, indolent and insubordinate at home. In the family of a pastor such conduct creates serious scandal, and whole communities may suffer from it. Wise words indeed, for "if a man know not how to rule his own house, how shall he take care of the Church of God?" Thank God for the excellent Native pastors India now has. May their number and their wisdom be multiplied manifold. The Holy Spirit is our only Guide in all these matters. As the spirituality of the Native church increases, her ability for self-government will increase. I should say to all her ministers, some of whom have been dear to me from childhood, to all her teachers and helpers and members: listen and learn what the mind of the Spirit is in relation to these things

SECOND DAY.

Experientia doct.

Family government defective.

The Holy Spirit our Guide.

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concerning which good men seem to differ widely in judgment. In the message of Christ to the churches of Asia Minor you will find it, and repeated seven times, at the end of each letter dictated through the "Servant John" to each "angel" of these seven churches; and this message I would repeat here on this platform, and send it out from my Master and yours throughout the land to all her congregations and their pastors and teachers for fresh and full direction in all things for inspiration as well as instruction:—*He that hath an ear let him hear what the Spirit saith unto the churches.*

Union in
Christ.Forced self-
support.

The Rev. J. G. HAWKER, L. M. S., Belgaum, said:—This morning's meeting is a proof that, below all the varieties to be found in the Church of Christ upon earth in the solid foundations of our faith, and love and work, we are one. If we are content with union in Christ we shall be happy. If we strive for union in church polity and in elaborate creeds we shall be disappointed. Associated with a great variety of Societies, all present this morning are one in hearty loyalty and love to Christ, and in readiness to labour in His cause. Let us go forth from this Conference rejoicing in our fellowship, and sympathetically and lovingly labouring together for one common object. In this matter of self-support I think the Societies at home are driving us a little too fast. Our pastors should be educated men, able to read English literature, and to give their people the advantages of the centuries of experience and research of other Christian churches. Excepting those places where Christians are numerous, our churches are not yet able to give such men adequate support. If compelled, in all cases, to draw our pastors' support from the local church we shall be obliged to be content with such men as our income will secure, and perhaps in some cases to employ undesirable pressure to increase those incomes. Evangelists and catechists, who are doing largely the same kind of work as the pastor and taking turns with him in preaching to the different congregations, cannot always see the reasonableness of being urged to give liberally out of their smaller salary to augment the larger salary of the pastor; and when we go the length of taxing our church members, and of placing a man outside the door of the pay-room to receive tithes of the Mission agents as they go away with their monthly salary, I think the pressure is too great, and that the feeling in the minds of some of the givers was correctly characterised by a previous speaker as "painful." I think, therefore, that the Societies should give, where it is necessary, assistance to enable us to support the best men available as pastors of our Churches, and that the weaker churches at least should be encouraged to give for other objects, as for instance for the incidental expenses of worship and for the assistance of their poor members. In many cases this is all they can do, and

Mission agents will give more cheerfully for these objects than for the augmentation of the pastor's salary. If our Churches are to become really self-supporting, they must become less dependent on Foreign Societies. In not a few Churches, I fear, nearly all the wealthier members are agents of the Missionary Society, and draw their support from its funds. This is not as it should be, and I think we should be wise if we did more to fit our Christian lads for the public service, or for employment in Hindu society, and urged them to give us more voluntary, unpaid effort in Christian endeavour.

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Need of independent Christians.

The Rev. G. H. ROUSE, M.A., LL.B., B. M. S., Calcutta, said:—I have long taken a deep interest in this subject, and have hoped that something might be done on the lines of Mr. Banurji's paper. Not that I think there is likely to be a united Church for all India. Union will probably be on the language lines; Christians speaking any one language might unite in one organisation. Very likely there would be some divisions even then, but they should be based on Indian rather than on Western distinctions. It would be an immense help to our work if in each part of the country there were a Native Church, to which the converts of each Mission could be handed over. Almost all sources of friction between Missions would be thus removed; Missionaries would be able to give their time entirely to their proper work, evangelisation, with occasional brotherly help to their native brethren; and the Native Church would learn to be united, independent and active more quickly than at present. The advantages of the plan would be so great that I wish that, instead of looking at it as utterly Utopian, we should put it before us as the ideal to aim at, and try as soon as possible to take some steps towards bringing it about.

One language, one Church.

The Rev. J. McLAURIN, D.D., A.B.M., Bangalore, said:—I want to say a word about the Indian Native Church idea, and it is this, that the Church that is not based on unity of doctrine and principle is no good if we had it. Minus one or two denominations you can get what you have asked for already, if it is inter-communion you want, but that does not make one Church. We ought to work along this line of unity of doctrine, and I think we are nearing it. I think the denominations are getting nearer together in doctrine, seeing more clearly the principles the Lord Jesus Christ has laid down. I want to hark back a moment to the question of self-support. I want to make a plea for the fundamental principle in Christian self-support that is voluntaryism. The support that God wants and that He is prepared to bless is the support that comes from the heart. There are two great obstacles at present to the realization of this: One is the money that comes from home, I wish we could get rid of it, and yet we are all hungering for it and writing for it. We know that it hampers us in our work

Unity of doctrine.

Self-support.

Obstacles.

SECOND DAY. — and in our relations to our Indian brethren, and it is one of the greatest obstacles we meet with in the bazaars when we preach. I believe this, with all due deference to the men of the past, Carey among them I believe they were all grand and noble men, but they made this fundamental mistake, even of appointing Native pastors with foreign money, and left it as a legacy to us.

The Rev. J. SHILLIDY, M.A., I. P. M., Surat, said:—The essential thing is to get the Church, then let the organization follow. *Our* work is to build up the Church under the guidance of God's Spirit, and if in the future the Indian Christian Church should in its external organization follow the lines indicated by our brother from Calcutta, no member of this Conference should or need regret it. We all, I hope, believe in the unity of the Spirit and infinitely more important than any external organization is this internal unity which constitutes the real "Holy Catholic Church." Naturally, different Missionaries will organise on the ecclesiastical lines familiar to themselves. One important point in connexion with this matter is the support of the Native pastors placed over the organised Churches. I may not be very orthodox on the question, but my conviction based on a considerable experience of the members of our Native Churches is, that *Native Pastors should never be paid from Foreign Funds*. The natives of this country, even after becoming Christians, are in many ways very conservative; accustomed to look for the support of their Native pastors to foreign money, and it will be no easy task to get them to see or do their duty in regard to this matter. And hence I go even the length of saying—Better have no Native pastors until our Native Christians are prepared to contribute freely and largely towards their support. But many of our Native congregations are small, often they are gathered out from the lower castes, who, as a rule, are poor, and how to ensure that a congregation made of such elements shall support its own pastor is a very serious problem. We in Gujarat and Kathiawar have started a "Sustentation Fund." We gather into it the free-will offerings of all our people, who number over 2,000, we fund the money, and the interest received on it is to be used to supplement and equalise the salaries of our Native pastors. Year by year we have been able to put about Rs. 1,000 into this fund. In those congregations that have already Native pastors placed over them, three-fourths of the amount subscribed by them is in the meantime returned to them towards the salary of their pastor. But this is not sufficient to pay him and we have another resource. We have some seven or eight colonies, which were originally established with the object of securing a decent livelihood for our poor Native Christians. These colonies are more than self-supporting. The colonists pay a little more than the Govern-

First get the Church.

Support Indian pastors with Indian money.

Sustentation Fund.

Colonies.

ment rent, and part of the profits go to supplement the Native pastor's salary, and thus, by direct and indirect contributions from the people themselves, the support of the pastors is mainly secured. The salaries of our Native pastors are not so low as those of the Gossner Mission; they range from thirty to forty-five rupees a month, and are more or less regulated by what men, well educated in the Vernacular only, receive in Government service. Hitherto we have no English educated Native pastors, and our Churches could not in the meantime afford to pay the salaries such men would expect. It is still the day of very small things with us, but as God's Spirit fills the hearts of our people and guides them into the truth, we hope they may exhibit the grace of liberality more and more. A previous speaker has referred to what his people are doing in sending the Gospel to the regions beyond. That no doubt is very praiseworthy, but I don't believe much in a Church whose agencies are supported by foreign contributions, while it poses as a missionary to others. Let the members of the Church first support Gospel ordinances among themselves, and after that do all in their power to make known the truth as it is in Christ to others.

Bishop THOBURN, D.D., M. E. C., Calcutta, said :— I shall confine my remarks to the subject of self-support only. It seems to me that in the discussion of this subject we always make the mistake of beginning at the wrong end of the problem. We have the ideal before us of a Church organized in a city or large town, after the model of its European neighbour, and when we talk of self-support we think of erecting a few churches of this kind in prominent centres. The question is not much affected by our setting up a few dozen churches of this kind. We should remember that the Decennial Conference, which will assemble ten years hence, will find itself face to face with a million Protestant Christians. The mass of these will be in the villages, and it is there that the question now confronts us most seriously. One speaker has just said that the Home Societies should not crowd us as they are doing on this subject. I think most of us find that we are crowded by the march of events rather than by the Missionary Societies of England and America. In trying to introduce self-support among the village Christians, we must remember that they are extremely poor. Nearly every plan proposed overlooks this fact. It has, for instance, been repeatedly proposed that each Christian should give two pice in the rupee, but that becomes almost a cruel exaction in the case of the very poor. The average monthly income of nine-tenths of the Christians in India does not exceed four rupees to the family, and yet poor as they are they can do something, and can be cheerfully induced to do something. I have never seen our Hindustani preachers show any cordial assent to

Self-support.

The poverty of the Christians.

SECOND DAY.

plans for self-support, except on a few occasions when it was proposed to collect one pice monthly from each family. At once they said that something on that scale could be done. When we remember that these people will soon be brought by the thousands, it will be seen that in every group of seven or eight hundred families a support can be secured sufficient for a preacher and a teacher or two, not on a costly scale, but still with an income which will place them a great deal above the most of their fellow-Christians. This is as high a position as they should occupy, in India or elsewhere. The pastor should never be much better off than the mass of the people he ministers to. I heard only the other day that one of the presiding elders has during the present year been able to support seven of his preachers from the contributions of his people. Then a large number of workers have been employed by giving them four annas a month. They go out on Sundays and do other special work when required. In London, I am told, you pay a man two guineas for preaching twice on Sunday. The principle is very much the same, although the preacher in London gets two guineas, and the preacher in India gets four annas. A rupee a month can be so used as to secure the performance of a great deal of valuable labour. We must simplify and simplify, until we reach the level of the people among whom we are working."

The Rev. C. A. E. DIEZ, Basel Mission, Kasaragod, South Canara, said :—" I am happy to see so many Evangelical Christians belonging to different nationalities, as well as to various branches of the Church of Christ, taking such a lively interest in the progress and prosperity of Mission work in India. There was a time when I jealously watched the rise of new Missionary Societies, as I feared the existing ones might be seriously hampered, and the Mission work might assume a chequered character. When I saw, however, that it was the Lord's doing, I began to look favourably upon new Missionary Societies. As the leaves of not even one tree have come from one mould, but are graceful variations of a certain archetype, so it is with the fruit of Missionary work. There is no sameness, but a variety. Let, therefore, Europe, America, Australia, and other continents form new societies ; we sadly want the contingent in men and women ; they are willing to send in order to Christianize this large country. The Evangelization of India then seems for the present the one great engrossing subject. Yet our brethren of Bharata advocate *one* great Evangelical National Church. I can indeed sympathize with them, for the Basel Mission, to which I belong, has not transplanted any existing national or other continental Church into India. As we have Lutherans, Calvinists, and Zwinglians of different shades in our ranks, so we have also a Liturgy, the formulas and prayers of which are taken from the most prominent European Evangelical Churches,

The increase
of Societies.

The Basel
Mission plan.

the Church of England included. This shows that we wish to plant a Gospel Church in India with the desire that it may develop into an Indian Church. When our brethren, however, ask that their plan be taken up at this stage of development I do not yet see that the fulfilment of time has come in this respect. The part of India from which I hail is still very backward, as many other districts are, and I must ask our brethren to wait patiently till India be Christianized. Impatience will not speed that time. Let us work without fainting and wait for the Lord's doing. I may be allowed to say a few words as to the place we assign our brethren of Bharata. Purely Missionary funds are of course managed exclusively by the Home Committee, and a Sub-Committee of European Missionaries in India; Church funds, however, although largely subsidized from Home, are taken care of equally by European and Indian Church elders, besides our brethren of Bharata have a voice in the local district and general councils. And now, brethren, let us take courage. The larger or smaller progress each one of us by God's grace has been permitted to see during his stay in the Mission field is a powerful incitement for us to employ all our faculties and energies, for the Lord is doing His work mightily.

The Rev. J. SMALL, F. C. M., Poona, said:—I think Mr. Banurji is entitled to the thanks of this Conference; we are indebted to him for this interesting discussion, and he can afford to allow a little criticism. I have read his paper with care, and one thought it has suggested to me, is that while we are contending whether we shall apply the words "Indian" or "Native" we are overlooking that very important Scripture, "God hath made of one blood all nations of men to dwell on all the face of the earth;" and this emphasizing of what you wish to call *Indian* Christianity is running as far away in the one direction as we Missionaries are blamed for doing in another direction. To be taken along with this is a distinction in Mr. Banurji's paper which struck me very much—a distinction between substantive and adjective Christianity. It is supposed there is a substantive Christianity altogether apart from our ecclesiastical arrangements. Now I am a strong believer in Presbyterianism, but I am prepared to let it go for the sake of the unity of the Church. But I hold most firmly that there is an ecclesiastical system in the New Testament, and that substantive Christianity apart from a formal expression of it is but a dream. It is therefore for our Native Christian brethren to evolve that form from the New Testament, and to set it before us in such a way that the sound sense of it shall recommend it to us, and all will acknowledge its true grounding. I do not believe in Indian Christians, I do not believe in Native Christians—if these are more than terms of convenience

SECOND DAY.

Time not yet come for our Church.

"All nations of one blood."

The N. T. Church.

SECOND DAY. I believe in Christ, and in Christians: and I think we as Missionaries have made a great mistake in having allowed (such power as we had to act to the contrary being granted) the European and Native elements in the Church to go on developing separately, instead of in every possible way working towards identification. Great differences do exist, but language, which is supposed to be the greatest, forms no effectual barrier to the unity of congregations, say, for instance, in the Highlands of Scotland. Such a distinction might well have prevailed in apostolic times, but we have no indication that it did.

Self-support. The Rev. J. WILKIE, M. A., C. P. M., Indore, said:—As the opinions expressed by this Conference are likely to have much weight with the friends at home, and as some of those given this morning are likely to do much harm, I have asked the privilege of saying a few words. It has been said no pastor should be ordained over any congregation in this country till the congregation is able to pay his salary in full. This I regard as a most unfortunate position. We all want to see self-supporting congregations, but the above principle would defeat the very end sought. Wherever a group of Christians are gathered together an effort is made to supply them with a spiritual teacher. If they are not able to call and support a pastor of their own, the Missionary from home or an Indian catechist or teacher is sent amongst them. No Native Christian congregation would think of paying the salary of the Missionary, and since the Catechist's salary is also sure being paid out of that fund that to them seems so large, *i. e.*, the Mission Treasury, they feel but little interest in his pay to give very unwillingly towards it. Not only so, but the ordinances are in the hands of the Missionary, the Catechist feels his position depends more on the good will of the Missionary than of the people, and so more and more the people feel the whole oversight is a matter with which they have but little to do. On the other hand, let them have a pastor of their own choosing, we giving them such help at first as is necessary, but giving them to understand that this will, as soon as possible, be withdrawn, and we seeking in every way possible to train them and realize their interdependence, we shall develop amongst them the principle of self-support, and have a manly independent type of Christianity in India as common as it is now rare.

On right principles. Human nature and especially Indian human nature naturally shirks all responsibility. So long as the Missionary bears all burdens the average Native Christian will not trouble himself. This the Missionary pastorate has developed, and it can only be overcome by putting the people of this country, as far as possible, in charge of the congregations with full powers and by helping the congregations to stand alone. I sympathise with Messrs. Shome and Banurji in the Christ-Somaj. As they see

Dread of responsibility.

the Native Christians all over the country coddled and nursed till they have come and believe they have no responsibility, they naturally say we want independence. Give the Christians of this country a chance, and they are both able and willing to bear their burdens. Only the other day our small congregation voted Rs. 1,000 to our New Mission College, of which part will be used as a Church. We do not believe in the people being forced to give, but I do believe on the great importance of emphasizing the duty of giving. Nearly all our Christians give now one-tenth, and give it freely, though at first they had to be spoken to somewhat plainly. We ought also to emphasise the duty of *regular* giving. We have adopted the envelope system, and our people give away Sabbath in their envelope as they are able. After, however, they have done all they can, if in order to get a pastor, it is necessary to get help from others, I would feel that the money from home was well spent which helped the congregation to have its own pastor and to develop amongst them the principle of self-support. As they realize the principles of a pastor of their own, they will be led to undertake the responsibilities also.

Regular giving.

KALI CHARAN BANURJI, Esq., M.A., B.L., of Calcutta, in replying, said, in substance, that there was much in the discussion, he was thankful to feel, fitted to encourage the hearts and strengthen the hands of those who had been humbly endeavouring to realise the conception of "The Native Church in India." The announcement by the Chairman that the subject for consideration was, how Mission Churches should be organised by their respective societies had disappointed him. The subject, as enunciated in the programme, was "The Native Church in India," and not Mission Churches. It had been supposed that the Native Church in India, which he and his colleagues of the Christa-Somaj advocated, was intended to exclude non-Indians from its membership. That was a mistake: and precisely because their position was otherwise, they were not in sympathy with the expression "National Church." Then it had been said that the language difficulty was in the way of the idea of the one Church. But the idea was that of one typical organisation, and not of one congregation. Again, the tendency was to scout the idea as chimerical. It was to him a serious surprise that there should be so much derisive scepticism as to what the Lord Jesus had prayed for and the Churches following His example still prayed for. The object was not to blot out the denominations, but to include them all in one organization. If the Decennial Conference was a reality, that reality was the outcome of the recognition of a common ground, so far occupied by the denominations, coupled with the determination to tolerate one another's idiosyncrasies. Were this accentuation of what was common, and this tolera-

One Native Church.

Not national.

SECOND DAY. tion of what was peculiar, to be but a nine days' wonder? If these principles were only practised every day, an all-denominational organization would be an abiding reality. Such an organization had been characterized as a new sect. As well might the whole be designated a new part. In his paper, however, he had advanced a more rudimentary scheme. He had asked Missionary Societies to be content with imparting substantive Christianity to their Indian converts, instead of proceeding to impose upon them their own adjective Christianity as well. He had asked the Missionaries only to leave their converts alone, in the matter of working out an adjective Christianity for themselves. It argued, on the part of the Missionaries, want of faith in the excellence of their organizations, to betray any impatience in regard to the proposal.

Advice to Societies. The Rev. J. LAZARUS, B.A., D. L. M., Madras, being asked to speak on the subject of Self-support, said:—"Though I feel honoured by being called upon to speak on this important subject, it is not possible for me to say anything worth hearing at this moment. Of course, the taxing method does not commend itself to me. There are one or two methods practised in rural congregations which may be of interest to those who are trying to solve the problem of self-support. They are all methods of extracting money without pain. One method lays hold of the women-folk in a congregation. The women are told to lay aside just a handful of rice or other grain every time they are going to cook. Now they cook at least twice a day. The little handful does not affect the total quantity of the food. It is called the sacred handful of rice. It is collected in a pot set apart for it at quarterly meetings—which are often associated with light refreshments—the handfuls of grain are gathered in the presence of the pastor and elders. Many bags of rice are thus collected and sold and turned into solid cash. Another method is to take advantage of happy domestic occurrences. At this time people are in a giving mood. When a birth or baptism, a marriage or any other auspicious event occurs in the domestic circle, people are encouraged to bring a thank-offering. On harvest days I collect the first fruits which add to the Church funds. Besides, in town Churches, small saving-boxes—not our neatly polished Missionary boxes, but common tin boxes with a small hole in the top, but otherwise hermetically sealed—are given to children and mothers, who put in their spare cash every time they get a little money. These are opened once a year, and I have seen the tin boxes, quite heavy and full with the copper contents, broken open and emptied on the table to the great delight of the presiding pastor. In ways like these, according to the condition and circumstances of the people and the ingenuity of the deacon, a great deal may be raised from even a poor, rural congregation.

Self-support.

By taxation.

The Sacred handful.

Thank-offerings.

Saving-boxes.

The REV. J. CHAMBERLAIN, D.D., A. A. M., Madanapalle, SECOND DAY. Madras, in a brief concluding address, said he had been told that he would have ten minutes at the close to "answer the other speakers on his paper." He did not wish to "answer" them. All views should have free expression. He wished to learn as well as to teach. He, however, would like very briefly to enforce the main ideas in his paper, *viz.*—(1) That the Native Church should be so organized as to bring out the work and the benevolence of all, old and young, men and women, learned and uneducated, both for themselves and for the heathen around them. To this end he had found young people's Societies of Christian endeavour a most useful auxiliary among the young. In some way draw out the interested, enthusiastic labour of all. (2) There should be an absolute equality in these ecclesiastical organizations between Foreign and Indian Ministers and Church officers. (3) There should be no jealousy of Native leadership, if God calls our Native brethren to the front. Gray-haired though he might be after his thirty-three years of service, he would gladly follow a God-ordained Native Luther or Wesley or Moody. (4) The points on which we agree should be pressed, and non-essentials left in the background that we may be drawing nearer together, ever looking for the leading of the Holy Ghost to lead us into a realization of the Saviour's prayer "That they may all be one."

Support.

Equality.

Native leaders.

Unity.

The REV. R. TEBB, W. M. S., Galle, Ceylon, in a closing speech, said:—I exceedingly regret that the paper I was asked to prepare has not been printed and circulated. It has, as Dr. Phillips just intimated, been prepared on the eve of Conference to supply another brother's lack of service. As the time for this session is closing, I will not detain you many minutes. We have had an interesting, animated, and, on the whole, a highly profitable convention. Much has been said which cannot fail to be instructive and helpful. A few things, however, cannot be so described. We have had, for instance, a little *talking to the gallery*. Appeals made to feeling, to provoke temporary applause, rather than to the reason, to promote permanent advantage. There has been a little indulgence in *prophecy*. A friend, who was sitting next me during the session, aptly summarized my views, in a quotation which you will detect does not come from a classical source, 'You hadn't ought to prophesy unless you know.' There has also been statements made which are highly *impracticable*. It is useless to speak of the Church in India becoming self-supporting in a day, or to ask the various denominations at work for Christ in any locality to meet together in one room. We must have a very different state of feeling in the Churches at home before this can be expected. Denominationalism is, of course, a weakness, and may be a hindrance to the spread of the Gospel, but it need not, and, I trust, does not, prevent us daily praying that grace, mercy, and peace may be multiplied unto all

A profitable meeting.

Union impracticable.

SECOND DAY. — who love our Lord Jesus Christ. Thank God, the day for closer union is dawning, and I take it as one of the things in which we are entirely agreed, that we do not want to win India to Anglicanism, or any other ism. We desire, as we sang in the hymn on the first meeting of the Conference, to crown *Jesus* 'Lord of all.' There has also been something said which I consider *misleading*. The desire that foreign money might not be used for evangelizing India I cannot understand. The evident desire on the part of one brother to intensify any difference between European and Native is to be deplored. I use the last term without any idea of disrespect. To ask a European, accustomed to a temperate climate, to do what brethren born in the tropics ought to be expected to do, is unkind. We should look to the ministers accustomed to this climate to do what we should be prepared to do, or have done at home. As we expect India to have a self-supporting Church, we must urge the ministers and people here, as rapidly as possible, to give up foreign grants. I owe it to myself, I owe it to my family and to the Church that trained me, above all I owe it to the Great Master Himself that I should live wisely, and in the short space of time allotted, endeavour to use my experience, in doing the greatest possible amount of good. Let us have it deeply impressed, that our work may be roughly described under two divisions—first, the Missionary stage, where exclusive attention is given to preaching the Word, and secondly, after the Word has been glorified, in the conversion of many, and we arrive at what we may term the connexional stage. In the first stage of our work we must be largely dependent on foreign funds, and at the beginning of the Mission entirely dependent on foreign agency. It would be as reasonable to expect machinery to act without motive power, as to have the Gospel preached without men and means. We may also use native evangelists, as they receive the Lord Jesus to make Him known to others. When we arrive at the second stage, we should appoint native pastors to take charge of groups of churches, and as rapidly as possible secure for them self-support. The people should maintain their own ministers. This was described by a former speaker as a painful process. It may be so until, through the grace of the Lord Jesus, we have learnt the luxury of giving for Him Who gave Himself for us. Time was given by the previous speaker to allow of a description of the method of self-support which would be "painless." I am afraid we obtained little help, unless a new definition of a "rice" Christian may be of service to us. I have, during the last few weeks, been constantly travelling. I have visited many stations, and seen various methods of work. My heart has been enlarged, my faith increased, my love to the brethren abounds. I am profoundly impressed with the mighty movement which is rapidly bringing India to the

Common-sense.

Two stages.

The Missionary stage.

The connexional stage.

God is working mightily.

knowledge of Christ. If there is any one, declaring that Missions are a failure, he must be really closing his eyes and ears to the mighty work which God is doing all around us. While thankful for what has been done, and anxious to improve our methods, so as to secure yet better results, let us ever remember—It is 'not by might nor by power,' but by the Divine Spirit that India shall be brought to the Saviour.

SECOND DAY.

SELF-SUPPORT.

A supplemental meeting, to consider the subject of self-support, was held on Saturday afternoon at 4-30.

The Rev. J. DUTHIE, L. M. S., Nagercoil, *in the Chair*.

The Chairman made an interesting statement of the gradual development of self-support in the Churches in Travancore. The people are, as a rule, poor, the average income being about Rs. 5 per mensem. When first attempts were made to induce them to contribute, they met with very little success, but gradually sense of responsibility was developed, and now there is something like enthusiasm in several quarters for self-support. In 1859, Rs. 3,000 was contributed; in 1891, Rs. 18,000. This sum comes from three sources, (1) offertories, (2) first fruits, and (3) Missionary boxes which are handed in twice in the year. The movement towards self-support in Nagercoil was originated by the people themselves, not by the Missionaries. One of the members of the Church at a meeting held in 1861 read aloud an account of the struggles of some poor Nestorian Christians to support their pastor, and pressed home upon his brethren their responsibility in the matter. He followed up his appeal by taking a ring from his finger, and laying it on the table as a first offering towards this object. The idea went home, and gifts of all kinds, a cow included, came pouring in, so that a considerable sum was realized on the spot. From that day the Nagercoil Church has been entirely self-supporting. When in 1886 pastors were ordained, it was decided to give them a minimum salary of Rs. 15 per mensem, this being equal to thrice the average income of the members of the congregation. This rule has been adhered to, and all pastors are supported by the Churches to which they minister.

The L. M. S. in Travancore.

Progress.

A good beginning.

The Rev. J. E. PADFIELD, B.D., C. M. S., Masulipatam, said:—I do not know of any subject for the consideration of this Conference that is of more vital importance than the one now before us. There is no doubt but that the Native Church is not doing its duty in this respect. I speak, of course, only as far as I know, still my experience is long and varied. It is, perhaps, easy for us to see weak points in the modes adopted by our fathers in this work, but I do feel that much has been done that has

More might be done.

SECOND DAY. tended to dry up all real efforts at self-support, and to rear up a pauperized Native Church. Converts and young Churches have had every thing done for them, and they have been taught to look to the Mission for all expenses connected with the service of the Church, and for a good deal besides. It is no use hiding this fact, for fact it is; it is better to look the matter steadily in the face and act rightly in the future. The idea is fixed in the minds of the people that the Societies exist for the Native Church, and I must say that the system often adopted has a very great tendency to create and foster that

A sad excuse. idea. Some of our people are known to say that in former days the Missionaries would spend on the Christians the money sent from England for them, whilst now they keep that money for themselves and want the Christians to contribute! I need not point out the disastrous effects of such notions, nor how they are calculated to stifle all efforts towards self-support. We are told that we must not bring too much pressure to bear upon our people in this respect, and it would be amusing, if it were not so pitiful, to hear one Native delegate say that "It is well to press self-support, only it must be done in a *"painless way."*" I think we ought to bring very strong moral pressure to bear in this matter. I have regularly taken it up in the district with which I am connected. I show the people that the money sent from England is not for the Christians, or even for the support of the Native Church, but for the Evangelizing of the heathen. I tell them how the money is collected and the great self-denial that is often undergone in order to send the Gospel to the poor heathen, and I try to point out their imperative duty in this matter. I have sat for hours late at night amongst the people in their little stifling prayer houses, talking of all this, for we must reason with them and show them the justice of our demands; it is imperative to do this and to show them from God's Word what our Heavenly Father desires of His people.

Information must be given. One principle that we ought to insist upon is that our people ought to give *at least* as much for their Church as they would have to give for religious purposes if they were heathen. This is a principle laid down by the C. M. S. I remember going into this matter with one well-to-do Congregation in this manner:— I pointed out there were twenty families in that Congregation, and they fully agreed that were they heathen, it would cost them at least Rs. 10 per family per annum for religious purposes. Thus, the very least they should give for the Church is Rs. 200 per annum, whilst that year they only gave some Rs. 21. I maintain it is a misappropriation of Mission Funds to provide pastors or teachers for such a Congregation unless the members contribute fairly from their own resources. I may say that I have been much encouraged by the results of my strenuous efforts in this direction, the contributions have

'Painless' self-support!

A principle to act upon.

Some encouragement.

increased very largely, though in some of the older congregations, where there is a very strong leaven of old things, one's efforts are much resisted. There is no doubt but that our people could give much more largely if they had the mind to do so. Much has been said in this Conference as to the Native Church having a share in the control of the funds, and by this is meant, all funds expended; this too is the outcome of a spirit that is getting more prevalent. Now, I would be for giving the Native Church the supreme control of its funds, so far, and only so far, as they are raised by the people themselves, but I think it is wrong in principle to give them any share in the control of foreign funds. Of course, I mean, as a Church, for it may be useful in exceptional cases to have the advice and assistance of individual Native brethren on our Committees for general and financial purposes. I think it would be possible to have a more general system of *pro rata* giving. A certain percentage of the crop at harvest time or on the salary, in the case of those receiving fixed pay. As to even the ordinary cooly or farm labourer I do not think a rate of one day's pay per mensem is too high to ask. I know this system is condemned by some, although it is practically carried out by others; any way, we want some means of exciting and promoting a systematic giving to the Lord. I will conclude these fragmentary remarks by reiterating three principles that I think of supreme importance in this connection:—

Foreign funds.

Systematic giving.

Three important principles.

- (i) that from the very first time of reception, converts should be taught the duty of giving even to the extent of self-denial for the Lord's sake;
- (ii) that at the very least a convert should give as much for religious purposes as he would have to give were he a heathen;
- (iii) that whilst the Native Church should have no control over the expenditure of foreign funds, it should have the supreme control of all those which are *bonâ fide* Native contributions.

In reply to questions from Mr. Campbell of Indore, Messrs. Duthie and Padfield stated that by self-supporting congregations they meant indigenous congregations which would remain self-supporting even if all Missionaries and Mission agents were to withdraw from the country.

It was the unanimous opinion of the meeting that earnest effort ought to be made to impress upon the people the duty of Christian giving; and that, in estimating the ability of a congregation, its members ought to be expected to give at least as much as they had formerly been in the habit of spending in connection with heathen ceremonies.

V.—THE RELIGIOUS TRAINING OF THE YOUNG.

- (a) GENERAL, (b) Y. M. C. A. AND Y. W. C. A.
(c) SUNDAY SCHOOLS.

AFTERNOON SESSION.

LARGE HALL, 2 TO 4-30 P. M.

The Rev. J. BROWN, W. M. S., Calcutta, *in the chair*.

Prayer was offered by the Rev. J. Bruce, after which the Chairman said:—

The importance of the subject.

The subject appointed for discussion this afternoon is second to none in importance that will engage the attention of this Missionary Conference. To-day, in every part of Christendom, the children not only claim but are receiving the best thought and interest and affection of the churches. Every section of the one great Army of Christ is awake to the importance of this work. But in India the value of this branch of our operations is greater than it is in a Christian land. Our hope for the future, humanly speaking, lies in the rising generation, and our success during the coming decade will be measured by the efforts we put forth to reach the young. The whole subject has been introduced to us in its different aspects in the papers prepared for this Conference, and now in your hands. I would call your attention to those carefully prepared documents and would ask for them a quiet, careful study during the coming year.

FIRST PAPER—THE RELIGIOUS TRAINING OF CHILDREN.

By Miss S. F. GARDNER, A. W. U. Z. M., Calcutta.

Religious training of children.

The religious training of children in our mission work in India has two objects in view, *viz.*, the leading of heathen or

Muhammadian children Christward, and the instruction of SECOND DAY.
Christian children in the grand principles given for the guidance
of their lives.

It is not so many years ago when the first part of this subject would have been the only one necessary to discuss. But the years have brought a change, and the question of what we shall do with our Christian boys and girls, how shall we train them to be "vessels unto honour, sanctified and meet for the Master's use and prepared unto every good work" has become as serious as how we shall lead the heathen youth to Christ.

Believing the two subjects to be very different I shall treat them separately, and take first our Christian children.

If we had to consider only these more fortunate children Christian children. gathered into our mission orphanages and schools, who are carefully looked after and guided into paths of usefulness, the question would not be so serious, though even under these circumstances the missionary is often most harassed and troubled over the difficulties that arise, over the failure of some of his best efforts. Nor shall I at this time consider especially the children of our educated men, though a word about the value of home training, for which nothing can ever really compensate, might not come amiss. "To rule well their children and their own houses," "to nurture their children in the discipline and admonition of the Lord" are exhortations too often lost sight of. No influence is so sweet and enduring as that of a mother. Parents' influence. Nobody is greater in the eyes of a child than his father. Parental love, strengthened by the love of God, and guided by His Word, what can it not do with the little ones in our homes? It is *example* not precept that the children need, it is the influence of the gentle, loving, but firm, and above all self-controlled parents that leaves its mark on a child. Somebody has said "from the children you can infallibly judge of what the parents are," the parents make them, and this is to a large degree true. The unfeigned faith of Timothy dwelt first in his grand-mother Lois, and his mother Eunice, and Christian parents must keep in mind that "*it is one generation living for God that will secure the next for Him.*" The promise is indeed "to you and to your children," "but at every point where God meets and acts with man there is a condition as well as a promise." "Train up a child in the way he should go: and when he is old he will

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not depart from it." Godly training is the condition for fulness of blessing to our children. A very helpful book on this subject is "The Children for Christ" by the Rev. Andrew Murray, a careful reading of which cannot fail to be a help to Christian fathers and mothers who desire "great things" for their children.

A plea for neglected children.

But my plea is specially for that large and ever increasing number of children who, so far as training of any kind goes, belong to nobody. Their parents are not equal to the task, for in self-control and self-reliance they are often no more than children themselves. If the Native Church of India is to become a power, these children must be better looked after, for every short Indian generation is multiplying the number of those who bear the name of Christ but who know nothing of its power. A number, too, that is being greatly increased in parts of India by mass Baptisms. Whatever may be said for or against mass Baptisms, this much at least may be affirmed with certainty, that they will bring into the pale of the Church a large number of children who must be taught and trained in the religion which their parents have accepted. It would be a pity if the children of the next generation could only give as a reason for the name they bear that their parents were baptized by so and so, a reason already too common, as every missionary knows. Childhood is the age of feelings and impressions. the mind of a child is plastic and receptive; what is taught then will never be forgotten, so that time and thought spent upon a child are never lost. "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith in Jesus Christ," and the way is the same now as it was then, it is the *Word of God* that is to make wise in the one way in which we earnestly desire to have our Christian children wise and they must *know* it. Their ingenuous, plastic minds must be filled with it; but in order to do this we must begin early. Young Timothy knew them from a babe, and commentators tell us this could not have been an age later than three years. How are we to get hold of our Christian children and get them early into training? I imagine I should lay myself open to the charge of being out of my mind, if I should say *for the next five or ten years, let a third of our mission force in India be expended on Native Christians and their children, and the Church of Christ in this land would receive*

Mass Baptisms.

Childhood's impression endures.

A third of our mission force for this work.

an impulse that would re-act on the heathen and do more for the cause of Christ in India than anything else could possibly do. SECOND DAY.

The necessity of this work in Bengal forces itself upon me irresistibly. Going from house to house in various Christian communities in Calcutta I am appalled at the moral tone, and the number of children growing up with little, and in many cases no idea of the name they bear.

We must have more schools *specially* for them, Day Schools and Sunday Schools: schools in which they shall be taught to know and to use God's Word; schools in which they may be taught cleanliness, self-reliance, truthfulness, manliness, and womanliness of character, traits almost impossible to be taught to grown persons. The young sapling may be trained in any way, the sturdy oak refuses and will break first. The schools we have, and especially our Sunday Schools, are doing much for these children, but we have not nearly enough, and they are not, in Bengal at least, being reached in any degree as they should. Sunday School work ought to begin in our native Christian communities that we may from them get our Teachers for Native Sunday School work.

I know the great want everywhere is teachers for these schools, but more attention given to our Christian children is the surest way to meet that need. My subject is the *religious* training of children, and so takes me out of the animated discussions *pro* and *con* for the education of the heathen; but surely, whatever difference of opinion there may be about the education of the heathen, there can be none on the question of our Christian children. We cannot afford to have the most responsible places in our Christian High Schools and Colleges filled with heathen men as is done to a large extent in Bengal.

In our Sunday Schools we ought to get more help from this country. Christian men and women, engaged in business, are often willing to give a part of their spare time to help in this work, and just here a suggestion to those of our Mission Schools in which English and Eurasian boys and girls are taught. If an Indian language were obligatory and thoroughly taught we might get much more help in the years to come than we do now. How often one hears "yes, I could spare the time but I cannot speak the language."

SECOND DAY. We must have more and still cheaper Bibles. Each child who can read in our Sunday Schools should possess one of his own and know how to use it. I know a class of forty little children, each one of whom can find a text in any part of her Bible as fast as her little fingers can turn the pages. It is a long step toward making them familiar with the Word.

Cheap Bibles. Teachers need to be taught. And let us, by all means, as far as we possibly can, teach our teachers; in other words, get them into teachers' classes, not only our Native but our European teachers. Their ideas of teaching are often very crude, their knowledge not all proportionate to their zeal. I remember asking a young lady who I knew had a large class of little children on Sundays, if she would like a lesson help. "Oh, No" she replied, "My children are so little, I don't need to prepare the lesson." One feels so sorry for the little ones who are in such hands. A very useful book for teachers of little folk is "Infant Class Management" by Mrs. Lewis, formerly of Stockwell Training College. It can be obtained in this country, and would make an invaluable addition to the library of a Sunday School teacher.

Literature And then literature. What one man can do when set aside for a special department of work, has been exemplified in Sunday School work during the last year. The time has come in India when we need specialists in other departments. The cry goes up from every quarter, "more reading matter for children." The missionaries are too hard pressed for this. Let men and women be set apart for it. One man in Bengal is devoting himself to this work, and many valuable additions to our Bengali literature have been made.

Pictures As teachers we must work by means of the senses. Pictures, texts in large print, &c., are valuable. The international lessons have been illustrated in large coloured plates which are most useful. If missionaries would club together, to get these out in larger numbers, we could get them much cheaper. In putting a picture into the hands of a child we want to know what we are giving. One earnest temperance worker, distributing brightly-coloured advertisement cards, found to her horror and chagrin that she had given away an advertisement of beer. If we could get up cheap coloured pictures of Bible subjects, small and in large quantities, they would do a good work.

In taking up the second half of my subject I am glad to be SECOND DAY. restricted to the word *religious* and our work as missionaries. Bible - There is much talk about education, *higher* education as a teaching. missionary agency. As missionaries, our work is to teach Christ, and by every means, to lead souls to Him. The only agencies that we may be *sure* of for doing this, are the Holy Spirit and the Word of God. If, to get the children and young people of this country under these two winning forces, we are obliged to use means, and among the means secular education, we must be careful that the means do not crowd out the end, as in these days of Government grants and exams for examinations there is great danger. Other things may increase wisdom in other directions, but it is the Word of God alone that makes *wise unto salvation*. Whatever else we may teach in our schools, we must not be satisfied till every child, old enough to understand, knows the way of salvation. Repeated daily Bible lessons on this point with the memorizing of verses bearing on it, till the children are able to answer intelligently on this all important subject. How often this kind of teaching is owned and blessed, in girls' schools especially, and in zenanas, every zenana teacher knows. How often the heart is cheered and the flagging courage raised by some little child whispering softly to her "mem," "I love Jesus, I mean always to serve Him," or "I always pray to Jesus and He hears me." Education is taking away faith in the heathen gods, but it cannot put Christ in their places. 'Tis only "The Word" that can do that, so there must be more and still more of it.

Of course, this kind of teaching excludes all heathen pandits and teachers. "I believe there is nothing more dishonouring to Christ and so ruinous to the cause than the employment in His service those who deny His Name," so writes an eminent servant of God, one who has been much used, and he is right. The excuse given for using heathen teachers is, "we can't get Christian teachers, or they are not so good." In every case where Christian teachers are not available, I should take it as a clear sign that it was not the Lord's purpose that we should have a school. We must have a little more patience to wait "till the Lord provides," instead of hastening to what lies nearest at hand. I know of one institution where the teaching had been for years in the hands of Hindu pandits. Convinced

Exclude non-Christian teachers.

SECOND DAY. that there could be no spiritual work done in the school, and acting on the courage of conviction, the superintendent dismissed the heathen men, even though classes were for a time closed. One by one Christian men and women have been found to take their places. A growing Christian Bengali lady, an M. A., is at the head of the educational department; and this year one of its graduates going into another school for a short time, the principal of that school begged to keep her, because she said, "She knows her Bible so well." "Him that honours Me I will honour."

Examples of
harm done by
them.

Besides, we cannot trust our children to heathen teachers, for we can never be sure how much of our religion and how much of their own they teach. A missionary from the Gorrya district said to me: "In some of our villages where heathen pandits are employed I was delighted in my periodical visits, to hear how beautifully the boys repeated their Scripture lessons, but a close questioning one day brought out the fact, that, without exception, they had been taught that Jesus Christ was their Krishna, and in another case coming under my own knowledge, the pandit frankly confessed that he taught both his own religion and ours." I asked another Brahman pandit, suppose one of the children in your school should be convinced of the truth of these verses that you are obliged to make them commit, and should want to become a Christian, would you oppose it? "I most certainly should," was his answer. They are not all so frank as this, or there may be some too indifferent to their own religion to care to emphasize it. No man or woman who is not himself a believer should be used in our schools. He may be an unbaptized believer, but until we are convinced that he *does believe* he should not be used in our work of training children, either secular or religious, for as missionaries of the Cross of Christ, we cannot differentiate between the two, the latter being only means to the former. Let us multiply our schools and make them more and still more attractive, but let them be Christian, and God's Word the chief study, and the children will come. I am surprised to find how many of our Bengali children turn out for Sunday School alone: hundreds of little girls, though they know there will be no secular teaching whatever, the weekly work being all put aside, only Bibles and hymn books are brought out—and

Schools must
be Christian.

strangest part of it all is, the parents allow it, and this is true SECOND DAY.
all over India.

God has given the children of this generation into our hands, and the next generation will be decided by what we do with these little ones. In Calcutta in one mission thirteen hundred little girls are under instruction, and there are many more missions, with a greater or less number in that city alone. Little impressionable children, little beings of wonderful organisms, not yet stretched beyond their tension, they are sensitive to the least touch of the skilful player upon such instruments. Little children who are to become the husbands and wives, the fathers and mothers of the *next generation*. May the Lord help us to be faithful to our charge.

‘The child is the father of the man.’

SECOND PAPER—Y. M. C. A.

By D. McCONAUGHY, Esq., Secretary of the Indian National Committee of the Y. M. C. A., Madras.

For some years past a conviction has been growing and has now become wide-spread, that a “missing link” must be supplied in order to complete the chain of missionary forces at work in India.

I. **THE FIELD.**—A vast sphere has been opened up for a special Christian agency among the more than fifty millions of India’s young men. Of these there are several great classes, more or less separated by distinctions of nationality and otherwise.

i. **THE NATIVE YOUNG MEN OF INDIA** are at present Native. susceptible to Christian influence as never before. The effects of Western civilization are apparent among these far more than among any other section of the population. Especially has the educational work of the Christian colleges and schools contributed to this result. But where the work of the Christian educationalist ends, some means must be provided for taking it up and carrying it on in a systematic way with those who have passed out of college, as well as those who are still pursuing their studies. While superstition and social abuses are gradually giving way, no adequate substitute has yet been supplied. The result is that agnosticism and irreligion are, to a

SECOND DAY. large extent, taking the place of worship which, although idolatrous, was at least religious. With this class the English language affords a common medium.

Beyond this most promising educated class, lies the far larger mass of illiterate young men, to be found mainly outside the city centres and presenting a set of problems peculiar to the mofussil towns and village communities.

Eurasian. ii. **THE EURASIAN YOUNG MEN** of this country constitute a very considerable class, also presenting strong claims. Contending, many of them, with serious disadvantages and social restrictions, they are exposed to extraordinary temptations and have little to assist them in improving their condition.

European. iii. **EUROPEAN YOUNG MEN**, too, are to be found scattered through the whole country, and in the leading cities in such large numbers as to form quite a community of their own. They are in a position, for the most part, to make ample provision for their own benefit, and they have little or no concern for others who are less favoured. Engrossed in business and carried away with the tide of worldliness, many of them lose whatever faith they ever had and make moral shipwreck. For the sake of their own souls, these ought to be enlisted in earnest Christian work, and also because they could do more than even the Missionaries to hasten the conquest of this country for Christ. Nominally Christian, yet leading utterly godless lives, they now stand as the greatest barrier to the progress of Christ's kingdom in this heathen land. The fault, however, is not wholly theirs. Not a few of them would gladly turn their attention to something less selfish and more satisfying than "society" (so called), were definite opportunity presented to them before they are caught in the whirl-pool of social dissipation.

II. THE FORCE to meet the varied needs of all these classes, an agency must be found, which is definite in its purpose, broad in its scope, flexible in its methods, and distinctively Christian in its motive. In the fulness of time, such an agency has been raised up of God, specially adapted to meet the manifold needs of the young men of India. That agency is the Young Men's Christian Association.

No new idea. The Young Men's Christian Association represents no new idea. As far back, at least, as the days when Daniel and his com-

panions found themselves exposed to the temptations of a great city in a heathen country, young men have been found associating themselves together for mutual benefit and usefulness. There were in that Young Men's Association of Babylon, 2,500 years ago, the essential elements of the Young Men's Christian Association, as it is to-day. Four young men, whose names are recorded as members, while engaging in intellectual pursuits (Dan. i. 4) and, at the same time, observing carefully the conditions of physical health, by total abstinence from intoxicants and by temperance in foods (Dan. i. 8), were accustomed to meet for prayer (Dan. ii. 17, 18; vi. 10) and for Bible study (vi. 5; ix. 2, 13).

But it was the Young Man of Nazareth who first enlarged the conception and applied it on the broader lines which characterize the Young Men's Christian Association of to-day. The King's own body-guard originally was nothing more or less than a Young Men's Christian Association—composed of a few young men, laymen, not highly educated, nor wealthy, nor of high social position, but united as yoke fellows in the Gospel, implicitly loyal to their Divine Leader, persistently engaging in personal work, using as their weapon the Word of Jesus, and endued with the Holy Spirit—the true missionary spirit that overleaps both national and denominational lines and goes forth to “the uttermost parts of the earth.”

When we attempt, however, to trace the unfolding of this ideal in history, we find it sharing the fortunes (or, rather, the misfortunes) of the Church of Christ, of which the Young Men's Christian Association forms a part. Throughout that long period when the Church lay in a state of death-like torpor, no trace is to be found of organized Christian activity on the part of her young men. The tremendous power of young manhood which the Church possessed, but failed to utilize, lay latent until the chains were struck from off the Word of God, in the churches and monasteries of Europe. After the Reformation, we discover the first signs of a revival of organized Christian work for and by young men.

One attempt after another was made during the 17th and 18th centuries in Great Britain and America, until at length on the 6th of June, 1844, in a little upper room, in the dry-goods establishment of Messrs. Hitchcock & Co., St. Paul's Church

SECOND DAY.

The idea enlarged.

The historical development of the idea.

SECOND DAY. Yard, London, George Williams and his fellow-clerks formed the first society that bore the name of the Young Men's Christian Association.

The extension of the movement. Now the little one has become more than five thousand, with over half a million members throughout the world, in non-Christian as well as in Christian lands. These Associations are found distributed as follows:—Europe, 3,361; America, 1,440; Asia, 150; Africa, 28; and Oceania, 29—aggregating 5,008. In America the Association has taken deep root in the institutions of learning, having now been established in 410 colleges of the United State and Canada, alone, with a membership of 27,000 students, including every leading university of America, with one or two solitary exceptions. It has reached its highest development in the Missionary Department, one single phase of which is the Volunteer Movement, now numbering its candidates for the Foreign Mission field by thousands.

Not an experiment. The Young Men's Christian Association is no longer an experiment. That stage has been passed. But the present position has not been gained without many mistakes, which have provoked well deserved criticism. The Association was made all things to all men to such an extent as to have nearly become nothing to any one. In one place it served as a Sunday School Union, in another as a City Mission and Tract Society, in still another as a Temperance Organization, &c. Because such work was easier and perhaps more immediately promising (apparently), some Associations were led to work on these general lines to the neglect of their own more difficult, specific work of winning young men to Christ and His Church, building them up in Him and enlisting them in His service. But happily the opposition which such mistakes aroused served to bring the Association back to its legitimate sphere. The experience gained by nearly half a century of practical experiment has proven beyond a question, that such work (excellent as it is, and deserving of the heartiest co-operation of the members, *individually*) is not the primary purpose of the Young Men's Christian Association.

Not a patent method. It is no patent method. It is simply a form of applied Christianity—the Gospel, to the whole man. Primarily a work of prevention rather than of rescue, it seeks by all means to save men, not merely from wrath in the world to come, but for their

highest usefulness in this present world. In adapting itself to SECOND DAY. the four-fold need of a symmetrical manhood, it has, by use, differentiated various functions—physical, intellectual, social and spiritual.

As a home for such as have none worthy of the name, as a What it is. pure social resort, as a school for supplementing deficiencies of early training, as a place of recreation and of body-building, as a common ground on which employer and employee may meet, as a vestibule to the Church of Christ, as a training school for effective Christian work, as a practical proof to the world of the essential oneness of Christians of different denominations—the Young Men's Christian Association has supplied a real and long-felt want. Not denominational, nor yet undenominational, but inter-denominational, not apart from, but a part of the Church of Christ, the Young Men's Christian Association is, in short, *the Church at work for young men by young men*. It combines the characteristic spirit of the primitive Church with that of the 19th century, *viz.*, the idea that every believer is a personal witness and worker for Christ, with the idea of organization, of combination, along specialized lines.

A movement such as this must be accounted for. If the secrets of its success are sought, they are not far to find. On Secrets of success. the one hand, the Young Men's Christian Association has ever shewn staunchest loyalty to the Divine Person of Jesus Christ, its Leader; to the inspired Word of Christ, its Manual; to the Universal Church of Christ, its Communion: and to its definite sphere of work for young men by young men. On the other hand, while adhering tenaciously to these few fundamental principles, it has, at the same time, demonstrated the broadest catholicity in its methods, adapting itself readily to all the manifold needs of all classes of young men of every "kindred and tongue and people and nation" (Rev. v.). A city of refuge for all young men, it "lieth four square." The finished product of the Young Men's Christian Association is a *man*—the coming man—with the muscle of an athlete, the brain of a scholar, the manners of a gentleman, and the heart of a Christian—"till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13).

SECOND DAY.

The Young Men's Christian Association is a standing proof of the ability of the Church of Christ to meet every legitimate need of every young man in all the world. It is not fair to the Church, and no less unfair to the Association to say—as has sometimes been asserted by zealous friends of the Association who stand high in the Church—that the Young Men's Christian Association has done a work which the Church could not do, or could not do so well. Such a view is false as well as unfair. The fact is, the Church, recognizing the fact that such an Association as this is indispensable to society, to the family and to the State, that young men can best be reached by their fellow young men, that men of certain classes and occupations cannot be reached at all denominationally, that it is impracticable for most churches, individually, to equip and sustain an agency such as is necessary for reaching them, that such work can be accomplished better and with greater economy of money and time and labour by co-operation rather than by competition, in short that it is nearer the ideal method of the Great Master, has united in the Young Men's Christian Association, with the object of saving and elevating the young men of the world. As an American Bishop has declared, "No other agency has yet been discovered, in which are combined to the same degree, those desirable constituent elements, catholicity, economy, originality, progressiveness, efficiency, sympathy and vitality."

Calls from
Missionary
Conferences.

III. THE FORCE ON THE FIELD.—Can an Association such as this, which has become so mighty a force in every Christian nation, be made effective, likewise, in non-Christian and Papal lands? Can it be utilized as a missionary agency? Within the past few years the Missionary Conferences at Tokio, at Madras and Calcutta, at Colombo and Jaffna, at Peking and Shanghai, at Sao Paulo and at the City of Mexico, have put on record the conviction that the Young Men's Christian Association is wonderfully adapted to meet the peculiar needs of the young men of these places at this critical time, and have appealed to the American International Committee to send out trained and experienced Secretaries to establish Associations at these strategic centres.

Responses.

Already the Associations of the United States and Canada have responded by sending six men—two to Japan, two to India, one to Brazil, one to Mexico, and another is now going to China. The amount raised by the American Associa-

tions, to support this foreign work, last year, was \$ 9,588 (OR SECOND DAY. about Rs. 30,000). Besides this, nearly two lacs of rupees were contributed for two Association buildings which are now approaching completion in Tokio, and a beginning has also been made in raising funds for the building which the Madras Association expects soon to erect in that city.

The English National Council, likewise, has recently sent out two Secretaries — one for Egypt and Palestine, and the other to work in the Bombay Presidency.

For the present purpose we confine our attention to the work in India.

As long ago as 1873, a Young Men's Christian Association was organized at Trevandrum, Travancore, which has maintained a continuous existence ever since. This is said to have been the earliest Young Men's Christian Association in Asia. What has been accomplished in India.

In 1875, during the visit of Rev. A. N. Somerville, D.D., to this country, several Associations were started, of which those at Bombay and Lahore are the sole survivors. At the time of the last Decennial Conference only four of the Associations now in India were in existence. Previous to the founding of the Madras Association at the beginning of 1890, eighteen Associations in all had sprung up in various parts of the country—from Simla in the North to Nagarcoil near Cape Comorin. These Associations were not connected with one another, most of them not even aware of the existence of the others, and some were very feeble.

At this stage the first representative sent by the American Associations reached India. In March 1888, the Madras Missionary Conference, having heard from Rev. Jacob Chamberlain, D.D., an account of what he had seen of the work of the Young Men's Christian Association while on furlough in America, had adopted this resolution, *viz.*:— A new epoch.

“Considering that this Conference has on many occasions called the attention of the churches to the existence of a well-prepared field among the educated non-Christian young men of Madras, and begged them to send a special agency to work it, it regards the proposal of Dr. Chamberlain as a providential response to their appeals, and it will welcome such well qualified, thoroughly trained agents as the American Young Men's

SECOND DAY. Christian Association proposes to send, and will give them its cordial sympathy and co-operation."

The Madras Association.

The first Secretary sent in response to this action, arriving at the close of the following year, under very clear providential guidance, entered at once upon the work at Madras. As the establishing of this Association marks a new epoch in Christian work for young men in India, and as the Madras organization may be regarded as typical and suggestive of what may be done in other cities, its salient features are here described.

Its constitution.

The following fundamental principles were adopted at the outset, and have been faithfully adhered to with the most satisfactory results, *viz.*, that the work is distinctively a work for young men by young men; that its aim is to meet the needs of the whole man; that its privileges are accorded alike to all young men, without distinction of race or religion; that its control—*i. e.*, the right of voting and holding office—is confined to the Active Members, who must be Communicant Members of Christian Protestant Churches; that the management is vested in a Board of Directors, composed chiefly of laymen, representing the various sections of the community, not more than one-third being of any one denomination; and that the work is to be developed only as funds are furnished by the community locally.

Object.

The work started with a Young Men's Meeting, for Bible study and prayer; around this spiritual nucleus it has gradually developed its four-fold features, *viz.*:—

Intellectual.

For *intellectual* improvement, it provides reading-rooms, library, lectures, commercial classes and a monthly publication, "The Young Men of India" (subscription, Re. 1 per annum)

Physical.

For *physical* development, it maintains athletic grounds set apart by Government for the exclusive use of the Association, with ample provision for tennis, badminton, cricket, base-ball and foot-ball.

Social.

For *social* enjoyment, it affords a cheerful resort, always open, with music and games and good fellowship, frequent social gatherings, and a restaurant where food of good quality is served at all hours at reasonable rates and men of all castes eat together.

Spiritual.

For *spiritual* culture, six Young Men's Meetings and Bible Classes are held weekly, in three sections of the city, besides

preaching in Tamil on the streets and systematic visitation of SECOND DAY.
 the sick in the hospital; the influence of the active members is brought to bear upon the Associate Members constantly, in all departments, not merely in religious meetings; the Secretary is always accessible, and finds frequent opportunities for conversation with the members.

The members are of two classes: any young man of good character, introduced by two members, may become an *Associate* Member; any young man who is a Communicant Member of a Christian Protestant Church, may become an *Active* Member. Every Active Member is expected to take some definite part in the work of the various committees of the Association. Two classes of members.

The membership fee is payable annually in advance, tickets being issued at any time and dated from the last day of the current month—Unlimited ticket, Rs. 3; Limited, Re. 1-8. Fees and numbers.
 Of 250 members whose fees are paid up to date, 140 are Native, 82 Eurasian and 28 European. There are 151 Christian and 99 Non-Christian, 92 of the latter being Hindu, 4 Mahomedan and 3 Parsee. Of the whole number, 90 are under-graduate students, and a considerable proportion of the others have passed through some college. As the number of members has increased, it has become necessary to open rooms in another section of the city also. The average attendance, at the two places, has grown to 238 daily.

From the beginning, the work has been locally self-supporting, except the salary of the General Secretary; and recently one-fourth of that has been assumed by the Association, with a view to becoming absolutely independent of assistance from outside Madras. Funds.
 Of Rs. 3,764 received last year, Rs. 1,465 came from the members, including Rs. 104-3 in extra fees in the Athletic Department. Of the remainder, Rs. 1,979-10 was contributed by 115 Sustaining Members, who give in amounts ranging from Rs. 10 to Rs. 250, annually. A small grant was received from Government, on account of the educational department. A Building Fund, also, has been begun, to which 123 members have subscribed over two thousand rupees.

The work has commended itself to the confidence of all classes in the community. Being a work of prevention rather than of rescue, it is not of a sort to shew very striking results. Results.

SECOND DAY. There have, however, been "first-fruits," a few conversions having taken place among both the nominally Christian and non-Christian Associate Members, and there are unmistakable signs that the influences that have been at work are bearing fruit in the lives of not a few; the time of reaping is believed to be near.

The National work.

Toward the close of 1890, the Madras Association took the initiative in calling the First National Convention of the Young Men's Christian Associations of India, which met in Madras, February 19—24, 1891, and was attended by 35 Delegates (of whom 26 were Native) from 17 different Associations. A National Committee was appointed to supervise and promote the work throughout the country. The Second Convention met in Bombay, April 1892. The head-quarters of the Business Committee of the National Committee are located at Madras, and the Secretary of the Association in that city has served also as Secretary of the National Committee. Since October 1892, he has been free to devote his entire attention to the national work, by the arrival of another Secretary from America to take up the local work in Madras. The National Committee seeks to assist the Associations throughout India by means of correspondence, publication and visitation. There are now 68 Associations enrolled, of which 1 is in Bengal, 1 in the Central Provinces, 2 in the Punjab, 3 in the N. W. Provinces, 8 in Bombay, and 53 in the Madras Presidency. The policy of the National Committee has been to conserve and strengthen existing organizations rather than to stimulate the forming of new Associations where there may not be good promise of permanency. At this initial stage, attention is being given mainly to developing model Associations in the city centres, provided with trained Secretaries and, eventually, with thoroughly equipped buildings. Efforts are being made, also, to organize the students, especially in mission colleges and schools.

At Calcutta, an Association has recently been organized, the National Committee having undertaken to provide a Secretary until permanent provision can be made.

As a missionary agency,

IV. CONCLUSION.—Although as yet only in its infancy in this land, the Young Men's Christian Association has already shewn possibilities of great power as a missionary agency.

(1) Reaching out as the right arm of the Church to save and uplift the young men of India, it affords a practical proof, in the eyes of non-Christian men, of the real unity of the Body of Christ. SECOND DAY.
it promotes
unity,

(2) Refusing to recognize false social distinctions and race prejudices, it contributes to the removal of the curse of caste from this blighted land. removes
caste.

(3) Enlisting laymen in Christian service, along varied and well defined lines, it tends to contradict the fallacy which prevails so widely in India, among nominal Christians as well as non-Christians, that the work of the Church is to be left to the few who are specially set apart and paid to do it. and employ
laymen

Should not such an Association receive the most cordial co-operation of every missionary, and indeed of every man who has at heart the best interests of the coming men of this great empire?

“Behold, there came a prophet, saying:—Hast thou seen all this great multitude? Behold, I will deliver it into thine hand this day and thou shalt know that I am the Lord.”

“By whom? And he said, thus saith the Lord, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle, and he answered, Thou.” (1 Kgs. xx. 13, 14.)

THIRD PAPER SUNDAY SCHOOLS.

By the Rev. J. L. PHILLIPS, M.A., M.D., LL.B., *General Secretary, India S. S. Union, Calcutta.*

Twenty-five months of travel throughout India has impressed me powerfully with the striking significance of our Lord's words when He said:—“Lift up your eyes, and look on the fields; for they are white already to harvest.” All India, as never before, is moved by the Gospel and is looking Christward. The rising interest in Bible study on the part of thinking men of all classes has done two remarkable things in our day: it has removed many of the old time barriers, of which missionaries were wont to speak, and it has promoted a kindly feeling, amounting in some places to a hearty welcome, towards the Christian Scriptures. This fact now very generally admitted, because so patent to all careful observers, places Bible-teachers of every grade under special responsibility. Fields white
to harvest.

SECOND DAY.

I.—Let us consider OUR GREAT OPPORTUNITY. This may be viewed in a threefold light:—

Millions of children can be reached.

i. An opportunity for reaching the children of this land. I mean not only the quarter of a lac perhaps, now in regular attendance upon missionary day schools of all grades, but millions more not reached as yet by any school and wholly untaught so far as right religious instruction is concerned. The doors are now wide open to us, that were shut to our fathers but a generation back. Their prayers have brought abundant answers, none more wonderful surely than these open and inviting doors of approach to the childhood of this country. Calls are coming, as if the open door itself were not enough, from many Hindu and Mahomedan homes, and we may take the blessed Bible into households that have been groping in black darkness, and teach it to the sons and daughters of many, who though quite willing their children should learn its truths, may never accept those truths themselves. As it was with rebellious Israel, so it may be with many in this land: they may perish in their sins, but their little ones will the Lord bring into the promised land. To these little ones are we sent as Sunday School workers. We claim them for our King, and the prophecy of their parents cheers us when we hear them say so often:—“We shall die as we are, but our children will be Christians.” In many cases these children will bring their unbelieving parents to Christ. Already have I seen several such cases, and heard of more. So while we toil chiefly for the little ones, we are toiling in the hope of winning through their loving and patient efforts many of their parents, teachers and neighbours. Recently our *India Sunday School Journal* gave a very encouraging illustration of this, in the narrative of a converted lad who taught scores of people in his village the way of salvation. Let the children of the present generation be reached with the simple truths of the Gospel and we shall see wonderful results and large ingatherings in the near future when these boys and girls are grown up.

Native Church activity will be developed.

ii. An opportunity for developing the activity of the Native Church. In my thirty thousand miles of journeyings in India and Ceylon I have enjoyed ample opportunities for free and friendly conversation with many beloved brethren of the native Churches, both pastors and laymen. We have talked of many

points touching the edification of believers and the extension of SECOND DAY. the Kingdom of Christ. Our very best men in the church of India and Ceylon feel that the bulk of the body of believers is doing far too little, and should be more actively engaged in the Master's service. The humblest and most spiritually minded pastors are praying and looking for better days, when not the ministers only but the membership too will be heartily at work for the Master. Some of these faithful pastors are calling out lustily for voluntary helpers. All this is most cheering. Service only can bring strength and sturdiness to our Native churches, and there is, in this work for the young, just the service, I believe, that the lay element of the church should undertake. It is of little use and usually discouraging to speak of what these thousands of disciples, the rank and file of the Native Church, cannot do. It is always better to tell them what they *can* do for Christ and His Kingdom among their countrymen. Few comparatively may become pundits and preachers, physicians or translators, or achieve success in any of the so-called learned professions, but the Sunday School brings them an opportunity for service so admirably suited to all classes of devout disciples. By this many men and women may begin work at once, for there are children everywhere and teachers are always in demand. In every place where Christians live, there should be a Sunday School. No matter should there be no minister, no Bible-woman, and no other paid agent; should there be a single Christian family, that man or woman, or both of them, can call together the children of the place somewhere under a tree if no house is found, for an hour's Bible lessons every Sabbath day. How much of life and joy and peace and strength, this work for Christ's little ones might bring into the heart of every cheerful toiler? No more do India's millions need the Sunday School, than does our own church membership, for her spiritual health and growth.

iii. An opportunity for increasing Christian endeavour among Europeans. One of the most cheering features of the Sunday School movement during the past two years has been the awakening of fresh enthusiasm for work among not a few European Christians. Some who were doing nothing directly for the Master are now gladly teaching the children. Every-
Europeans
will be
interested.

SECOND DAY. body knows how much we have in India of the ungirt loin and the unlit lamp. Our Sunday Schools are calling out idlers into active service, and there are no happier workers in all India today than some of our European superintendents and teachers. Every missionary should be looking out for such helpers. It is a part of his duty to discover buried talents and set them to work. I cordially admit that we missionaries are to blame sometimes for this lack of service. These hidden disciples who came out from Home, hoping to find something to do here for Christ, have, in some cases, not received the encouragement and the invitation they expected; hence their help has been lost. I cannot but believe that, by kind and prudent effort, our working force might be considerably increased in many stations throughout India from the ranks of our European friends. It is easy to find teachers for English Sunday Schools, but lack of language qualifications prevents many from undertaking work in the vernacular schools. It should be noted here, however, that within the past two years quite a number of Europeans in India have begun learning a language for the sake of working for the children of the land. This is a token of cheer, and points to brighter days for both the teachers and the taught.

The limits of this paper will not admit of illustrations that I should be glad to insert, bearing upon each of these three points. Whoever will patiently and prayerfully study the situation as it now is in this country cannot but be convinced of the fact that the Sunday School opens a wide door of usefulness before the Church of Christ, and presents golden opportunities for reaching the children and youth of the present generation, for strengthening and developing the Native Church and for providing and promoting means of usefulness to the European community in India. Difficulties there are sure to be in the path of every good movement of this kind, but these should only test our courage, and send us on with firmer purpose and higher hope to the accomplishment of so worthy and so promising an enterprise.

The S. S. a
powerful
missionary
agency.

II.—For these and other reasons the Sunday School must be considered a powerful missionary agency, and one which well deserves to be more largely employed in extending the Kingdom of our adorable Lord in countries like India and Ceylon. Let us now see how this great opportunity may be seized and this

valuable agency enlarged. I would call specially attention to **SECOND DAY.**
 the following particulars, and earnestly beg all interested in
 this department of Christian work to test each of them by
 reference to experience, observation and the history of Sunday
 Schools in other lands, particularly in Great Britain and
 America.

i. *By organized effort.* We must combine our forces. **Organized.**
 Single and sporadic effort does good, but it can never successfully
 compete with well organized and well managed work. The
 Sunday School Unions of Western lands furnish ample and
 convincing evidence on this point. Hundreds of churches in
 Western America owe their very existence to the American
 Sunday School Union, whose missionaries were the pioneers,
 planting schools where neither church nor school existed before.
 Since the organization of our India Sunday School Union in
 1876, this line of work has been greatly advanced in the several
 missions that join in it. There are denominational and territorial
 organizations, both of which should be encouraged, for
 both are most helpful, but all denominational Sunday School
 Unions should be auxiliary to the Territorial or Provincial
 Union. Every well equipped mission should have its own
 Sunday School Union well officered and heartily at work. I
 hope the day may come when every mission in India and
 Ceylon will not only have Sunday Schools, which is not the case
 now, but will have a thoroughly organized Sunday School
 Union of its own, with its regular meetings for reports of work
 done, and general survey of its whole field and study of its con-
 dition and claims. This will multiply effort in every direction
 and make it more intelligent and more earnest, consequently
 more successful.

ii. *By hearty co-operation.* The Provincial Sunday School **Co-operate.**
 Unions, of which we now have nine in India and Ceylon, are
 inter-denominational, like the great and growing Sunday School
 Unions at Home. In these all evangelical sects are represented,
 and are working together in admirable spirit and success. In
 the great cities the best work will always be done by such
 intelligent and hearty co-operation of all the churches.
 Whereas in its definite and peculiar field each Society may do
 its own work best, for the reaching and teaching of the great
 masses in our large cities and densely populated towns, we must

SECOND DAY. have a co-operative and compact movement of all the churches. The benefits accruing from church co-operation are obvious, *viz.*, comity, fellowship, courage, economy, and enthusiasm. The Sunday School Union of a province or presidency has an eye to the whole field and sees its wants. In its meetings the destitution of some localities, and perhaps the overcrowding of schools in other places, come up for consideration, and action is taken for the welfare of all concerned in the whole field. Breadth of view and fare, full provision for the wants of the entire field, are better secured at such a Conference of representatives of all the churches than could be possible at any sectional or denominational meeting, however good or wise. From careful study of the conditions, limitations, and prospects of our work in India and Ceylon, I am quite sure that the best and the most cannot be done for these millions within our reach, until all the churches co-operate most heartily in a determined effort to give the Bread of Life to the children and youth of the present generation.

Each of our Provincial Unions, all of which are auxiliary to the India Sunday School Union, should become a tower of strength, planning and pushing work for all classes and in all languages within its territory. Brotherly love, Christian fellowship, intelligent, and business-like methods, thorough evangelization and high enthusiasm for humanity and for God's glory cannot but come from the faithful and persevering efforts of a well constituted and well worked Sunday School Union, and every Mission and denomination within its territory must rejoice over its success.

Improve. iii. *By improving our present Sunday Schools.* There is much to be done here. The stock should be made sturdier. Many schools are too poor and too weak for propagation. It is only a strong and healthy and thriving Sunday School that sends out teachers, and plants new schools in needy places. Until we improve we cannot expect to increase. I venture to suggest three things that will help and raise the standard of our Sunday Schools:—

the teachers. (a) *Preparation Classes for Teachers.* I have yet to find a first class Sunday School that has not one of these of some kind. We shall never have better schools till we have better teaching, and better teaching means better teachers. The object of this

weekly class for teachers is three-fold, *viz.*, the faithful study of the lesson, attending to matters of business indispensable to the right conduct of the school, and earnest prayer for God's blessing upon all that is done. Prayer should be the very atmosphere of this preparation class, and of the Sunday School hour. The international course of lessons may seem too difficult for many of our Sunday Schools in India, but there are more elementary courses being studied in some schools. No course of Bible study, however, it must be admitted, has called out such wealth of critical scholarship as the International, adopted by our India Sunday School Union, and besides the periodicals bringing us the weekly lesson, there are several valuable volumes covering the entire course for the year published months in advance and procurable in India. With so many and such helps at hand no Sunday School should think of getting on without a preparation class for its teachers. Give us these classes in a thousand schools and the improved tone and work of our whole Sunday School system will become apparent to all.

(b) *Sunday School Literature.* We are beginners in this line, but the outlook is full of promise. OUR INDIA SUNDAY SCHOOL JOURNAL, but two years old, has accomplished much, and the leading workers for children and youth in all India and Ceylon are reading it, writing for it, and helping to introduce it to others. It should be in the hands of every teacher. Its discussion of practical themes relating to Sunday Schools, its news department embracing our wide and interesting field, and its helps on the Bible lessons, commend it to all who would do their work well and see fruit crowning their faithful seed-sowing. The vernacular department of Sunday School literature grows apace. In several languages a good beginning has been made, and the membership fund of the India Sunday School Union will be able to stimulate and strengthen this important work. Our Sunday School workers of all classes need to read more, think more, study more, and pray more: then will their schools begin to thrive. Conscientiousness must supplant carelessness, conviction and cordial consecration take the place of mere perfunctory and routine service, before Sunday School teachers can rejoice over large and sustained success.

SECOND DAY.
Retain the
older pupils.

(c) *Normal training for the older pupils.* Here in India, as at Home, our big boys and girls are slipping out of the Sunday School. Special measures should be resorted to for holding them. The Normal Class is one of these. Let them be made to feel that their help is wanted, and that this class, under the management of an apt and experienced teacher, will fit them for helping in the school, and for opening new schools. To secure the regular attendance of these larger pupils, it will be necessary to visit them at their homes sometimes, and the example of parents, who attend the Sunday School, aids wonderfully in keeping them, particularly the boys, in their classes. I firmly believe that the adult department of our Sunday Schools, the Bible classes for men and women, will have to be improved and enlarged materially before we shall succeed satisfactorily with these older pupils. We must have a through-going Bible school every Sunday in every church, attended by parents as well as children, before we can quite solve the problem now puzzling so many minds:—What shall we do for the big boys? Every Sunday School should plan thus for its own health and growth by training up teachers for itself, and for its offshoots or colonies.

Extend every-
where.

(d) *By extending this Sunday School system on every side.* To overtake the opportunities now opening before us we must begin to push things, and keep on pushing things for years to come, until by God's gracious help we cover this broad land with a complete network of Sunday Schools. The fact faces us that millions of children and youths are now accessible throughout India and Ceylon. We should pray and plan for reaching them with the Gospel of our Divine Lord.

Suggestions.

III. I beg to intimate some of many ways for enlarging this line of work. Let us have:—

S. S. for every
congregation.

(i) A Sunday School in every Christian congregation. I am finding not a few churches and chapels in my tours without Sunday Schools. We should begin with our own children and youth.

S. S. in every
day school.

(ii) A Sunday School in every day school managed by Christians. The discrepancy between the number of pupils attending missionary institutions of all grades and the sum total of Sunday School pupils is suggestive. In some missionary institutions there are no Sunday Schools. In several

I have found there used to be Sunday Schools, which have SECOND DAY. been discontinued for one reason or another. The daily Bible lesson in every missionary institution need not, and does not, disturb or dispense with the voluntary attendance of pupils for an hour on the Sabbath. The testimony of superintendents and teachers is convincing and cheering on this point, and I cannot but believe that there is a bright future before this line of Sunday School work.

(iii) Sunday Schools in bazars and villages, where we have no S. S. in the day schools, for children of all classes. A very wide door is open air. opened here, and eager workers are entering in. Thousands more are wanted, for calls are coming faster than teachers can be found to answer them.

(iv) Sunday Schools in Hindu schools and others, where we S. S. in Hindu are invited, or can gain admission. This is called subsidizing schools. Hindu schools, and we have excellent Sunday Schools of this kind. In some cases these cost nothing, the Hindu master asking for a Christian teacher for an hour on Sunday. In other cases we have to pay for the use of the room on that day, because the school is usually shut on Sunday and the pupils come at our call. There are also other ways in which Hindu schools are subsidized.

(v) Sunday Schools on tea and coffee estates for cooly children. S. S. for cooly Some bright ones have been opened recently in India and Cey- children. lon.

(vi) Sunday Schools for domestic servants and their children. S. S. for Our homes in India would be happier, and the Sabbath seem servants. sweeter, were we helping this very needy class. Some of these schools have been opened during the present year.

(vii) Sunday Schools for patients in dispensaries and hospitals, S. S. in the for inmates of the zenanas and for others who cannot attend hospitals. the school of the church or congregation. This may be our home department and have its branches in several places, all well conducted and registered. These are only a few of the lines of enlargement opening before loving, trained and enthusiastic Sunday School workers.

Twenty-five months of special and serious study of the situation in India makes me very hopeful concerning the Sunday School. And while workers here are putting forth diligent We work, efforts for reaching the children, our friends at Home are faith- friends pray.

SECOND DAY. fully remembering us in their prayers. Our hearty thanks are due to the British Sunday School Union for providing for the development and extension of the Sunday School system throughout India, and to the International Bible Reading Association for its generous help so cheerfully and constantly rendered. Their interest and aid place us under special obligations to push on this work. The fruit of this seed-sowing is sure. Already has much fruit appeared in our Christian Sunday Schools and many of our ablest workers were converted in them. Some very cheering fruit has been gathered also in Sunday Schools for Hindus and others, and we may confidently expect much more, if we toil on faithfully. It is the Word of God that we teach the children, and concerning it He has said:—“*It shall not return unto Me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it.*”

FIRST SPEECH.—THE SUNDAY SCHOOL TEACHER

By Miss ABBOTT, A. B. F. M., Bombay.

Cheap
teachers
the dearest.

Horace Mann, in his day the foremost in American education, was wont to say: “The dearest thing on God’s earth is a cheap schoolmaster,” that is to say, the mind of a child is so valuable that it is at a ruinous cost if it is entrusted to the training of a man or a woman whose main qualification is that of cheapness. If this be true of mental training, much more is it true of the spiritual or religious training of the young. Evidently a cheap teacher costs too much. A high-priced teacher must be the most economical. We well understand the terms cheap and dear as relating to the commercial world, but we may not so clearly discern their relative values in the spiritual world; nor the bearing that they have on the give and take of moral commerce.

Must be
consecrated,

(a) Granting our need we may now look for the teacher. He must not be cheap. I use the pronoun he, because it is conventional; for the most part I mean *she*. He must be one bought with a great price, not one for whom a price is offered: one to be delivered over some day or other, but one who is

bought and delivered over body and soul into the keeping of the Lord—his Master—a consecrated man. He must have knowledge, he must know of his Master's Will, and be familiar with the Master's way of doing things. He should know as far as possible of the Master's deeds and renown, above all of His character. He should understand all these things in the proper and natural way. "He that doeth My Will shall know of My doctrine." Obedience is the royal road to learning.

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The study of God's Word is above the curriculum of all the universities. "It is so high, who can attain unto it?" One who knows the Word of the Lord and whose delight is in it; one who has learned it by days of study and nights of prayer and has incorporated it into his life—secure such an one at any price. He is worth it.

(b) He must be experienced in his Master's service—experience is priceless; experience costs time; it costs humility; it costs surrender. An experienced workman commands a high price. Must be experienced.

(c) He must have the spirit of his Master, not only to know and to do, but to feel. "God so loved the world." "He that keepeth thee shall neither slumber nor sleep." "The Word became Flesh and dwelt among us." "I am come down from heaven not to do My Own Will, but the Will of Him That sent Me." For He "pleased not Himself." "The Good Shepherd layeth down His life for the sheep." From Genesis to Revelation the Bible is full of the Spirit of the Father and the Son. The loving, self-sacrificing, forgiving, enduring Holy Spirit—the Spirit which is full of faith. Oh, if there is one who is "a good man full of the Holy Ghost and of faith," his price is beyond thought, but give him the training of the child. Must be Christ-like.

Where are we to look for the learned, the wise and the holy? We need not look far. Only perhaps into the face of a bright faced young girl—home-taught, but one who has the right qualifications. She belongs to the Saviour, she gave herself to Him unreservedly when she was a little girl. The Will of Jesus is her life. The Bible is a lamp unto her feet, her guide, her most precious treasure. She knows the Will of Him Who has saved her, she has had experience ever since she gave up her own childish pleasures for love or obedience to others, and if she is given a class, she will feed the lambs of the Good Shepherd Where to find such?

SECOND DAY. in just the same spirit in which He took up the little ones in His arms and blessed them. Her price is above rubies, but secure her for a teacher.

We may turn to the student or the young business man who has a knowledge and an experience and a spirit which the world and books can never give him. He studies God's Word, and has had an invaluable experience ever since he learned to obey and valiantly to say, "No" to taunting companions. He goes clad in the armour of the Spirit, gloriously apparelled. He will not be cheap, but he will not cost *too* much.

Nor should we overlook the quiet mother in the back seat. Who better than she has pondered these things in her heart? What is her life but loving, self-sacrifice daily carried out? And as for her spirit, the dear Lord Himself comforts as a mother comforts, the mother who knows her Bible and who follows her Saviour; she who has fed and cared for her own little ones, how invaluable she is in the Sunday School.

General
knowledge
desirable.

While I believe that devotion to Christ and the experience of obedience to His Will are the highest requisites of a Sunday School teacher, yet I think that the greatest success is attained by one who, retaining these, can bring with him stores of knowledge, not only of the Bible, but of every department wherein God works,—science, history, literature, anything that can throw light on Scripture or serve as a worthy illustration—familiarity with these is a fit treasure to offer to the Sunday School work. It is the richly endowed we need as teachers, rich in knowledge, experience, grace.

"But if we cannot get these we must get whom we can." This is an expression too often heard and too often acted upon. I am of the opinion it would be better to put a large Sunday School under three earnest teachers than, in order to have twice the number of classes, to ask those to teach who have no better qualification than that they are good-natured enough to do as they are asked.

The central
truth to be
taught.

The Apostle John in his first Epistle has this: "I write unto you, little children, because your sins are forgiven you for His Name's sake." This is the reason for all spiritual teaching, because the sins of children, of young people and old, are forgiven them for Jesus' sake—and they should know it. Is this not the central truth and the highest point of teaching—forgiveness

through Jesus' Name? *Why* we need forgiveness; *Who* forgives SECOND DAY.
 us: *why* He forgives us! Wondrous knowledge this is—only
 learned at Jesus' feet. All that our finite minds can grasp is
 only too little to prepare us for teaching these things. The
 best that we can do, or that any one can do, is to know His Will
 and to do it; to pray much to the Heavenly Father, and then in
 faith and with gladness receive His Holy Spirit that He gives
 without measure and without upbraiding to them that ask for
 Him. To one who has Christ dwelling within him, the very
 words he may need to teach his class shall be given. And one
 whom Christ has taught, let no man call cheap. And one who
 comes with wealth, position, knowledge, culture and the Spirit
 of Jesus, let no one call too dear.

SECOND SPEECH—RELIGIOUS TRAINING OF CHILDREN.

By the Rev. H. ANDERSON, B. M. S., Calcutta.

Some one has said:—"A child is God's problem, waiting man's The problem.
 solution." There are many problems, more or less difficult,
 before us in India at the present day, but whether viewed in the
 light of the little that has already been accomplished, or of the
 vast field upon which the problem needs working out, or of the
 promising result the right solution of it will give, there is, it
 seems to me, no more important, pressing, inviting and God-
 given problem than this, a religious training for the children
 of India.

The destiny of a nation lies in its children, a truth those old
 Spartans knew who, when asked to give 50 children as hostages,
 sent 50 adults instead, as of less promise to the State. India's
 destiny lies in her children. Therefore, if their religious
 training be neglected, other agencies will be of little, because
 only of temporal use.

There are certain axioms about which we are all agreed. The The way to
 solve it.
 basis of this training must be *the Word of God*. We have heard
 much during this Conference of catechisms. Dr Duff's opinion
 was that there is a danger in making too much of these and too
 little of the Bible. In all religious training, especially among
 non-Christian children, the facts of the life of Christ should first

SECOND DAY. be given. Then look at and teach all the rest of the Bible in the light of that. Another axiom is childhood's susceptibility. The impressible age begins with the sight of the eye and the hearing of the ear; and what it learns, it retains; hence religious training should commence at the earliest possible period. Another point on which there is not perhaps full agreement amongst us. I think only 'converted' men and women should be the imparters of this religious instruction. We may use others to teach mathematics and history, if necessary, but only those who have known and felt the lack of Christ, and had that lack supplied—only those who know the joy and peace of having found the Master—are fit to bring young hearts to Him.

There are many agencies engaged in this great work. The Young Men's Christian Association and the Society of Christian Endeavour have been mighty factors in Europe and America for arousing and stimulating effort in the Church of Christ. We have the promise of the help of these agencies in India, and we sorely need them. Let us as missionaries not only wish them God-speed, but to the best of our ability encourage and support them too.

Agencies. Taking a general view of the subject, I wish briefly to refer to the four agencies which, the world around, are used in imparting religious instruction to the young—the home, the pulpit, the schoolroom, and the press.

The home. (i) THE HOME.—Is there not in the Church of India to-day a sentiment prevailing that the religious instruction of the young is being provided outside the doors of its homes, and as a result, is it not true that that instruction is not being commenced within those doors? I fear the Missionary Societies of the land are giving grounds for the growth of that sentiment. We all know how very important it is that the *home* should be the source of all religious instruction. Unless children are brought face to face with purity, truth, and virtue *there*, they will not be nearly so apt to benefit by what other agencies may do for them. Let us be very clear in teaching the parents of Christian children throughout India their responsibility and duty in this matter. I do not know about other parts of India, but in Bengal the Church of Christ needs to learn this important lesson. Miss Gardner has spoken of the subject in her

paper, and I would like to lay great stress upon it. Every SECOND DAY. home should have its daily prayer, and its daily reading from the Book of Life. This was the method inculcated by the early missionaries. They made it a rule to teach their converts to have family prayer. If we could get Christians throughout the empire to do this, and so bring their children in their earliest years into the habit of Bible-reading and prayer, the problem, so far as Christian children are concerned, would be half way towards solution.

(ii) THE PULPIT.—We have much to learn here in India The pulpit. as to this agency. In very many cases the pulpit is no friend to the children. Their claim is not recognised by it—their needs not met in it. The pulpit thus to child-life becomes associated with what is unpleasant to it. We hear much of the difficulty of keeping children in our schools after they have reached the age of fourteen or fifteen. In many cases this is because of their want of recognition from the pulpit. One or two of our Indian missions have realized this, and are making this agency a power. The Lutheran Mission in Chota Nagpore is a case in point. The *India Sunday School Journal* gave some account a few months ago of the way Sunday services are conducted by them, and shewed what a hold the pulpit had upon all the children of their missions. Let our pulpits in India, specially in our Native churches, recognize childhood's claims and strive to meet them.

(iii) THE SCHOOL-ROOM.—Religious education has a place The school-room. in our India day-schools and colleges, and is doing noble work there, but that work needs supplementing, and the Sunday school during the last few years has come to be the greatest factor in India for the religious training of the young. Religious teachers in India to-day have no more precious hour in the week than the Sabbath-school hour. Its importance has not even yet been truly realized. What infinite possibilities lie before that short sixty minutes every week? It is for many non-Christian children the only religious instruction they are privileged to receive. How thorough, therefore, should be the preparation, how constant the prayer for help and blessing, lest the golden moments be wasted!

Our present difficulty in reference to this agency is the want of teachers. In our great cities scholars are around us by fifties

SECOND DAY.
Teachers.

and hundreds, waiting to be formed into schools, and the cry is : "Where are our teachers?" Our present statistics give about 200,000 scholars. We might have 2,000,000 if we had teachers. I would like to ask a question. Have we sought for them? Cannot the Indian Church of Christ meet the demand? I believe, to a large extent, it can. A missionary lately came to Calcutta and, intensely interested in work for the young, set himself to find teachers who should voluntarily do Sunday School work for him. In three months he had started 7 or 8 schools, all taught by those who need to be sought before they would take up the work. Let us seek teachers diligently and we shall surely find.

I should also like to emphasize the capital paper by Dr. Phillips. It centres round two thoughts, the Baptist centenary text of this year. What we need is first to *strengthen our stakes*. Better organization, better preparation, better teachers. Train India's church to think of, care and work for, its own children, seek out and employ the lay element in all our churches. Be always eager in aggressive work. Then we need to *lengthen our cords*. Let us see on every hand a rapid, ready response to childhood's appeal for religious knowledge. Let hill and dale, mountain and plain, be studded with Sundays Schools, to the praise and glory of the Saviour's Name.

The press.

(iv) THE PRESS.—How far children's literature in the Indian vernacular is from what is both desirable and necessary. The number of books available for them is so very small. I used to give a little Bengali girl-friend of mine, who was a devourer of all she could get to read, all the Bengali books that I thought suitable for her. Within a few months she had read every thing, and how defectively, so far as quantity is concerned, the Bengali religious press has supplied Bengal's children was brought home to me. There is no greater need in India to-day than the need of bright, simple, illustrated literature. Here, again, our attention should be turned to the Indian church. From it we must look for those gifted to write for the children. It is time we were getting past the age of translations.

Finally, what is the spirit, the inspiration with which to face this great problem? Said the soldiers of Frederick the Great as he rode down their lines and spoke to them just before his most critical battle: "Now we have looked our king and ruler

in the face, see how we shall fight." The sight of Christ, the sound of His Voice, the look of encouragement in His Face, that is to be our inspiration. Animated by love to Him, cheered by His known approval, realizing His constant presence, let us be zealous in this work for the Lord. Expecting great things, let us attempt great things for God and for the little ones.

THIRD SPEECH.

By the Rev. W. J. P. MORRISON, M.A., A. P. M.,
Ambala, Punjab.

He illustrated the training of the young by what is seen in a gymnasium where the instructor, when he has to train a class to difficult feats, first *shews* the class how the feat is to be performed. Our first duty is to master the religious life ourselves, and set before those we train the methods of that life by practical example. He next acquaints himself with the powers and defects of each pupil so that he knows just how much help each one requires to get over the vaulting-horse or other difficulty. The instructor knows on just what part of the body of his pupil to put his helpful hand, and just how much force he must use to supplement the deficiency of the pupil in order to get him over the difficulty. But he never lets him fail and go away discouraged. Oh! that we could know each of our pupils in that way and just how much help each ought to have to enable them to do the things that ought to be done in the spiritual life.

I would make a distinction between religious teaching and religious training. The teaching is part of the training, but not all of it. Much more might be done in India for the "religious training of the young" than we have done by the Sunday School, the Y. M. C. A., and the Society of Christian Endeavour methods, modified and adapted to Indian conditions. We have already done a vast work for the young in the Scripture teaching in our day schools, but for religious *training* we need something more than this. I know how little reverence is felt for the Bible lesson or the chapel exercises as a part of the routine of a school or college even in Christian lands. When I was in college one of our professors, a most excellent man, had got into a stereotyped form of prayer. There was a wag of a student in

SECOND DAY.

What help to give.

Teaching and training.

SECOND DAY. the senior class who had committed this prayer to memory, and it was very destructive to the devotional feelings of those of us who were within hearing of him, to listen to the devout professor come following on about two sentences behind the irreverent student and using his exact words

We need, therefore, besides the work of *teaching* that we have already been doing in our secular or day schools, those other organizations which I have mentioned, where youth may be *trained* in the things required by the religious life—to sing and pray and confess reverently before God. And though I do not belong to a church using a liturgical service, yet in this work I can see the value of a programme in our Sunday Schools and Societies of Christian Endeavour, &c., that will give the pupils something to do in the way of definite approach to God in confession, petition and praise—some of the essential elements of the religious life. I plead, therefore, for the Sunday School that it should have a place of its own and that it should have great extension in India, for it supplies distinct needs that the ordinary mission school does not meet.

Don't delay improvement. I would warn Christian workers against the disposition to delay this work for the young until we can supply ourselves with all the improved appliances and apparatus now used in modern Sunday Schools at home. I fear I myself neglected opportunities that might have been improved till I could make a study in England and America of improved methods in vogue there. I found many of them would be expensive or ill-adapted to this country, and that many of the most successful schools at home pay very little attention to apparatus, the only really essentials required being a heart, filled with the Holy Spirit and instructed in the Word, brought into contact with the sinful and the ignorant. Having these, a school can be successfully worked under a village tree if necessary.

Sunday School every day. Let me suggest a method for extending our Sunday School work in a way more adequate towards meeting the stupendous opportunities furnished in India for its extension. Instead of confining it to Sunday we might have agents who will conduct them on Monday and Tuesday and all through the week. A missionary might, for instance, have several schools on Sunday in various parts of the Sudder Station. On Monday let him or his staff of helpers visit 3 or 4 villages to the north of the

station. On Tuesday 3 or 4 to the east, and so on round the SECOND DAY.
 points of the compass till he gets into weekly touch with all
 the villages in quite a circle round his station. After some
 months of this kind of work such a hold might be obtained over
 the youth of that circle that they might be drawn to attend the
 central schools in the Sudder Station on Sunday, thus releasing
 the working staff for work in villages at a greater distance,
 forming an outer circle for the week-days so that they could
 keep themselves in weekly touch with a large part of the
 district.

FOURTH SPEECH.—THE TRAINING OF CHILDREN.

By Mrs. SORABJEE, I. F. N. S., Victoria High School, Poona.

Before I say anything about the training of children, or of An Indian
 the young, I should like to tell you how my heart fills with mother.
 gratitude to think of all those who have come across the waters
 to this land. The love of God is surely very great for India,
 since you are so filled with that love that it has brought you
 here. As I look round about this great assembly of missionaries,
 I see but few of my own countrymen and women engaged in
 the mission field: but oh! how many from other lands! I was
 thinking this morning, "What shall I say to the people who love
 us so much?" You have all gathered together here from various
 parts of India, to consider and consult about the best methods
 of working for *my* people, for *my* country. God bless you!
 God reward you! You have left your homes, you have left
 your country, you have left your children. I, as a mother, can
 feel what *that* sacrifice is. Send an Indian mother's love to your
 people, and tell them, we bless you, we thank you, we pray for
 you! I do not know how *others* feel, but, dear brothers and
 sisters, *my* heart just swells with thankfulness, when I think
 of all that you are doing for us. I never felt I was a foreigner
 or a stranger, when I was in your land, for I felt that every
 inch of ground I trod was fatherland. You have come from
 England, Scotland, Ireland, Germany and America to care for
 us. In the name of my country-people I thank you. You will
 be writing your letters home to-morrow, for it is mail-day; send
 our love to the friends across the seas, and our best New Year's
 greetings. Tell your dear children whom you have left behind

SECOND DAY. in the Home lands, in obedience to the Saviour's command, that an Indian mother prays that the Lord may bless and keep *your* lambs, and feed them for you. I was wondering what I should say to you to-day, and suddenly the Blessed Master's Word was borne in upon my mind.: "Feed My Lambs." You know, it seems to me, He gave that charge in our own oriental fashion. Just before He went back to His Father, He assured Himself of Peter's love, and then committed to him, those so precious, so dear—His Lambs to be fed and tended for Him. We are always careful to give our best loved into the charge of those who love us, and will be faithful to the trust.

In olden times, when there was no postal communication in this country, and when we wished to know of the welfare of our dear absent ones, we sent a messenger with a letter to enquire after them. It seems to me, dear brothers and sisters, that *this* is what you are doing for us. You have heard the Saviour's solemn charge—"Feed my lambs," and as loving brethren you have come to enquire after the welfare of the children of God's great family, your brothers and sisters in this land.

"Feed My
Lambs."

Let us think a little about that message, in all its deep and wondrous significance. What did our Blessed Lord say to Peter? First, "Lovest thou Me?" Then, as a natural sequence, "Feed My sheep, feed My lambs." What does that mean? Ah! does not every mother know its deep and mystic meaning? How her heart yearns for her children! The Blessed Master gave them into her care. What must they be fed with? Wholesome food, good food, nourishing food. They must have tender, watchful loving care. It is the mother's voice the child first learns to know, and who can influence it as she can? It knows every expression of her countenance. It sits upon her knee and looks up with loving confidence into her face. It believes implicitly what she tells it. Oh! I look back to the time when my mother used to teach me. Others might tell me anything, I would not believe it, but if mother, my mother, said so, I knew it was true. Dear friends! What we want for India, is Christian mothers—Christian homes; and we want you here in India still, to train the mothers of the future, and teach them. Bear with us a little longer. The Indian mother is not yet fit to take upon herself the training of her children. She is not yet educated as mothers in your enlightened Western

The Indian
mother's
qualifications.

homes are. She has all the mother's tender love, the true SECOND DAY. mother instinct, but not yet the wisdom, judgment and discretion that result from early discipline and life-long training. In Indian homes the father and mother are not always of one mind regarding the bringing up of their children. You often hear in a Hindu home — "Don't tell father!" How sad this is! What pernicious influence for the little ones! Yet there are some bright expressions. I have often been surprised at the firmness and judgment displayed, by some uneducated Indian mother, in the management of her children.

With regard to Sunday School and daily Scripture lessons, S. S. and Scripture-lessons. I think they ought not to be distinct and separate. The one ought to be a continuation of the other. The teaching of the Sunday ought to be brought to bear upon the work and lessons of the week-day, and be closely and intimately associated with the daily life of the children, forming, as it as were, one unbroken system of practical religious training.

In my Marathi school for poor children, the same text is Texts for the hospital. taught all through the week, beginning with Sunday, and the dear bright little Christian and Hindu children learn it and write it out on fantastically shaped scraps of paper in different coloured inks to send with flowers to the hospital to cheer some sick one.

I think it is most important to teach children from early Industry. childhood to *do* something; to be associated with you in the work of the home, and of the family. Let them feel that they have their share in the work of the household, that their help is needed. As a rule children love to feel that they are useful and necessary. Let them recognize the dignity and blessedness of labour, and teach them to obey God's own great law of order. I am always very thankful to the dear old precise Scotch lady who taught me to be neat and tidy. She Fidiness. adhered to the rule of—"A place for everything in its place." I try to enforce this maxim in my High School. I well remember once making some children pick up the pieces of paper they had torn up and thrown on the floor. The parents of one of these was highly displeased. They said I ought to have got a *hamal* to do it, and not let their child stoop to such work. I was sorry to think the parents did not co-operate with me in the bringing up of their children.

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Then I feel how necessary it is to train and develop every faculty of the child. It should be thought to *do*, to *know*, to *think*, and to *feel* something every day. Hands and feet must be trained to useful work, as well as brains and heart.

“Gather up the fragments.”

In my schools I feel it incumbent upon me to teach my pupils the duty and privilege of helping others, and the necessity of respecting the rights and feelings of others, as well as their own. Then that grand lesson taught by the greatest of all Teachers: “Gather up the fragments that remain, that nothing be lost.” How needful it is for us to inculcate this principle as early as possible in the minds of our pupils! The little bags and quilts, made of patches and scraps, are a silent lesson and an illustration of that wise teaching: so are the pieces of paper saved from letters, and the old newspapers that are used as rough copy books for Modi-writing in our Marathi school.

Kindergarten.

Next, I think, children are never too young to be taught to observe the things around them. In my Kindergarten the “babies” are taught to notice, and talk about the flowers, the butterflies, the birds, the animals around them, and to admire their beauty and observe their habits. We encourage them to keep pets, and love and care for them. It is astonishing how quickly their intelligence is awakened in this direction, and how keenly they enjoy the beauties of Nature. I think we ought to give our children as much enjoyment as possible, and make their lives bright and happy. Ought we not to remember we were once children? Let us surround their lives with everything that is pure and beautiful and elevating.

Teach boys and girls together.

In my schools I have boys as well as girls. I know there are many who disapprove of this plan. Now, though a mixed school is far more difficult to manage than one for boys and girls exclusively, yet I think where there is judicious supervision, and careful and skilful government, this is the healthiest and most natural way of bringing up boys and girls, just as brothers and sisters grow up together in a family—for the school is only a large family. This has been my experience for many years.

Now to the Y. M. C. A. and Y. W. C. A., I say: “Come and take our European, Eurasian, and Native Christian girls and

boys with you, when you go out into the great Harvest Field SECOND DAY. around you." They are timid, and inexperienced in Christian work. They only want a leading hand, and you will find in them willing and earnest workers. And you know I have a hobby. I love the number 7—the mystic-scriptural number. I believe in it; and I charge you, young men and young women, who are fellow-workers with God, go out and find seven others to join you, and make each of those seven promise to bring in other seven; and soon we shall see great things in this land—things that will make all India tremble.

The meeting being now open for discussion,

The Rev. E. W. PARKER, D.D., M.E.C., Lucknow, said:—Work in Moradabad. I have for many years been deeply interested in the training of young people, and several years ago I became convinced that we could use the Christian Endeavour Society and other similar societies with great advantage among our Hindustani Christians. In Moradabad where we have two high schools, one for boys and one for girls, with nearly 300 Christian children and young people, we felt very much the need of some society that would go and bring our young people together that they could get to know something of each other. Hence we started an "Epworth League," The Epworth League. which is similar to the Christian Endeavour Society. You will get a better idea of the work of the society if I give you an outline of the work. Every Sunday evening after the preaching service the League holds a prayer meeting in a room set apart for this work. This is led and carried on by the young people themselves. They use the topics selected by the Central League: they come with verses to read or recite on these topics, and have seasons of prayer and of testimony with singing. Beside the prayer meeting they have a religious literary meeting every Friday evening, which is also presided over by a leader, usually a young man, selected by the League in accordance with their constitution. The meeting is opened by singing a hymn, reading a Scripture lesson responsively and by prayer. Then a Bible lesson follows. Two or three chapters were given out the week previously in the programme to be read and studied during the week, and an examiner was also appointed who comes with ten or twelve clearly written questions on these chapters. These questions are handed round half on the boys' side and half on the girls' side of the house, no one knowing who is to receive a slip. The examiner then calls the numbers of the slips, and the holder of the slip stands up and gives the answer. In this way the several books of the Bible have been well studied. After the Bible lesson, essays, recitations, readings, songs, a discussion and a newspaper follow. In the discussions all subjects of interest are discussed—secular and

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religious. All the important questions before this great Conference have been discussed and settled by our young people. Beside the local leagues, delegated leagues for the provinces are held, thus bringing the young people from different stations together, and each league has a part in this public gathering. At one of these large gatherings all songs, speeches, recitations, discussions, Bible lessons, and essays were on one subject, "Working for Jesus." A new spirit of work and great enthusiasm is awakened by such meetings. Thus, we are training our young people to be intelligent, earnest Christians, ready for work for the Master.

The Christian
Endeavour
Society.

Robert P. WILDER, M.A., A. P. M., Kolhapur, said:— I am not yet two weeks old in mission work, so I did not expect to have the pleasure of speaking at this convention. I know something of the Christian Endeavour Society, since I have addressed two International Conventions and State Conventions. I believe in the movement most heartily. God's Hand is in the work. The first society was formed eleven years ago, and at present there are one million three hundred thousand members, at the International Christian Endeavour Convention held in New York.

This year there were thirty thousand delegates present. I know of no Christian organization that can bring together thirty thousand delegates, except this organization which is only eleven and a half years old. One prominent point in the organization is loyalty to the local church. The President and all the officers give special emphasis to this point. The society can flourish in Baptist Churches, in Presbyterian Churches, in churches of all denominations. Another important point is the getting young people to speak in meetings, the driving out of the dumb devil from the churches. The society has been remarkably successful in this direction. Members are pledged to recite a verse of Scripture, to start a hymn, to say a word in testimony or prayer, anything to get them to open their mouths and to speak for Christ. Whether this society can be worked in India it is not for me to say, since I have been in India only a few days; but from what Dr. Parker has said I think we will all agree that it can.

Work and
experience.

The Rev. N. E. LUNDBORG, Secretary, S. E. L. M., Saugor, C. P., said:—I do not think that I can say very much on this subject that is new, yet I might tell you some of my own experience about it. I believe it to be most important that the children are early taught the Word of God. The heart of a child is like wax. You can press upon it what kind of stamp you like. Therefore the wise man says:—"Train up a child in the way he should go: and when he is old he will not depart from it." But the training of the young is a work that requires hard work; work with patience, work in faith, work with love. But it requires also a lot of experience. Although

I can say that, from time to time, I have been engaged in that SECOND DAY.
 sort of work since 1854, when, myself a school-boy, I was acting as monitor, yet I feel now-a-days, having around me about two scores of orphan-children, that I am still far from being a master of the subject. Sometimes it seems quite in vain to teach young boys and girls the Word of God when you see no fruit thereof, but this work requires that we toil on with, I may say, closed eyes and deaf ears in regard to the fruit. We must go on and say in our heart, as I once heard a minister say from the pulpit, the last sentence of his sermon upon Math. xiii. 47-49: "The fishes I shall count in the last day." Let me tell you a little story. I remember when twelve years ago I started the first mission school in Narsinghpur. It was A school in Narsinghpur. my first mission school in India, and I am sure that it was also the first mission school in Narsinghpur, Central Provinces. Everything seemed simply impossible: every one told me, that in such a city there would come not a single boy. My idea of a mission school was this, as it is also the same to-day, that *if it is at all a mission school, the Bible shall be taught therein at least one hour every day.* As I could not myself teach all the secular subjects, I employed an able Hindu teacher, myself taking the Bible. When he was to be employed, he asked me what I was going to teach, because I called it a mission school. "The Bible" was my reply. "Oh," he said, "this will never do: you will not get a single boy to attend." "That is my business, I only ask you: will you teach in the mission school?" "Well, I tell you the truth, for my belly's sake I will do anything." "Very well, then you go to the city and proclaim that on Monday next there will be opened a mission school in the old Taneka, in Narsinghpur. We shall teach the very same thing in each class as they teach in the Government school, and besides this the Bible one hour in every class, all free of charge." Then he said to me: "Hear me, Sahib, hear my advice, or you will never get a single boy. Do not give notice about the Bible, but only say that it is a mission school, and do not teach the Bible from the beginning, but when we have got a good start, then you may commence." I said: "No, we shall have no deception, but be faithful to every man." And so he went to give the notice. On the following Monday morning I was sitting in my new school ready to receive boys; but at 10 o'clock there was none. After a while there came a poor boy peeping in through the door. "Come in, please," I called out: "don't be afraid." After him came a second, soon a third, and so on up to 10 boys that day. But the worst of it was not over yet. None of the boys could read, so I taught them orally. "Well, my good boys, now repeat after me: 'I am the Lord thy God.'" The boy opened half his mouth saying: "I cannot say that." I tell you, ladies

SECOND DAY.

and gentlemen, if you could have seen the face of that boy and the grimaces and grins he made, you would never forget it; it seemed to him so abominable to take the Name of the Lord in his mouth. Any how the school-master persuaded him that it would do him no harm to learn the Word of God, because he would be able also to learn so many other good things, and so in the end he started and after him all the other boys, and so the work went on. After about two months when I, after the close of the school for the day, went home, I stopped for a moment on the Narsinghpur bridge to have a look at those happy boys bathing, playing and shouting in the river. I will here say that at the close of the school and prayer every day, I used to say the Lord's Prayer. To my great astonishment, I now heard from the bridge, how those boys, who two months ago were so frightened of the Lord's Name, now shouted loudly: "Our Father Which art in heaven, Hallowed be Thy name, Thy kingdom come," &c., &c., and in my heart rejoicing, I said: "Amen, let it be so." In less than one year I had more than 60 boys in that school, most of them being able to repeat the Ten Commandments and the Lord's Prayer by heart. I therefore wish to say: although there are much sin, defects and unclean elements mixed with the teaching and religious training of the young, yet I am fully and strongly convinced that, if the Word of God is faithfully taught to the young, it will put a Christian stamp upon them, which in time shall bring forth fruit to life everlasting. Let us, therefore, go on with a firm hope, that *His Word shall not return void*.

The Rev. M. N. BOSE, B.A., B.L., Bengal Evangelistic Mission, Gopalgunge, Furreedpore, said:—I have been an independent missionary for the last nineteen years. I have found it a very sweet service; and you know when we find something to be very good we wish others, especially those whom we love should share in it. Having found the Master's service to be exceedingly sweet, I wished from the bottom of my heart that my children also might become missionaries, and with this desire I consecrated them to the Master, and the next thing was how to give them such a training that from their hearts they should love this work which I have chosen for my life work. Being in the swamps of Eastern Bengal I could not give them education there. So I put some of them in one of the best schools we have in Calcutta. My two daughters have been there several years, and just a few days ago they came home and I wanted to know what books they read. I found that my daughters read ten books in Bengali and all of them were written by Hindus!! Now fancy the girls are reading from morning till evening, excepting an hour or two when the Bible teacher comes to teach them. And what are they reading? They read books composed by men who fall

Hindu books.

before dumb idols and worship them as gods. Now I want to know, are there not men among us who could write books for those who are to become the future missionaries of the land? We have such men and women among us, people quite able and willing to write good books, but where is the market for their books? Who cares to buy books written by Christians, since education in Bengal is entirely under Hindu control and management? Dr. Murdock complains that missionaries are not willing to introduce into their schools books from the C. L. Society's Depot. I made it a rule that I should introduce all such books into my schools, and I did so; but the Deputy Inspector and the Sub-Inspector opposed me, both being Hindus, and I have been put to various annoyances on account of it. Since the Lieutenant-Governor, Sir Charles Elliott, very kindly visited our mission in August 1891, our enemies have given us less trouble, and we are holding our ground though against much opposition.

The Rev. T. J. SCOTT, M.A., D.D., M. E. C., Bareilly, said:—I would like to emphasize this subject: "The religious Training of the Young." Are we sure we properly estimate the importance of this? If I should ask the question—"What shall we do to bring the people of India into the Church of Christ?" some would doubtless say—"Let us preach in the streets and bazaars; let us build colleges, or let us open schools." All these are very good in their way, but if this is the chief plan you follow, you are just like the people of New York when they desired to open their harbour so as to bring the commerce of the world through an inlet called Hell-gate. They blasted away at the top of the rock for years, but without attaining the desired result. At last one man said: "I will go down below, run a mine, and pack in dynamite under the bed of the rock." The people said: "No, you will shake the city from its foundations if this is done." But he said it could be done. The dynamite was packed in and then connected with an electric wire. On the day appointed the button on the end of the electric wire was touched by the Mayor's little girl and millions of tons of rock were shaken from their foundation and a highway for the world was opened. I believe this is just what we must do with our work here in India. Blasting at the top is not effective, we must go to the bottom: we must seek to win the children and the young people of this land. We can work for, and with, the old people; there is much to be done for them, but it is in the children our great hope lies. We have heard many things this afternoon in regard to the religious training of our young people; we will not remember them all, but before you go let me ask again this question. "Are you sure you properly estimate the value and importance of this work among our children?" Will you go home

An illustration.

Begin with the young.

SECOND DAY. — and look with enthusiasm on every little dark-skinned boy and girl? You must have enthusiasm in your work: remember how Christ loved the little ones. You must have faith and hope in your work, and above all bring with you into the work love for the little ones.

The Y. M. C. A. ROBERT McCANN, Esq., Y. M. C. A., Bombay, writer of one of the papers, said in reply:—I have been unexpectedly called upon to speak to-day. I came to this Conference to learn and not to speak. The last speaker said that for successful work amongst children one necessary qualification was enthusiasm, and another qualification was that the worker should believe in his work. I believe most strongly in the work of the Young Men's Christian Association, and some would call me almost an enthusiast. Our subject to-day is—"The Training of Youth." I believe the Y. M. C. A. is specially fitted to assist the church in this work. Your boys pass through Sunday School, but what a leakage there is before they reach the church. The Y. M. C. A. forms the missing link between the two, and keeps together the young men, who leave the Sunday School until they join the church. The training of young men for Christian work has often been spoken of in this Conference; I know of no better school for training young men than the Young Men's Christian Association. In the land from which I came (Ireland) everything seems to be in a state of transition just as in India at the present moment. In Ireland the Association is carrying on a successful work amongst a class who will not enter our churches. We are having an open door for work such as we never have had before. These young men who attend our meeting say: "These speakers are not ministers, they are not priests, and how have they learned to speak about religion?" They cannot understand how young men just like themselves, many of whom they meet from day to day in their business callings, can speak on a subject, the monopoly of which, in their opinion, lay with the priests. Their curiosity is aroused, and by and by the Gospel will produce in their lives the effect it has produced in ours. I have only been two months in India and cannot be expected to give an opinion as to whether the Y. M. C. A. is suited for working amongst the young men of India in their present condition, but I have seen enough to lead me to believe that from this institution the young men of this land and the Christian Churches of this land shall yet receive a great blessing.

D. McCOROUGH, Esq., M.A., Y. M. C. A., Madras, writer of one of the papers, said in reply:—I feel a diffidence in speaking on this subject, as I am but a novice in the work; and the work of the Young Men's Christian Association in India may be looked upon as still in the experimental stage. But I am glad of this opportunity to make an appeal to the leaders of

Its influence in Ireland.

The Y. M. C. A. a Missionary agency.

the Church in India on behalf of the work of this Association, as a missionary agency of the church. Only as such has it a right to exist here. It has come to the field for such a time as this. It stands as a practical proof of the real unity of Christians, despite their denominational differences—the church universal at work unitedly, by her young men for young men. It affords an object lesson of the real brotherhood there is in Christ, refusing to recognize false social distinctions and race prejudices. While retaining the control in the hands of the active members, who must be in full communion with Protestant Christian churches, this Association includes among its associate members, Hindus, Mahomedans and Parsees who enjoy its privileges and come constantly under positive Christian influence. It stands for the development of a symmetrical manhood; caring for the physical, intellectual and social, as well as the spiritual welfare of young men. If India is to be won to Christ, as undoubtedly she is, the young men of India must first be won; if the young men of India are to be won, they must be won by their fellow young men who have come to know Christ; and if the Christian young men are to win their fellow young men to Christ, they must be banded together, impressed with their responsibility, individually trained in the Word of God, and set definitely at work to bring the unsaved to the Saviour of all men. Let the church utilize this latent power and a new era will be begun in this great work.

Non-
Christians-
admitted in
Madras.

The Rev. J. L. PHILLIPS, M.A., M.D., LL.B., S. S. U., Calcutta, writer of one of the papers, said in reply:—In these last ten minutes there is so much I should like to say. The plea for the Young Men's Christian Association touches my heart, and I wish to say the same for the Young Women's Christian Association which hasn't its representative on this platform to-day. God bless them both in their noble efforts for the young folk of India. But to us, Sunday School workers, are committed the boys and girls before they can enter these Associations; hence our responsibility is the greater. For full twenty-five months I have been on tour throughout India, and had unprecedented advantages for observation. So my topic came to me—"The Sunday School our opportunity in India," and I could write of nothing else. There is not time now for me to call up the points of the paper which is in your hands, and I hope has been read. Had another written it I would beg you to read it over again. I hope you will read it on your knees, looking for guidance, so that through you scores and hundreds more may be eager to see and to seize our present opportunity for reaching and teaching the children of this generation. Our fathers had no such open doors before them, but they prayed for it, and their prayer is heard. In their day we were seeking the children, and many places seeking them in vain, but now, thank God, the

Open doors.

SECOND DAY.

Teachers
must be
trained

children of India are seeking us. In some part of this broad land this is more true than in others, but I have not found an important town or city in India where it is not true. Let me emphasize the "how" of my paper. Study very thoughtfully, dear friends, how you may make the most of this golden opportunity. I say it deliberately that, next to God's blessing, without which our best efforts are vain, most depends upon the character of our teachers. Miss Gardner's paper touches a vital point when she pleads for converted teachers in all our schools. The feeling is growing stronger every day that we must have only Christian teachers for missionary schools. A lady in one of the seats sends up this—what a Hindu master said to his pupils when required to teach them the Bible: "Well, boys, the Missionary Sahib wants me to teach you the Bible for one hour, and he wishes you to learn it. You can read it in the school-room, and forget it while going out of the room." I am afraid there is more such work going on than we know of, so let us keep our eyes and ears open. And let us insist upon it as far as we can, that those who impart religious instruction to the children are themselves converted. Moreover, we must have trained teachers. Miss Abbott's words on this point cannot be over-estimated. By no means every converted person can teach. We must train up an army of teachers for this expanding work. There is no more encouraging feature of this Sunday School Mission, and no more assuring outlook in it all than this growing, deepening conviction that our teachers must be trained in the Word of God, in methods of imparting instruction. The weekly "preparation class" has come to stay, and I am happy to tell you that in many places it has begun, and is flourishing vigorously. Now keep this in mind, good friends, that it is *the qualified teacher* we need far more than some other things we fancy we need. Here is a note from a friend down there in the audience, asking me about the international lessons, whether I think they are adapted to our vernacular schools. That depends largely upon the teacher. Those International lessons, like every other course of mixed school lessons, are taken from the Bible, which is a wonderful book, and does wonders sometimes without any one, save the Holy Spirit to explain it to man's sinful heart. Our India Sunday School Union says: "We like the international lessons, but you may take any lessons you choose from God's Word." We shall not quarrel about that, but see to it that your teachers are Bible-students, faithfully preparing with much prayer and painstaking the lesson they undertake to teach their pupils. This course of lesson or that course, rewards or no rewards for attendance, prizes and picnics or none of them, these are small matters compared with good teaching, and competent teachers, who know a child's heart, and can bring Gospel Truth to it aptly and successfully. Let us have these preparation classes, then, for our Sunday School teachers, and

"International
lessons."Preparation
classes.

normal classes for our older pupils all over India and in every language of the land, remembering always that only as we "Search the Scriptures" can we "feed the lambs" of the Great Shepherd's fold. SECOND DAY.

Let us devoutly thank God that the humble movement begun by Robert Raikes, but a little more than a hundred years ago, has gathered such strength and momentum throughout all the earth. His four hired Sunday School instructors for the little ragged pin-makers of Gloucestershire have given place to such a host of glad, voluntary teachers, who now count their pupils by millions. Somewhere not very far from his birth-place there is a stream called the Thames, so small that a shepherd boy might step or jump across it; but before it reaches the sea at Gravesend it becomes a magnificent river, on whose broad bosom might ride the navies of the world. It serves as a symbol of this grand movement in behalf of the young of all lands. God grant us the grace to so wisely conduct, improve, and extend it, that it shall become a rich and abiding benediction to our own India. A small beginning.

VI.—THE JESUIT ADVANCE IN INDIA.

AFTERNOON SESSION.

SMALL HALL—2 to 4-30 P. M.

The Rev. J. SMALL, F. C. M., Poona, *in the chair*.

Prayer was offered by the Rev. D. O. FOX.

The Chairman said he believed they had less to fear in India from Romanism as such than from the Jesuit Order, a propagandist institution so peculiar and so powerful that even Roman Catholics had in all ages regarded it with fear. The old Catholics of India were no exception, but were all around us resenting the arrogant pretensions of the Fathers, who were, with little ceremony, thrusting them out of their way. Protestant Missions in this land might reckon on having opponents in the Jesuits, who, though usually baffled in the long run in their attempts, could yet throw immense obstructions in the way of a free Gospel and free institutions.

Care and
wisdom
required.

As to our mode of dealing with the subject in a public conference, it was evident that care and wisdom were required. It was unnecessary that any one should indulge in mere denunciation, or rash or unguarded statements. He believed that our strength lay in keeping before us the history, the character, the methods and aims of Jesuitism, together with unwearied observation of its growth in our own neighbourhoods, and speaking freely for the public good within the bounds of Christian love. As the most remarkable organization ever conceived for influencing men, it might well draw our attention, but when, as we believed, that influence was pernicious, we were bound to speak our convictions. History of the most impartial kind had declared Jesuitism to be the deadly foe of human liberty, whether social, civil, or religious, and had illus-

trated its assertions by facts indisputable, such as that SECOND DAY.
 most European countries, including those notably Catholic,
 had expelled the order from their borders, alarmed by the
 discovery of its arrogant designs and machinations.

He would call attention further to the fact that the Jesuit
 Jesuits had been posing lately among them as guardians of Pretensions.
 public morality—a pretension, which, those who knew their
 writings would be slow to admit, and who knew that they
 were the authors of that system of Casuistry so grandly
 exposed by Pascal. He would add that to honourable
 minds nothing would give better warning of the assertion
 here made than the sneer so universally characteristic of
 Jesuit organs when alluding to Protestant action, however
 good or noble it might be.

All of them were aware that the Jesuits were literally Their
 swarming into India, forcing themselves on public notice — influence.
 pressing to the front in education, University, and
 other possession—offering, too, education neutral as
 regards religion, to the natives of India which every
 Jesuit knows to be contrary to the standing rule of his
 order. Let the Natives of India know that Jesuitism
 was unchanged, that it was a system of slavery to con-
 science, will, and reason, the foe of private right and
 judgment. Surely it was for India, awaking to new
 thoughts of personal freedom to heed the warning voice.

PAPER—THE JESUIT ADVANCE IN INDIA.

By the Rev. C. A. E. DIEZ, Basel M., Kasaragod, South-Canara.

A faithful description of the Jesuit Advance in India demands
 a full and a minute knowledge of what is being *done*, as well as
 what is *planned* by the Jesuits.

Voices pronounce it a waste of time for a Conference of Protes- Objections
 tant Missionaries to speak of the Jesuits as one of the greatest answered.
 obstacles to the spread of God's Kingdom instead of considering
 them as fellow-labourers. If what they say were true, we should
 be found flagrant transgressors of the second chief command-
 ment: "Thou shalt love thy neighbour as thyself."

SECOND DAY. This being proved, we should have to repent instead of claiming the right of enquiring into the Jesuit advance in India.

Filial aim of the Society of Jesus. I. We have, however, to *deal with a strongy case*. The order of the Jesuits, or the "Society of Jesus," founded by the Baskian nobleman Ignatius of Loyola, and confirmed by Pope Paul III. on the 27th of September 1540, is the *chief Missionary Order of the Romish Church*. Under the flag of strengthening the spiritual life of the Romish Church, the chief aim of this order is to raise suspicion against so-called heresy, to destroy every vestige of it by power or cunning, and to bring back again by hook and crook under the sway of the Pope all who either will not acknowledge Rome's supremacy, or who have thrown off the yoke of Romanism and are their descendants.

Supported by allegorical representation. To prove this assertion, we invite you to enter the fabulously rich and magnificent chief church of the Jesuits at Rome, the *Chiesa dil Gesù*. We approach the allegoric representation of "Religion," executed in Carrarie marble, and stand before an erect woman with a cross, at whose feet wriggle two men encircled by flames, the one vainly attempting to ward off serpents dashing upon him, the other tousling his hair, consternation, impotent rage, and dread despair depicted on their faces for finding themselves, "where their worm doth not die, and the fire is not quenched." The faces of the two criminals are familiar to us, besides each of them has a book in his right hand with the names of "Luther" and "Calvin" respectively inscribed on it!

Further proof. With this embodiment of hatred against God's word tally the following amiable sentiments expressed in Ribadeneira's "*Imago primi saeculi*": "Luthero, illi Germaniae probro, Epicureo porco, Europae exitio, orbis infelici portento, Dei atque hominum odio . . . aeterno consilio Deus opposuit Iguatium."

Jesuitism a divine fore-ordination, refuted. As to the startling idea of seeking to fasten on Providence the paternity of Jesuitism, neither history nor the teaching of the Jesuits permit it . . . Not everything which is or comes to pass is *good*. "Ethically opposed forces flow from ethically opposite sources." Much seed is scattered on God's field . . . respecting which it must be sorrowfully confessed, an *enemy* hath done this (Math. 13, 28) "God is greater in permitting the exercise of free action, even if opposed to His

own will, and in yet finally accomplishing His purpose, than if SECOND DAY.
 He were to exercise His sovereignty to the extent of rendering every counter-current impossible, and monopolizing the whole channel of history by the unchecked flow of His own volition." These lines from Dr. S. W. Koelle's "Mohammed and Mohammedanism," fully express our sentiments regarding Jesuitism, which we deeply regret to say is doubtless a reaction and aggression of the kingdom of darkness against the kingdom of light. This verdict may sound harsh and startling, but the following lines will, we sincerely trust, amply bear out the truth.

II. We have to say a few words *as to who Jesuits are.*

They are in every respect true copies of, nay even improvements on, the very remarkable Ignatius of Loyola, the founder of the "Society of Jesus." They have imbibed his unconverted, unrenewed, superstitious, bigotted, fanatical, ambitious and statesmanlike spirit, adopted his refined manners, and imitate him in making their mortifications, virtues, nay religion itself the tool of laying an apostate world prostrate at the feet of the Pope. The motto of the life of St. Ignatius of Loyola, printed by the Jesuits at Mangalore, "I am come to send fire on the earth" in itself a parody on Christ, might serve as the heading of this Chapter.

Who the Jesuits are.
 Character of the Founder.

The much admired military constitution suits their subtle warfare. They are led by a general, the vicar of Christ, the "Papa nero," fully checkmating the "Papa bianco" (the real Pope), an absolute, spiritual dictator and despot, whose will overrides even God's commandments. The postulants who enter the Jesuit college are watched, spied out, confessed, denounced, and denouncing, exercising a blind, corpse-like obedience, submitting to being shorn of their property, and to the exorcism of their love of country and kindred, practising the humiliating, spiritual Loyolian exercises and mortifications, and brought up to a most wicked system of ethics, in which a few grains of Their Ethics.
 sound morality are lost "in an inexhaustible dunghill of the most revolting, filthy, and obscene questions and answers (E. 102)."* This really anti-Christian teaching proceeds from the *casuistic* treatment of ethics, the doctrine of probabilism, dirigen-

The constitution of the Jesuits.

* Henriquez, Sanchez, Fillincius, Gonzalez, Escobar, Gury and others are the authorities.

SECOND DAY.

 dae intentionis, mental reservation, and the central doctrine of Jesuitical teaching: "the end sanctifies the means"*; altogether moral abnormalities, which to support, they even quote from the Bible.

Education. There are four classes of Jesuits:—(1) temporal coadjutors, (2) spiritual coadjutors, (3) scholastics, and (4) professed. Many are learned men, good educationists, nay eminent scientists, but in spite of all this there is a great deal of show, superficiality, and hollowness in their educational system, the outcome of their constitution and their principles. Their pupils inherit their spirit, consisting in the mechanical performances of religious ceremonies, superstition, narrow-mindedness, bigotry, blind fanaticism, hatred of Protestants, carnal security, pharisaical holiness, superciliousness, servility, self-conceit and superficiality. Franz Ritz, a superior, declares concerning their Colleges, High Schools and Seminaries, that "many leave the schools of the Jesuits, more ignorant than they were when they entered them" (E. 252). Their employing the much admired, imitated and recommended stimulation to ambition, is highly reprehensible, being only an appeal to the lower disposition and sensuous affections in man. Their *political principles* are very dangerous.

Concerning
 the Pope.

The bold Gregorian dream (Gregory VII. 1073-1085) of a pantheocracy, abolishing co-ordination in the Church (*primus inter pares*), and subordination to the State, has come near its realization, when the Pope was declared infallible (18th July 1870), owing to Jesuitical pressure. The *Syllabus*, *Encyclical* and *Vaticanum* instruct mortals that they are born slaves, and declares potentates of the whole globe papal feudals and vassals.† As the Pope accepts without rebuke expressions like these: "the Pope is the absolute Lord of sceptres and consciences"—"when the Pope thinks, God thinks in him"—"he is the Eucharist,"—"the Holy Ghost"—"the tangible presence of Christ," and blasphemously ventures to call himself "the Church,"—"the Way, the Truth and the Life"—"the chief

* Not 'verbis expressis,' but besides Busenbaum's dictum: "cum finis est licitus etiam media sunt licita," the logical deduction from their copious casuistic teachings *must* without fail lead to this conclusion.

† See Bellarmin, Azorinus, Zantarelli, Matteo Liberatore and others (E. 137 ff.).

cornerstone" (E. 159), and so on, we ask with bated breath, SECOND DAY.
 whether the sacrilege described in II. Thess. 2, 3 ff. does not
 apply to him.

The Jesuits Laynez and Bellarmin have fully hatched the Concerning
the People.
 mediæval basilisk egg of the "sovereignty of the people."*
 Shocking is the glorification of the murder of so-called tyrants
 of whom heretical kings "are worse than dogs" "the greatest
 criminals of mankind" (E. 152).

III. *We note next the Jesuit movement, or the activity of* Jesuitizing
Church and
Society.
the Jesuits.

A. When the R. C. dogmas were remoulded amidst the ring
 of anathemas at the Council of Trent (1545-1563), the Jesuits
 had a powerful hand in deliberately widening the gulf between
 the deeply shaken Romish Church and the newly emancipated
 Protestant Churches. From that time dates their gradual
 usurpation of the spiritual hegemony in the R. C. Church with
 the deliberate aim of infusing their superstitious and fanatical
 spirit into clergy and laity, so as to stop further reformation
 and to raise a powerful ally for her missionary work.

The Roman Catholic Church of yore has long ago ceased Jesuitizing
the Romish
Church.
 to exist, and is now metamorphosed into a Jesuitical Church
 permeated by the Loyolian spirit. This could only be done by
 their developing the various R. C. mediæval ideas and ideals till
 they have come to a dead-lock. The Jesuits have encumbered
 the R. C. Church with an infallible, autocratic and pantocratic
 Pope. "As Mariolatry is the actual religion of the Jesuits" Pope,
Mariolatry.
 (E. 171), they have sedulously saddled the R. C. Church
 with an immaculately conceived, apotheosized Mary (8th
 December 1854), whom they made co-saviour with Christ,
 nay, the Salvatrix who communicates herself in the holy
 supper and the "chosen spouse of the Holy Ghost" (E. 183).
 "The veneration and invocation of Saints" (G. 603), their Hagiolatry.
 statues, pictures and relics, praying at their graves, and the
 wearing of fetishes in the form of medallions and amulets, is
 the remnant of never conquered heathenism (E. 215). The
 veneration of the "Sacred Heart of Jesus" (G. 4283, is Sacred Heart
of Jesus.

* Later on assisted by Alphons of Salmeron, Cavarruvias, Mariana,
 Delrio, Suarez, Lessius, Tanner, Busenbaum, Escobar and others
 (E. 140, f.).

Second DAY. nothing but a heathenish adoration of a muscle of flesh. A Sacred Heart of Mary, powerful rival to this, however, arises in the new devotions to Superstitious. the "Sacred Heart of the Mother of God" (E. 214). The faith in devils and demons possessing men, beasts, houses, etc., in witches and witch-craft, transformation of girls into boys (!), exorcism, and other gross superstitions are kept alive by the Jesuits (E. 224-227).

Jesuitizing public R. C. life. We deeply bewail this revolting heathenising of Christianity.

Besides, the Jesuitical clergy are most assiduously shutting out all evangelical light from, and moulding the public and private life of their parishioners through advice and tutelage. The wall of partition, separating Roman Catholics and Protestants is not only raised higher but Roman Catholics are also drilled for the last crusade of extirpating heretics.

The Press. The most powerful agent in the world, the *Press*, is made use of in a truly astounding manner. Countless Newspapers, Almanacs, Tracts, Magazines, books, etc., harmoniously breathing the irreconcilable, fanatical spirit of "Civiltá Catholica," the papal official Newspaper, are sown broadcast (E. 336 f.). Berlin and Mannheim can even boast of possessing Colleges, where ultramontane editors are being systematically educated (E. 339). English and Vernacular S. J. Religious Books, and Newspapers in India inoculate the Jesuitic spirit.

To instil enthusiasm for the R. C. Church and its counter-reformatory ideas, nothing is so well adapted as the numberless *Confraternities* and *Sisterhoods*, spread like a net over whole countries. The inquisitorial system they encourage secures the unlimited control over whole districts at Home, India or elsewhere (E. 339). The Romish Church succeeds in bearing undisputed sway over the masses, and in influencing lastingly all the resorts of public and private life. There are different *Unions* in which *Perrone's* injunction: "You must hate Protestantism from your whole heart; detest it as the greatest of evils (E. 346, 349)," is only too well obeyed.

Counter-Reformation. B. Next to this stands their *outer-missionary* activity, the renewed, zealously worked counter reformation; from 1540 till the abolition of the order (21st July 1773), and from the papal restoration of it (17th August 1814), especially since the declaration of the infallibility of the Pope (18th July 1870).

(i) The *medicæal counter-reformation in Europe*. The Church struck terror into the hearts of wavering adherents through fire and sword. As Ignatius favoured this dreadful institution, the Jesuits did their best to work it with great energy and success, in order to stem the tide of Reformation; and even to-day they never tire in defending and recommending inquisition (E. 269). It helps them not to brag: "The Catholic Church never spilt a drop of blood" (E. 334), and to wash their hands in innocence, as Pilate did, for, also in their case the state spilt the blood at the instigation of the church or the Jesuits. Patronized by princes and kings a net of Jesuit Colleges sprang up in South-Germany to attract, pervert and convert the rising generation (E. 273). (c) The Jesuits displayed an uncommon literary activity, vilely abusing the Reformers and Reformation, whereby they estranged many weak-kneed Protestants (E. 273). The cunning Loyolites pampered human weakness by pompous processions, theatrical display; encouraging so-called innocent pleasures and pastimes and excusing sensuality in the pulpit and confessional. Thrones, princesses and heiresses, nay courtesans, were the baits to induce Protestant princes, and noblemen to deny Christ (E. 301). In hospitals Jesuits took care of the body of the heretic, in order to gain his soul for Rome. Yea, they introduced themselves as physicians, language-masters, and even as dancing-masters to the unsuspecting Protestants (E. 302). Experts in the art of dissimulation, they charmed and dazzled Catholic princes and noblemen, through their refined manners, amiability, spiritedness, hospitality and hood-winking at immorality, and secured their favour. These wolves in sheep's clothing made themselves indispensable as confessors, ministers, advisers, etc., sowed dissension between princes and their subjects, and getting heretics cursed, their books burned or torn, and their churches pulled down, provoked (E. 270ff.) the *thirty years' war in Germany* which, as the R. C. Historian Gfrörer writes, is "half the work of the Society of Jesus; the princes who in this terrible war fought for the Catholic cause, playing only the roll out for them by the Jesuits." They also supplied the means necessary for the Catholic Liga (E. 296), and refilled their own coffers with the spoil from heretics (E. 295). The result was the destruction of Bohemia, leading back to Rome most of the Austrian provinces, etc., and devastating and depopu-

SECOND DAY.

First Counter-Reformation.

Inquisition.

Education.

Literary activity.

Insinuation and Indulgence.

Ingratiation.

Dissension.

The thirty years' war.

SECOND DAY. Other wars and expatriation. lating Germany. Rome never consented to the Westphalian peace of 1648 (E. 297). The horrible night of St. Bartholomew, the slaughter of the Huguenots and Waldensians, the wars in Hungary, the Netherlands, Spain, Portugal, Italy, Poland and so on, the religious war kindled by the Jesuits in Scotland, and lastly, the expatriation of the Salzburgians (1732) and of the Zillerthalers (in August 1837) show amply the deep seated hatred against the light.

Second Counter-Reformation. (ii) The modern R. C. counter-reformation dates from the revival of the Society of Jesus.

Jesuitized Rome boldly proclaims of late that "the Protestant Church will have ceased to exist after 50 years." The great indifference, materialistic mind, and political division among Protestants favour her new onslaught. A good deal of impertinence and brutality on her part warns Protestants that greater provocations, nay persecution, will follow. The Jesuits use the same weapons now as 300 years ago.

Polemics. Their *polemic writings* slander and revile persons as well as institutions connected with the reformation, and extol to the very skies everything Romish. In compliance with Cardinal

Ultramontane History. Manning's dictum: "History must be corrected to suit the Dogma." Jesuitic-ultramontane historians are busily engaged in correcting the history of the world and of the Church. Affirmations, as *e. g.*, "the wars against the Huguenots were a boon to them and to civilization;" "Reformation is the mother of revolution; revolutions will cease when all men are Catholics;" "Reformation is the source of all error, and of the most abject immorality," are fabricated. As to Luther, the worst epithets language is capable of, are poured upon him. The convert Evers vies with Janssen in slander and calumny (E. 343, 347). All these copy the expectorations of Hadrian VI., Leo X., and other Popes. *Qualis rex, talis grex.* When Germany celebrated the fourth Centenary of Luther (November 10th, 1883), the Jesuits at Mangalore, printed two leaflets in Canarese for Christians and heathen, reviling Luther and his work. Although R. C. Germans think, speak and write in the language of Luther, German Literature is reviled by a number of Ultramontanes as the miserably stunted production of Protestantism, and we are told that Romanism alone can produce men excelling Dante, Calderon, Shakespeare, and the like (E. 347).—More

Reviling Protestant Literature.

or less secretly or openly vital Christianity and Evangelical Missions are attacked, and blasphemed in endless diacritical catechisms, essays and books. The S. J. presses in India contribute their quota in European and Indian languages.

SECOND DAY.
Polemical writings.

Mixed marriages are a most fruitful field for Rome's Propaganda. The Protestant Church has lost many of her flock through her indifference and Jesuitic cunning and worry (E. 352 f.).

Mixed Marriages.

The R. C. *Sisters of Charity* do no doubt much good and commendable work. Scandalous, however, was of late the unmerciful behaviour of those so called "sisters of mercy" in the hospitals at Metz, Potsdam, Teschen, and other places, who, in order to proselytize the Evangelical sick denied them the assistance of their Pastors, and shamefully neglected the consistent, whereas they promised better attendance and other advantages to apostates (E. 354-355). Especially in India the Jesuits know how to ingratiate themselves with sick Protestants by *medical* advice and otherwise to win them. There are R. C. medical men in charge of *Government Hospitals* who encourage the visits of Jesuits and their alumni to proselytize dying Protestant Europeans, Eurasians, and Native Christians, and to gain our heathens in peril of death. The Church loses yearly a good number.

Sisters of Charity.

Further Hospital conversions.

The *Roman Catholic Missions* comprise two periods, the old missions of the Jesuits, and the present missionary enterprise.

The old Missions of the Jesuits in foreign countries for the conversion of the heathen offer much to rejoice (E. 326). Their deadly hatred, however, of any other R. C. order is really painful (W. 333). Worse than this were the blameful concessions made, *e. g.*, by Robert de Nobili to the Tamulians, the accommodations of Matthew Ricci to the Chinese, &c. Jesuits abused medical attendants for the pious fraud of administering baptism. Also force was largely used to fill the Church. Now, what has become of those "remarkable," wonderful conversions, those fabulously large numbers of the last centuries, after the Jesuits turn their backs on them? An old Catholic, Professor Doellinger (E. 326), says: "The three hundred years' trial the Jesuits had, shows that they do not succeed, as there is no blessing in their enterprizes. They are indefatigable builders, but either a blast of wind throws down the edifice, or a tidal wave washes it away, or the rotten build-

The first Missionary period

SECOND DAY. ing tumbles down by itself "Their Missions in Japan, in Paraguay, and among the wild tribes of North America have long ago perished. What remains up to this day of their hard toil and exertion in the Levant, the Grecian Archipelago, Persia, the Crimea, and Egypt? There is scarcely left a trace of their work" (W. 332 f.)

The second Missionary period.

The grand Missionary period of the present century has its roots not in the Romish, but in the Evangelical Church. Protestant Missions were opened, *e. g.*, in India, China and part of Western Africa, where R. C. Missionaries had set foot before them, but we must keep in mind that, when Protestant Missions were begun, the Roman Catholic ones were mostly deserted or neglected, so that our Missions in reality built on new ground. As the prominent object of our Missions ever was the conversion of the *heathen*, the few occasional proselytes from Roman Catholicism dwindle into insignificance. Most of the Protestant Missions in India, China and Japan are planted on virgin soil; we have occupied also large tracts in the South-Sea Islands, Madagascar, West, South and East Africa, India, Australia, &c., where before us no foot of any Romish Missionary ever trod. Now, in proportion as the Prot. Missionary spirit grew in the different branches of the Evang. Church, and the greater the success was which God bestowed on their exertions, the more Romanism showed new energy in the conversion of the heathen. We might rejoice (E. 333) had not their emulation developed into regardless competition, and even into ruining Prot. Missions.

Popes revile Evangelical Missionaries.

Faithful to their principles, the Popes have long ago damned Bible and Missionary Societies. Of late the Jesuitical puppet Leo XIII., in his papal Encyclica of the 3rd December 1880, has legalised the attack on Evang. Missions by calling Prot. Missionaries "deceivers, promoters of error, servants of Satan, bent on extending the dominion of the prince of darkness, etc."

The ex-Protestant Marshall declares that "Protestantism is the last scourge of heathendom," and "prompts Prot. Missionaries to confess, that they can but turn the heathen into Atheists, enhance the curse of the world, and inflict irremediable misery on it," while the renowned historian *Janssen* pronounces "the Evangelical Mission to be one grand sore," not to speak of other revilers (W. 28 ff., 349 ff.). On the Indian Missionfield, too

much maligning is carried on by the Jesuits, so as to prepossess Roman Catholics, Protestants, and heathen against Protestantism and its Missions. SECOND DAY.

Marshall in his so-called "Classical History of Missions" takes pains to prove that Evangelical Missionaries ("agents of sects"), who have neither the gift, nor the calling of the apostles, will never succeed (W, 282) in converting the heathen for the following reasons:—

(a) The Marriage of Missionaries promotes their immorality, entangles them, and turns them into cowards. What do our revilers think of our having to defend the Jesuits against the accusation of non-Christians, that the nuns are the wives of the Jesuits? (b) Protestant Dis-union. This is an exaggeration (W, 295 ff.). (c) Protestant Intolerance; whereas Rome shows it (W, 303 ff.). She boldly charges Evangelical Missions with unfruitfulness. Cardinals Wiseman and Marshall have plainly stated their intention of proving *a tout, &c.* that our Missions are fruitless. (d) She assiduously spreads the news that we buy converts, whereas Rome in India through its uncharitableness throws obstacles into the way of Protestant Missions. (e) She undimly affirms that Protestant Missions have not the least value as civilizing or moral agencies, nay, that they are guilty of the extinction of the South-Sea Islanders! She declares that the Protestant schools are miserable and fruitless heretical efforts. Rome knows how to throw dust into people's eyes through showy Colleges, Seminaries, &c. whilst she purposely neglects education in the interior. We appeal to the census. (f) She brags that any Protestant success is mostly show, and that Protestant Missions are far more expensive than the Catholic ones. Rome rendering no public account, it is difficult to control her. Anyhow she ought not to favour the impression as (W, 314) in the sums 6,725,000 collected by the R. C. Foreign Missions in Lyons represent the total expenditure of all her Missions. As to cheapness, the reverse can be proved.

Rome, by her intrusion, aims at checking, nay paralyzing, Protestant Missions. She would have found ample work in her former totally abandoned and neglected mission-fields had she but wished to instil new life into her merely vegetating Christians. Instead of doing this, however, large tracts in Middle and South America, Western Africa, and even in India

Protestant
inability.

Defects of the
Protestant
system.

She invades
Protestant
Missions.

SECOND DAY. and China, were purposely neglected, or badly provided for, and the field occupied by Protestant Missions was systematically invaded. What Protestant has not read with deep emotion, how in the name of the Pope, Religion, France, &c., Protestant Missions in Uganda, Madagascar, Samoa, Tahiti, Witi, the Carolines, Hawaii, &c., were overrun and greatly damaged! As God has granted great victories to His Gospel, the Romish Church is moved with choler, and insist on "Ceterum censeo Missionem Protestantem esse delendam."

Jesuit Auxiliaries. IV. Let us pass on to notice *the auxiliaries of the Jesuits*. They are many. "The papal or Jesuitical Church," as Jörg says, "collects her forces for the apocalyptic battle."

Jesuitized R. Catholics. All the members of the Jesuitized Roman Church are the well drilled, reliable and eager helpers of the Jesuits as it suits their interests to belong to a world-conquering Church. In 1872, when the Jesuits were ejected from Germany on account of their machinations, an ultramontane German Newspaper wildly exclaimed: "Go to and send off the Jesuits! Let all the world hear our confession, that the teaching of the Jesuits, and the aim of the Jesuits is that of every Roman Catholic priest. We Catholics desire to be ultramontane-clerico-jesuitical, and no power in the whole world will succeed in changing us" (E. 344). We ought to observe that since the Carmelites have ceased to be their pastors the Roman Christians in South Canara are less friendly and more supercilious in their dealings with Evangelical Christians.

Affiliati of the Jesuits. There are *two kinds of Jesuits, viz.*, those in cassocks and in short coats! The latter are the "affiliati" or Crypto-Jesuits, employed as higher and lower officers of Government in any department. These are "most dangerous:" "they form the invisible foundation, deeply inserted into the world, on which the bold edifice of Jesuitism is erected, capable of braving all storms." We are aware that the Jesuits for evident reasons deny the existence of this corps. Ignatius himself repeatedly received such secret members into the order, and yet they continued in their former high worldly calling. There is no knowing how many side secretly with the Jesuits; also Protestants are among their satellites and accomplices, a fact, kept hidden which, however, occasionally transpires at the time of their death. (There were Protestant admirals, clergymen, &c.,

among them. Who can tell what valuable assistance these select troops have rendered already to the Society of Jesus, and what services they are still capable of doing secretly and unsuspectedly for them (E. 46, 47)!

As dangerous to our cause are *uncoverted Protestants*. They confound religiousness and piety with hypocrisy and humbug, and entertain a strong suspicion of clericalism and priest-craft. Hence their hatred of a life in God. As liberals they consider themselves bomb-proof against Romish aggression, blame any effort of strengthening Prot. life and self-respect, and side with those who ridicule precautions as Evangelical pusillanimity. They are often prejudiced against the institutions of their own Church, and even charmed with the bewitching and pasquant style of *Janssen* and his consorts, who decry their Church, History, Home and Foreign Missions, lay-helpers, deaconesses, and so on. As superficial observers they are struck with, and admire the outward unity and strength of, the Romish Church, and harp on Protestant disunion, the rabies theologorum, and so on.—As materialists, the show, pomp and worldly majesty of the Romish Church make deep impression on them, and they despise the simplicity, sobriety, and holy dignity of their own Church. Fond of pleasure and divertissement, they love the polite, pleasant, *neutral* company, and the sparkling Spanish, Italian and French wines of the Jesuits.—There is often a sad want of self-respect, religious duty, and principles displayed by Protestants in high life who under the plea of conciliation, but in reality because they find Divine Services too wearying in Protestant Churches, attend Roman Catholic High-Masses for the sake of music and pastime, giving offence to their co-religionists, especially to the weak in faith, and help the Romish Church to vaunt of concessions. There are also many in power all over the world who treat the Jesuits with more consideration than Protestant ministers, because they fear their influence and power of doing harm. All these help the Jesuits and are not aware of the immense injury they do to God's Kingdom.

The *most powerful ally*, however, is *money*. The income of the Romish Church is immense, and the channels filling its coffers are innumerable. That the Jesuits are fabulously rich is an axiom in spite of their pleading poverty. We

SECOND DAY. are unable to state what large sums of money go for the support of agents and newspapers all over the world, India not excepted, for the sake of creating a favourable impression of the Jesuits and their Missions. When we look at the financial share of the Jesuits in the thirty years' war, we may be justified in expressing our well-grounded fears that their money will still find employment in the last forcible counter-reformation and in the apocalyptic battle.

We regret our having to write all this, but we beg to state that to the best of our knowledge every assertion and expression are supported by stern facts. We are aware, that a special paragraph ought to have been devoted to show how the moral, mental and intellectual health of mankind is affected by that movement. But what has been said will convince us of imminent danger, the solemn duty of discerning the *signs of the times* (Matt. xvi. 3), and of coping with the inimical array of forces endangering public welfare. This suggests the question:

Our duty. V. *What is incumbent on Evangelical Christians, especially Missionary Societies and Missionaries, in order to meet this emergency?* We must enquire how efficient remedies can be secured. The following are suggested:—

(i) *Respecting our principles* as the kingdom of Christ is not of this world, we have bound ourselves to imitate Him in eschewing the arm of flesh and relying on God and His grace alone. Although we may succumb for the time, we expect help from Him alone (Matt. xxviii. 18), and rest assured that the kingdoms of the world will become the kingdom of our Lord and His Christ; and He shall reign for ever and ever. (Rev. xi. 15.)

Towards God. (ii) *Concerning our relation towards God* we remember that—As He which hath called you is holy, so be ye holy in all manner of conversation (I. Peter i. 15 and 16): That we take pleasure in infirmities for Christ's sake, for, as Paul said, when I am weak then am I strong (II. Cor. xii. 10); That we cling to Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption (I. Cor. i. 30).

Towards our Neighbour. (iii) *Our duty towards the Brethren*—"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His son cleanseth us from all sin" (I. John i. 7). May we esteem those "who had been with Jesus" as our Brethren, observe a due regard

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for each other's sphere of labour, take a warm interest in each other's welfare, and though we march detached, let us strike unitedly. Special attention ought to be paid to the Jesuit advance in the world and in India in particular, and be made known by means of an *English Church Paper*. A permanent *Committee*, connecting this and the following Decennial Missionary Conferences in the capacity of Census Committee, Editorial Sub-Committee, defenders of the Evang. Missionary cause, &c., representing all the different Missionary Societies, seems desirable. The members ought to reside in the capitals of the different Presidencies, &c., and may number 12 or more.

(iv) *Our obligations towards our churches* may briefly be stated:—Pray for a rich outpouring of God's Spirit on all churches and missions, for we want converted men and women. Employ all means at our disposal to *ground* our Christians in their holy faith, and as is done in the Protestant Diaspora among Roman Catholics in Germany, teach them "the consonant and dissonant teaching of the Evangelical Protestant and Roman Catholic Churches." Let us devote ourselves to Sunday Schools, Young Men's and Women's Christian Associations to raise the rising generation mentally and intellectually. The history of the world, that of England, Germany and North America in particular, the history of the church and missions, biographies, and so on, should receive special attention. Let us not be backward in fostering higher education not only for future labourers in the Vineyard of God, but also for our Native Christians to avoid their being pushed into the background. While we inculcate on our Christians humility, forgiveness of injuries, and love in their intercourse with Roman Catholics, we must warn them to guard against any heretical contagion, and to eschew matrimonial alliances which only end in misery and apostacy.

Towards our churches.

(v) *We owe also attention to Europeans and Eurasians*, especially in dissuading Evangelical parents from sending their children to Roman Catholic institutions.

To Europeans.

(vi) In mentioning our relation *towards Roman Catholics and Jesuits* we hold unswervingly to the Creed of the Apostles which unites us with our Roman Catholic fellow-Christians, and the confession of the fathers of the Reformation which separates

The Creed unites, the Reformation separates.

SECOND DAY.

us from them. (*Dr. Schutze's Speech, Wittenberg, 31st Oct. 1892.*) Remembering what manner of spirit we are of (Luke ix. 55), let us follow Christ, Who when He was reviled, reviled not again, when He suffered He threatened not, but committed Himself to Him that judgeth righteously (1 Pet. ii. 23) and made intercession for the transgressors (Jes. liii. 12). Let us pray for the enlightenment and conversion of the Roman Catholic Church and the Jesuits, and thus by well-doing heap coals of fire on their heads (Rom. xii. 20), but also ask God to confound their plans for the destruction of His Church. Whenever Christ's cause is attacked and at stake, let us not quietly pocket calumny and insult, but in a dignified manner refute it.

Towards the
Heathen.

(vii) Lastly our relation *towards the Heathen*. The way in which we are being discredited among the heathen by Roman Catholics, refers as well to our preaching as to our persons. We are told our religion is to be found nowhere else but in north and South Canada, that we are not Englishmen but foreigners, that the Queen of England is a staunch Roman Catholic, and so on. It is not so easy a task to convince even somewhat educated Hindus of the opposite. Many think we are wicked men who discredit reliable information, and cast a slur on respectable people! Let us not become tired in interceding for and bearing patiently with the misguided, till the Lord takes away the covering from their hearts.

Lift up your heads, O, ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in.

Who is the King of Glory? The Lord of Hosts, He is the King of Glory (Ps. xxiv. 9, 10).

R. C. = Roman Catholic. *S. J.* = Society of Jesus. *E.* = E. Eisele, Jesuitismus und Catholicismus. Eine Studie, Halle 1888. *G.* = Explanation of the Epistles and Gospels by the Rev. Leonard Goffin, 19th edition, New York. *W.* = Protestantische Beleuchtung der römischen Angriffe auf die evangelische Heidenmission, von Dr. Gustav Warneck, Gütersloh 1884.

SPEECH

By H. MARTYN CLARK, M.D., C.M., C.M.S.,
Amritsar, Panjab.

The evil of
Romanism.

Romanism is root and branch an evil thing. We shall never be able to arrive at right conclusions or formulate an effective

policy in regard to it until we realise that this foul thing—SECOND DAY.
 Popery—is in no sense a branch of the Church of Christ, but is rather the enemy of Christ, and one of the greatest hindrances to the spread of His Gospel, to-day as in the past. Romanism is essentially old paganism with a veneer, often extra thin, of Christianity spread over it. After the Baptism of Constantine a new order of things set in for the Christian Church. The heathen came into it in swarms and brought their heathenism with them. Old gods, aye and goddesses too, and idolatrous ceremonies were whitewashed, as it were, and went forth with a new lease of life dubbed with Christian names. So the seed was sown and the old heathenism rejuvenescent has grown and developed and is to-day flourishing in our midst under the guise of Christianity falsely so called. The old heathen leaven is as strong in Romanism as ever it was, and the poison of Popery is none the less virulent because disguised in these latter days in many a specious way. Protestantism to-day is more than ever the cause of “God’s light and truth against the devil’s falsity and darkness.” Rome’s boast is that she is unchanging. Let Protestants be careless if they will, and treat the words of those who seek to arouse them to a sense of the peril with which their national life is threatened, as the warnings of Cassandra, none the less is Rome steadily on the alert indefatigable in her effort to enslave them; wise to wait if need be, knowing well when to speak, skilled in every method for throwing dust into Protestant eyes, not only engaged in deftly spreading nets for Protestant feet but rejoicing in that she gets the silly geese to help in the spreading of them. She is the same in art and falsehood, the same in purpose that ever she was. The same also in her mad hate of the true Church of God. The murderous heart of Popery is unchanged, and will remain so as long as there is a difference between darkness and light, between the carnal and the spiritual. Let Christians realise that this system is no Church of God. It is heathenism, nay it is a wrong to heathenism to compare the two, for Romanism has the greater sin in that it says it sees.

Her un-
changeable-
ness.

Not only is Romanism the enemy of God, it is the enemy of mankind. Civil and religious liberty wither before its baneful breath. It brings a curse to a land and nation against which no natural advantages, however great, are of any avail. Ruin and

Its baneful
influence.

SECOND DAY. degradation and blight are in its train. It has wrought no deliverance on the earth wherever it has gone, and there is neither help nor hope for mankind in it. I cannot further enter into this aspect of the question. The matters I have stated categorically are capable, as matters of fact, of historical proof; and for details I refer any who desire them to the "History of Protestantism," a fascinating volume—by the late Dr. Wylie, and to the "Two Babylons" by Hislop, a book which is a treasure-house of learning and research.

Roman
Catholic
Missions.

I pass by also the tremendous social evils which are the outcome of Popery, and go on to consider the matter of Romanist Missions. I premise that our war is not with individuals but with principles. We are not concerned with Romanists but with Romanism, and I add further that Romanism now-a-days is nothing but Jesuitism, which again is a deeper depth in a degraded thing.

Misrepresentations.

It is the fashion now-a-days in many quarters to belittle the Protestant Missionaries and to magnify those of Romanism. On the one hand you have the "good father" (he is always called 'good') with his celibacy and his exemplary life and rosary and mariolatry and Immaculate Conception and all the other modern improvements, leading a quiet, gentle, peaceful, holy life, as full of moral perfections and missionary virtues as the proverbial egg is of meat. On the other hand you have the lazy Protestant with wife and child and home, a being with human hopes and fears and sympathies, dwelling amongst men as other men do under his own vine and fig tree. That is all the belauder of Rome cares to see. Of the noble endeavour and gracious self-denial and toil of his holy life the caviller sees nothing, nor will he enquire into the glorious victories which God has given and is in every land abundantly giving him.

Appeal
to History.

What have Romanist Missionaries done in the world, say in the past four centuries? What nations have they raised, what literature have they created, to what land have they been as the dew on the mown grass, and what communities of men stand free to-day and thank God for the life and truth which Romanism brought them and which has made them free? Let History answer. What has the "good father" to shew. They went to Japan, and as a result that island, where a nation is now being born

in a day as the fruit of Protestant Missions, was shut fast against SECOND DAY.
 Christianity and notices were pasted up "If the Christian's
 God comes to this country He shall have His head cut off." In
 China, how much of our present missionary troubles, riots and
 massacres, do we not owe to them? South America and Mexico
 witness to the sort of converts Romanism makes. Romanism
 came to India with the infamous Inquisition, introduced, as I
 believe on good authority, at the instance of that much be-
 lauded, poor misguided man, Francis Xavier. Men were torn
 and mangled, killed, maimed, crushed here, in the name of
 the gentle Jesus, Who of His clemency healed the ear of Malchus
 and prayed for His enemies. Popery came with the mission of
 Robert de Nobile who went about as a high caste Brahman,
 wearing the idol mark, conforming to heathenism in all things,
 and trying to win men by letting them keep the old, if they
 would only change the names of the old to those of Christianity.
 Force and fraud alike failed. Now Romanism has come again.
 It has learnt by failure that it has no mission to the people of
 this land. What can it teach the iconoclastic Muhammadan?
 What has it to give Hinduism with its gods and penances by
 the side of which Romanist penances are pure luxury? It
 translates no Bible, it can teach no truth. The policy now is
 to follow in the wake of Protestants. The astute Romanist
 says: "We will let the Protestant missionary break the soil and
 sow the seed and gather in converts, and then we will step in
 and convert the converts." Let Protestant missionaries look
 to it as surely as God gives them sheep they may expect the
 wolf. Foolish and blind to the teachings of history and the
 signs of the times will they be if, when the inevitable comes, it
 finds them unprepared.

So far the Romanist Missionaries have made a descent on R 10311
 three fields, in each of which there is a large Christian commu- Catholic en-
 nity, *viz.* the Krishnagar Mission of the Church Missionary croachments.
 Society, Chota Nagpur, in which the German Evangelical
 Lutheran Mission and the S. P. G. are at work; and the
 Sialkot District in the Punjab which is manned by Missions of
 the Church of Scotland, United Presbyterian Church of America,
 and the Church Missionary Society. In each and all of these
 districts the Romanist attack has been developed on precisely
 similar lines.

SECOND DAY. Their manner of work is a system of proselytizing, and this they carry on by every means in their power. Perverts are of course re-baptized. In the Punjab they began by hiring a number of persons lacking in reputation and dissatisfied, and sending them to villages where there was more or less of the same feeling existent. They preached against the missions, and missionaries made free use of money, and made the wildest promises of help. All who came to see the new mission were taken in, well-lodged and fed, and in some cases sent home in carts. On Saturday regular entertainments were ready for all who would come and attend Sabbath Services. They bought the Christians outright by giving some of the leading men among them a salary, provided these men would bring their clan with them into the Roman Church. In one village they hired seven persons, paying Rs. 30 a month to the Christians, besides paying two Christian teachers Rs. 21 to teach them, and a Muhammadan Moulvie Rs. 6 a month for holding a nominal school in the village, making in all Rs. 57 a month invested in the purchase of a small village. Besides hiring these they give food, clothing and sweetmeats. They secretly stole away Christian boys from the American Missions' Boarding School at Sialkot. The cost of the mission was enormous.

Chota
Nagpur.

In Chota Nagpur during the last 7 years the Jesuits have been very active, and there, too, the lines of work have been as in the Punjab. They took advantage of the land question which is agitating Chota Nagpur, and made all kinds of wild promises. Some thousands of heathens and about 1,500 perverts were induced to join them. They abused the Protestant missionaries, sneered at the fact that they married, accused them of perverting the Bible. They gave away money largely. To give a sample: Mr. Hahn, in charge of the Gossner Mission in Chota Nagpur, writes: "To quote only one instance, out of fourteen families who left my congregations and joined the Roman Mission, five have been secured by granting fixed salaries to the heads of them, two of these having been elders who never before received any pay; five have been bought over by the gift or loan of money, two by the promise of assisting them in land difficulties; and two by permitting them to drink intoxicants. Only recently I came to know that a Jesuit himself went to one of our elders, telling him that he was a fool for working without pay, and promising

him that he would be gladly paid if he became an elder in the Roman Catholic Mission.”

Another method is to tell the Christians that in their Mission no preparation is required for receiving the Sacraments. Further, they allow their converts to observe caste rules. They meddle continually with the occasional quarrels of Christians, skilfully foment them, and turn them to their own advantage. Money, too, is lent at interest, and when, as always happens, the poor borrower cannot pay his debt, it is cancelled if he joins the Romanist Communion: the debt, however, is in abeyance, and is kept *in terrorem* should the convert tend to relapse into heresy. A favourite method is to appoint a leading man in a village however ignorant he may be, on five or six rupees a month, and to continue the payment as long as he brings in converts.

Saddest and most satanical of all the methods, however, is the deliberate encouragement given by the priests to habits of drunkenness and vice, whereby Christians are rendered unfit for membership in their own churches. They are put under discipline and thereupon the Romanists receive them gladly.

I have now said enough to shew you the nature of the work done by the Romanists, and the methods by which it is carried on. The weapons of their warfare are carnal, intensely so. They neither preach, nor teach, nor do they distribute the Word of God. Popery, I found on personal enquiry, had not even penetrated skin deep into the perverts in the Punjab. The liturgical services and glories of Mary were neither understood nor appreciated. Thus I found a Christian who had been inclined to join the Papists, but was disgusted to find they prayed to Mary, “who had crumbled into dust long ago.” Nor was he better pleased with their ritual or their way of worship, which he tersely described thus: “The father stood at a table and a man stood behind holding the skirts of his robe. Then the father rang a bell and poured wine into a cup and drank it all himself and gave nobody else any”—that was all the idea the celebration of the Mass conveyed to him.

The practical question still remains: how is the Romanist Defensive or offensive. onset to be met? A defensive war is usually a losing war. I counsel strongly that we should not wait to be attacked, but, wherever Romanists are, should persistently, strenuously and most unflinchingly carry the war into the enemy’s camp.

SECOND DAY.
Means of at-
tack.

Good concise handbooks of Romanism and tracts on it and its teaching should be prepared and published, for the use of pastors, students, teachers and for distribution. Public lectures, popular in character, concerning Romanism and its history and its doings are very valuable, the more so if they be abundantly illustrated. Hurry them with the fire of the magic lantern as well as the Sword of the Spirit. Much is to be gained by enlightening the heathen and Muhammadans concerning Papists and their doings. Thus, in the Punjab, when the Romanist tide was at its flood in the district, I found the Non-Christians were like Gallio caring for none of these things, but on the whole they much preferred their old friends the Protestant missionaries, who did not drink, were kind friends, could understand them and make themselves understood, and who never were alone with women or had them confess to them.

There are many other ways in which any one with a quantum of the wisdom of the serpent can checkmate the Papists without compromising in the slightest the innocency of the dove. Into these I will not here enter in detail.

Means of
defence.

Amongst measures defensive the first place must be given to the systematic teaching of the Word of God concerning the principles of Christian life and faith, and to very definite teaching concerning the evils and errors of Popery. The practise of committing a selection of texts on such subjects to memory is highly to be recommended.

As regards further measures missionaries elsewhere should take a leaf out of the book of their Punjab brethren. In view of the Romanist invasion, the Church Missionary Society, American Presbyterian Mission, U. P. Church of America, Church of Scotland and the Baptist Mission, in short every Society at work in the Punjab, with the exception of the S. P. G., appointed delegates to confer and to take common action concerning this matter.

Co-operation.

The delegates met and devised a common plan of attack and defence which has been accepted by these missions. In the course of their valuable report they laid down rules for common guidance concerning candidates for Baptism, Teaching, Inter-Communion, Inter-Mission Discipline, Work in common, Social Advancement Councils, Buildings, &c.

We have scarcely a pervert left now in the Panjab. Those who left have almost all come back again. Similar plans in other parts of the land would, in likelihood, give equally blessed results.

The Romanist lion came roaring to devour us. Because of his coming our Panjab missions were drawn the closer together, and thus were we enabled not only to rend the devourer, but also to eat out of him the sweet honey of a closer union and a more living and intelligent sympathy with one another. Why should not brethren elsewhere have the like happy experience?

Let us be united, have right views on the subject, have a defined policy of preparation and of attack, let us steadily pursue it before the enemy is on us, and let all our teaching be of the law and the testimony--so shall we be ready, and by God's blessing it will be ours not only to bring men out of the darkness of Heathenism and Muhammadanism into the light of God, but it will be ours also to keep them in the pure faith, nurture and admonition of our Lord, Who will Himself keep them and us from falling, and will present them and us one day at His coming, blameless and with exceeding joy. A last word--it is only Protestant apathy and disunion that makes Romanism the least bit formidable.

The meeting being now open for discussion

The Rev. J. E. PADFIELD, B.D., C. M. S., Masulpatam, said:—"In the few remarks I may make on the subject before us I cannot refrain from expressing my strong dissent to the general tone adopted by the appointed speaker, as well as to the expressions used in the course of his address. I have no fear of being misunderstood by those who know me, and the fact of my belonging to the society to which I have the honour of being attached, is of itself a sufficient proof that, personally, I have no predilections for the Church of Rome in general or the Jesuit body in particular. Still at the risk of being misinterpreted, I must protest against the tone and expressions of the previous and appointed speaker. The subject before us is, practically, how best to meet the Jesuit advance in India, and I venture to submit that this is not best done by making such sweeping statements as we have listened to this afternoon; such a mode of dealing with the matter is calculated rather to prejudice our cause and thus to defeat the end in view. We have been told that the Church of Rome is not Christian; that it is as bad, if not worse than, heathenism; that it is not only immoral but that it teaches immorality, and very much to the

Dissent from
sweeping
statements.

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Church of Rome not worse than "heathenism."

same effect. Now we know that the Church of Rome is in very serious error, indeed that some of its dogmas are vitally erroneous, still we must remember that, though mixed with much that is false, it still holds the great fundamental doctrines of the Incarnation and the Atonement, that it holds the three great creeds, and that it uses the same Holy Scriptures as we do, not in the purity and with the finality that we do, I admit, still I do not see how we can stigmatise such a Church as worse than heathenism with all its unutterable abominations. Dr. Clarke is a member of the Church of England, and as such, he must know that our Church acknowledges the Holy Orders of the Church of Rome, seeing that, when a Roman Catholic Priest comes over to the Protestant Church, he is not reordained before being admitted to our priesthood. Surely, the Church of England does not acknowledge the "orders" of that which is heathen or worse than heathen! Those who may happen to have friends or relatives belonging to the Church of Rome, deeply and vitally in error though it may be, cannot but resent such statements as have just been made. Where does the speaker get his proofs that the Church of Rome teaches immorality? We have had much denunciation but no attempt had been made to establish the statements made. I suppose all will acknowledge that there is no more priest-ridden country in the world than Ireland, and yet the purity of the Irish women is proverbial. As a missionary, too, I cannot forget such men as Francis Xavier. When one thinks of such a man leaving, as he did, and giving up entirely, all the allurements and pleasures of the most brilliant court in Europe and doing this to preach Christianity, as he knew it, to the poor heathen of India; when one pictures such a man wearing himself out in this country and eventually laying himself down to die, an outcast, on the distant shores of China all with the same object in view; when one thinks of this, I say, knowing though we do, that much that he taught was erroneous, still recognizing the spirit that prompted the man and the object of his desires, I cannot for my part class such a man as worse than a heathen. I hold no brief for the Church of Rome, and I am as steadfastly opposed to its erroneous doctrines as any one here present, but I maintain that the use of such intemperate language is not the best mode of meeting the advances of that Church in this country. I would say, teach your people; teach them the Bible; prove to them from God's Word, and teach them to be able so to prove for themselves, that the errors we deplore and detest are opposed to that Book. Let your agents and people be thus taught and prepared, and then you need not fear much the efforts and devices of false teachers; that, to my mind is the most effectual and Christ-like way of meeting the Jesuit advance in India."

Francis Xavier.

Be ble know-
le lge the best
and ote.

The Rev. G. H. ROUSE, M.A., LL.B., B. M. S., Calcutta, SECOND DAY.
 id :—There is another part of India where the Roman Catholics have made a determined onset on Protestant native churches; I allude to the district south of Calcutta. There is here a Christian community of about 5,000, connected with the C. M. S., B. M. S., and L. M. S., Missions. About 20 years ago Roman Catholic Priests began to enter the district, four or five European Priests settled there, and did their best by money aid and in other ways to draw all the Protestant Christians to their own community. They were always ready to receive persons whom the Protestant missionaries had found it necessary to put under discipline; they took Protestants into their pay; and to those who were in distress they would lend money without interest. As long as these people remained connected with them, nothing was said; but if they wished to return to the Protestants, the money would at once be demanded, and frequently the money had been spent, and the debtors were therefore in the hands of the Priests. Under these circumstances many joined them, and for a time they were anxious as to the consequences. I feel, however, that they have come to the end of their tether for some years. Very few join them now, and a large number of those who did join them have managed to come back. Some years ago our people would tell me, so and so has joined the Catholics and is anxious to come back, but he owes them forty rupees and has nothing to pay. I would not have given the money to enable the man to come back, even if I had it, as that would have encouraged others to go over in the hopes of being helped to come back. When they found that it was easy to get into the net, but very difficult to get out of it, they were not so ready to go over, and for many years the aggressive efforts of the Romanists have borne little fruit. There are several things which I think are likely to prevent Romanism from becoming popular among the Natives. The people do not wish to become adherents of a foreign idolatry, they prefer keeping to their own native article, and Protestant Christians feel ashamed of going back to idolatry. The idea of women, married or otherwise, confessing to an unmarried man, and telling him all their secret sins of thought and life, is hateful enough to an English Protestant, but it is still more abhorrent to Native ideas of propriety. I think also the Romish Priests lord it over the people in a way which is not pleasant. So far as my experience goes they do next to nothing among the heathen. I cannot say for certain what they have done in this way, but I have heard only of one man joining them; some time before then he had intimated to me that he would be willing to join the Baptist community if only some difficulty about Rs. 200 could be settled, which, of course, I did not attempt to settle. Some years ago a priest told me that

—
 An instance
 of proselytizing.

SECOND DAY.

the Natives care for nothing but "pice and rice," and this I fancy is their general idea. In 1877, I had a long discussion in Bengali with a priest in the district, which did good; and the arguments I brought forward in it expanded into a little Bengali book which I wrote on the subject. The substance of what I would say is this: (1) "It must needs be that offences will come;" Romanism in India is a foe, pure and simple, to the Gospel, and we must put up with it as one of the chief "offences" which in God's providence we have to meet with in our work. (2) It is an evil which will not make much headway in the long run. (3) It must be our aim to instruct our people in Bible truth, and we need not fear the result.

Three suggestions.

The Rev. W. J. GLADWIN, Editor of the *Indian Watchman*, pleaded for direct efforts for the salvation of the Romanists in India: (1) They are deceived by a false Christianity. (2) They stand in the way of true religion. (3) The divisions among them indicate an awakening towards the truth. (4) They receive tracts, Scriptures, &c., more readily than formerly. The great need is earnest, careful, soul-saving Gospel workers to go among them to win them to Christ. Let special prayer be offered that God would send forth labourers into this department of our Indian Mission work."

The Rev. M. H. MOBY, Independent Missionary, Bombay, said:—"I am sorry the Conference Committee did not use the word Ritualism instead of Jesuitism, as we, in our city, are not much molested by the latter, though there is enough of it. My own opinion is that it is difficult to make any choice between Jesuitism, Romanism and Rationalism. They all belong to one stock. Each of them does work for the others. I am very much surprised to hear the name of Francis Xavier brought forward. His greatest quality is depicted as earnestness. It is true he was earnest, but do we not know of the earnestness of *fakirs*, *sadhoo*s, and other religious people of the various systems of religion we have in India? If any one wants to know let him come with me to some of the Brahmins, fakirs, &c., and he will be startled with the earnestness with which they try to earn the merit of God. But what ought Xavier to have done? Did he preach Jesus Christ and Him Crucified? Did he distribute Bibles and tracts to any? Did he tell sinners to come to Christ? Did he plead for lost souls? Nothing of the kind. His religion was the religion of work. Do so much and you obtain merit from God in proportion, but there is nothing about the forgiveness of sins in this world. No present salvation through the efficacy of the precious Blood of the Lord shed on the cross. I doubt not others will tell you about Jesuitism in the different aspects by which it is known.

Earnestness

The Catholics at Tanna.

The Rev. A. W. PRAUTCH, M. E. C., Tanna, Bombay, said:—"I want to speak of the Catholics as I find them in the

Tanna District. Salsette Island, from early times, was a Portuguese province, and the Priests and soldiers combined to make a lot of converts. I have no hesitation in saying that the majority are worse than the heathen around them from every standpoint; they know nothing of Christianity, they keep none of the Commandments, they all get drunk, and in one Catholic Christian village a number of people told me one Sunday as they were busy with basket-making: "we are taken to Church to be baptized and pay the Priest, then we go to Church to be married and pay the Priest, and then are taken to Church to be buried and again the Priest is paid, and besides this they seldom go to Church." On each of the above occasions the community get drunk. I have seen the *tumashu* at Bandora, where they march around with a life-sized figure of Joseph and Mary and a Babe and the people try to touch the platform on which they are, and then their foreheads. I have seen little boys with iron nails, and hammer, and crown of thorns, march through the crowd and people would touch the iron and then their foreheads, just like heathens do. I have seen the "Maut Mauli" festival when wax candles and pie are given to the Virgin Mary's statue: Several Priests take the candles, light them, hold them before the figure a second, blow them out, and put them on a pile behind the Altar. I asked what is done with them, and was told "the Priest sells them." This is exactly what the Hindus do at Pandarpur or in Bombay on Cooanut day, only it is not called Christian but goes by its real name—heathenism. I have been at Goa, was there at the exhibition of the body of Francis Xavier, and saw the idolatry there; it was painful to see such heathenism. I want to correct the statement of the speaker who held up the high character of Francis Xavier, by stating that in 1545 Francis Xavier wrote to King John of Portugal asking for the establishment of the Inquisition in Goa, which was granted some time after; so we must thank this Saint for all the misery and sins committed under the guise of religion. M. Dillon, a Frenchman, who was in the Inquisition jail for five years, gives his experience while there. Now they would dig up the bones of some dead Jew or Hindu and accuse them of witchcraft, and the first thing was to confiscate all the property belonging to the person at the time of death and take it away from the heirs: the second thing was to burn the bones. I have no hesitation in saying the spirit of Rome is the same to day; they would again coax back their erring children through the Inquisition, and so those who know the Gospel must in self-defence fight Rome. All that is wanted is light thrown on the dark deeds and wicked plans of this apostate Church to warn the unsuspecting; and the Gospel must be presented to the Catholics by us because in their Church they will hear nothing of Christianity. A good way is to circulate the Scriptures and

SECOND DAY

At Bandora.

The Maut Mauli festival.

At Goa

Circulate the Scriptures.

SECOND DAY.

useful books that explain the methods of Rome. Only by constantly fighting are we safe, and we must do most of our fighting with the Word of God which Rome fears and hates more than any other weapon.'"

Chota Nagpur.

The Rev. C. H. P. FAHN, Gossner Mission, Lohardagga, Chota Nagpur, said:—I fully sympathise with one of the speakers who took exception to some expressions in Dr. Clarke's speech, because formerly I would have condemned them like him as being too hard, and therefore doing more harm than good; but since I have observed the tactics of the Jesuits with my own eyes, I must subscribe to every word spoken by Dr. Clarke, and I think Mr. Padfield would have cried, as I have done, if the Jesuits had broken into his flock, scattering and destroying his sheep as they have done ours in Chota Nagpur. Dr. Clarke has told you of the ravages they have made among our converts, and I can only testify that it is a fact that the Jesuits have seduced many an honorary agent of our mission by giving him pay. It is also a fact that to this day they permit their Christians to drink intoxicants, though they know that a *Kol* never drinks unless to get drunk, and that our Mission insists upon total abstinence. It is moreover a fact that they have tolerated visiting the *Akra* or dancing places, which no decent father would ever permit his girl to do, and that they have even tolerated demon-worship. I could give names of my own converts who were formerly very bright and good Christians, but who, after having been perverted through the gift of money or promises of worldly profits, have become drunkards, Sabbath-breakers, and demon-worshippers; have almost forgotten the Gospel they had once learned and believed, and who have added to their knowledge only the prayer to Mary and the more vulgar polemics against Protestantism. So spoiled were some of them after a stay of two or three years in the Jesuit communion that I had to reject their application for re-admission into our Church. It is finally a fact that the advance of Jesuitism in Chota Nagpur has had a bad effect even on those of our Christians who remain faithful, especially with regard to drunkenness, which has very much increased. Then again as to the statement made by Dr. Clarke that the Christianity introduced by the Jesuits is worse than heathenism I must say that it is borne out entirely by what I have seen of their converts in a part of the district, where, in the absence of any Protestant Christian or mission agent, they had the fullest scope to develop their own form of Christianity without hindrance or counteractions. Here one single Jesuit Missionary baptized twelve thousand men in ten days without any Christian instruction as may be proved by the records of Government officials, and so little did these people know after three years that one of our mission-

Bad experiences.

nit converts.

aries on being mistaken for that Jesuit *Padri* was asked by them the most characteristic question, whether then he was his son. SECOND DAY.

These Christians had been allowed to retain their caste, to cultivate their fields on Sundays, to drink their country spirits, to keep their heathen festivals, to worship demons as formerly. No Christian marriage had been celebrated, no dead had been disposed of in a Christian manner. I found these so-called and baptized Christians thoroughly heathen in every respect. The only signs by which I could distinguish them from the unbaptized were, that the men had cut off their hair tuft, that they would make the sign of the cross, and that they wore around their necks a cross or an image of the Virgin Mary or the Pope, which, they stated, they had been told would protect them from malignant spirits, and that they had pictures of the Heart of Jesus or a Corpus Christi made of brass nailed to the doors of their houses. Thus superstition had been added to superstition, and Christianity in those quarters was doubtless worse than heathenism. We should be on the alert wherever the Jesuits advance, and it would be advisable for all evangelical workers to form a league of prayer, to produce suitable anti-Jesuit literature, to exercise mutual sympathy and aid, so that we may keep the Gospel in India and save its people from adapting but another system of soul-destroying superstitious belief. Do not be content with merely remaining on the defensive, but act moreover on the offensive. In our mission we have done so and with much success, being assisted with prayer and donations even from missionaries of other Societies in India. I am glad to say that this offensive work has been commenced by our Native brethren who some time ago resolved to open an indigenous mission, and to send two evangelists on their own account to that part of our district where the heathens had been baptized by the thousands without the Gospel, nay without any religious instruction whatever. The necessary money was raised by our brethren by subscription, and two catechists were sent under my supervision to work among those Roman Catholic Christians. They soon found an entrance because many of those Christians were already dissatisfied with their *Padris* who had left them alone, and would have relapsed into heathenism, if our people had not taken care of them. We have now a footing there in about a dozen villages with about one thousand Christians who are now under instruction. We would have had much larger accessions from the Church of Rome, but for our making it a condition for admission that the applicants must give up demon-worship and other superstitious customs and become total abstainers. We are prepared to enter into the door thus opened to us, and a missionary has been sent to work there with about ten catechists, and a mission station is being built

Act on the
offensive.

1,000
Christians
under
instruction.

SECOND DAY. now, for it is the order of our Lord Jesus to give the Gospel to all who are without it.

Dr. Martyn CLARKE, in reply, briefly traversed the criticisms that had been made by one speaker. He apologised to heathenism for having likened Romanism to it, in that Romanism was distinctly worse. It shut up the avenues to a man's soul, and steeled his heart against the truth by giving him a semblance of the truth. Romanism was distinctly immoral. Dr. Martyn Clarke referred to Jesuit teaching, and especially to the doctrine of intention, and the justification of crimes and the instigations of murder, as in the case of William the Silent. It had been said the Romanist had Christ—but what Christ had they? It was the Babe in His mother's arms, the Dead Man on the cross, or being laid in the grave. What did they know of the risen and ascended Lord or of the power of that Resurrection life—and what teaching or knowledge had they of the Holy Ghost given and of the life of victory and faith through Him? Alas! it was sadly true that Mary, not Christ, was the central sun of Romanism round whose orbit the whole system revolved.

As a missionary of the Church Missionary Society he rejoiced to think it was as much his privilege and commission to preach the Gospel of love and redemption by grace and faith and not by works, to the Romanist heathen as much as to his Hindu or Mahomedan brother, for he needed it quite as much as did they.

Delicate
subject.

The Rev. C. A. E. DIEZ, Basel Mission, Kasargod, South Canara, writer of the paper, said in reply:—The topic which was assigned to me for this Missionary Conference is, no doubt, one of an extremely difficult and delicate nature. Although I have most conscientiously studied to say the truth and nothing but the truth, and, I trust, in becoming language, I am aware that I have given offence to many. That the body, whose dark sides I had to depict, and their friends, who are mostly kept in the dark about their doings, will consider me a calumniator and turbulent fellow is not surprising; neither is it surprising that ritualistically inclined Protestants think their friends have been badly used. It is a sad fact that many earnest and really converted Christians, for the sake of truth and fair play, think it their duty to question, doubt and discredit these statements. Whilst I gladly state that I have received many acts of kindness from Roman Catholic relations, Roman Catholic Christians and even Jesuits, I have had many opportunities of testing what Rome, under the guidance of the Jesuits, is able to do. When I was a laddie of about 5 or 6 years of age, my parents were living in Ellingen in Bavaria, a small town owned by General Wrede. They were the only Protestants. My father sent me to the Roman Catholic school of that place in which he had to provide a separate table and bench for me and my younger

Kindness
from Roman
Catholics.

sister, the other children slurring us as poisonous heretics. SECOND DAY.
 When going to school in Austria, common day-labourers took Abuse.
 pleasure in calling me and my brother all kinds of abusive
 names. I have been watching the growth of this spirit for
 fifty years and am really alarmed. At present in Germany,
 for instance, the Roman Catholics, who form one-third of the
 population, labour hard for the recall of the Jesuits, who have
 once nearly destroyed that country.

A large number of Protestants, forming about two-thirds of the
 German Empire, to avoid "a wild-goose chase life," are petition-
 ing the German Government *against* the admission of the
 Jesuits. Well, a Roman Catholic Paper, *Deutsches Volks-*
blatt, calls upon the 19,000 Roman Catholics, who live in Stuttgart.
 Stuttgart along with 117,000 Protestants, to take reprisals by
 boycotting those mercantile houses who have signed their
 names! Many other proofs might be adduced. Let any one
 read newspapers and collect the information about Roman
 Catholic uncharitableness and their spirit of persecution. Now,
 whether as it was Christ's lot, we succumb for the time and are
 made a laughing stock to the world or not, and whether
 the times get more perilous still, and the final victory of
 ungodliness be unavoidable, let us look for help to none but
 Jesus Christ, our Blessed Lord, to Whom all power in heaven
 and earth is given, and Who will right our case in His own time.
 Let us consecrate ourselves fully to the Lord, and exert our- Our help
 selves that those whom we teach, or whom we have to guide, cometh from
 may become more spiritual, and thus fit for those perilous times the Lord.
 when even the very elect would fall away, except the Lord
 shorten the days. As to our reprisals they shall consist in
 the devout prayer:—"Father, forgive them for they know not
 what they do," and in earnest intercession for the conversion of
 the tormentors of Christ's Church our aim then is not to black-
 guard the Jesuits, but to arouse one another to the dangers
 which surround us in order to fight the good fight of faith and
 to overcome. May the Lord grant this fruit to this meeting.

VII.—WORK AMONG THE EDUCATED CLASSES.

(a) THEIR NUMBERS, INFLUENCE AND DIFFUSION.

(b) THEIR RELIGIOUS ATTITUDE. (c) METHODS
OF DEALING WITH THEM.

THIRD DAY.

SATURDAY, 31st December, 1892.

MORNING SESSION.

LARGE HALL, 10 A. M. TO 1 P. M.

The Rev. W. MILLER, LL.D. (C.I.E.), F. C. M., Madras,
in the chair.

THIRD DAY.

The Rev. S. W. ORGANE read Romans i. 1—13, and
the Rev. A. H. LASH offered prayer.

The paramount
influence of the
educated.

The Chairman said that there could be no difference
of opinion as to the importance of the subject then before
the Conference, dealing as it did with the religious atti-
tude of the educated classes and with methods of work
among them. In every country in the world the fact
was, whether man liked it or not, that the classes which
were educated and trained determined, to an immense
extent and in the long run, what all other classes thought
and felt and were. True as this was everywhere, there
had probably never been any country in which it was so
largely and plainly true as India. The unquestioned
supremacy which the Brahmans had so long enjoyed,
the way in which they had moulded the entire Hindu
community, had arisen from their being educated and
trained. It was training—the direct training of com-
paratively few—that had fashioned every thought and
feeling of the mighty mass of human beings included

Brahman
influence in
the past.

within the pale of Hinduism, and that had thus, THIRD DAY.
 directly or indirectly, shaped their whole future as well as
 their whole past, and practically conditioned the whole
 of the work that was done among them. He considered
 that that educated class, which had dominated the land so
 long, was by no means to be left out of consideration in
 their discussions of that day—the class which had been The educated
of to-day.
 trained in the ancient style of learning and fashioned by
 the ancient modes of thought. But still more prominent-
 ly the Conference ought to have before it the class that
 was so rapidly rising to a position of controlling influ-
 ence,—the class that was educated in Western knowledge
 and fashioned by Western thought. The signs of the
 times seemed to shew, that this class was on the way to
 wield the same kind of power over all classes as the Brah-
 mans had possessed so long. If, at this early stage of its Their
growing
power.
 ascent to power, this class were wisely dealt with by the
 Christian Church, and could be successfully influenced by
 the Church, it was plain that the effect upon the whole
 future of the Indian people, would be incalculably great
 and beneficial. Any contribution that could be made to-
 wards enabling the Church to work among that class by
 right methods and in the right spirit would prove of un-
 told value. For himself he thought that the question of
 methods was not the most important thing, though he did
 not deny that it had a certain importance. But the man
 who worked in the proper spirit would fall upon his own
 methods. He might be helped indeed by suggestions
 from others, and would have his mind always open to such
 suggestions. But if there were the right spirit, the
 methods would, upon the whole, suggest themselves—very
 different methods, it might be, methods often that seemed
 even opposed to one another—but all contributing
 from different sides towards one great end. The spirit
more import-
ant than the
method.

With regard to the spirit in which the work now to be
 discussed by the Conference must be done, there was just
 a single point which he would venture to emphasize before

THIRD DAY.

Let our
motive be
unselfish.

asking the members to proceed with the discussions of the day. It would be an enormous gain if, somehow or other, all our work among the educated classes could be done in such a spirit as would make them feel that it was for their good, not for any ends of our own, that we were labouring. Somehow or other the impression had got abroad among them that the main object of the missionary was to gain something for himself or something for his party, or his church, by all he did. The idea was, no doubt, a very false one; but false ideas often had enormous power, and this particular false idea had thrown the educated classes, as a whole, into an attitude towards the church and towards missionaries which was a terrible hindrance to all good work, and largely neutralized the most earnest effort. He did not know from what source this false impression had mainly flowed. Perhaps it was from the way in which it had become the habit to trumpet abroad every success, however small, that was at any time obtained among the educated classes. But from whatever cause it came, the idea was at work, and working most powerfully for evil. In his judgment, with a view to the issues of the long future, it would be worth ten years of united endeavours, if the missionary body, as coming in contact with the educated classes, could deal with them in such a spirit as to get them really impressed with the very elementary truth that the motive power of all Christian work among them is a desire for their true enlightenment and their deepest welfare and not any gain or any honour to the worker or his friends.

FIRST PAPER.

By S. SATHIANADHAN, Esq., M.A., LL.B., Madras.

India, as a mission field, presents peculiar characteristics of its own. Here missionaries have to encounter the highly organized religious system of Brahmanism and Muhammadanism and institutions, such as that of caste, which exercise a mighty

Peculiar
characteristics
of the Indian
mission field.

influence owing to the force of traditional associations. Here they meet with a civilization of hoary antiquity, with elements antagonistic to everything Occidental. Here they have to deal with an immense population, speaking many languages, following different faiths, a population, by the bye, which has come under the disintegrating influences of Western civilization. In India the elements which go to constitute a nationality,—the community of race, a common religion, the sense of a common interest, and the habit of acting as a single political whole,—are conspicuous by their absence. India, therefore, consists of a vast assemblage of different nations, divided into unsympathizing castes, classes and creeds. But among these heterogeneous elements there is a unifying influence at work, and that is education based on the lines of Western civilization. It is English education that is rendering possible a feeling of nationality among the people of India. Before proceeding further, let me consider briefly the extent of the progress of English education in India.

It must be remembered that missionaries were the pioneers not only of lower but also of higher education in India. Long before the present system of State education was introduced, there were in existence, in the Presidency towns, institutions for higher English education maintained by mission bodies. Dr. Duff established the first English Missionary Institution in Calcutta in 1830. The General Assembly's Institution in Madras, which has developed into the Madras Christian College, was opened in 1837 by John Anderson, and to him we owe, to a great extent, the initiation and consolidation of higher education in Southern India. It was only in 1854 that the present system of State education was introduced, and the famous Despatch of Sir Charles Wood, afterwards Lord Halifax, will ever be regarded as the Magna Charta of national education in India. There were, no doubt, efforts made by Government to improve education prior to 1854, but these efforts were spasmodic and wanting in thoroughness. It was at first thought that the Indian system of education should be based upon the old lines of Native education, but this danger was averted, thanks to that friend of India, Lord Macaulay, who, by his powerful minute, put a stop to introducing a system of education based upon false science, false history, and false philosophy. There is, therefore, no national education in

THIRD DAY

Introduction
of English
education.

THIRD DAY. India in the strict sense of the term. It is merely Western education engrafted on Eastern soil. The educated classes in India mean, therefore, the classes educated in English. This should be clearly borne in mind by those who, in season and out of season, complain of the Anglicizing tendencies of New India. The system of secular education on Western principles had, at first, to meet with some serious obstacles. There was, at first, some prejudice on the part of influential Natives against everything Western. The inertia of ages refused for a time to be stirred. But our sympathetic statesmen stood firm, and so the shocks went by. It was in the midst of the tumult of the Mutiny that the three Indian Universities of Calcutta, Madras, and Bombay were calmly founded.

Progress of
English edu-
cation.

Only 36 years have elapsed since the famous Despatch of Lord Halifax took effect; but within that short space of time English education has been making very rapid strides indeed. Let me quote a few statistics. When the educational system was first organized in India there were only 51,000 schools and colleges with about 939,000 pupils. In 1870-71 the number of institutions was 85,000 and that of pupils 1,700,000. In 1890-91 the number of public and private institutions, to which the Educational Reports relate, rose to 138,054 and scholars numbered 3,682,707. In 1890-91 there were 105 Arts Colleges in India, preparing students for the various University examinations, and they contained 12,165 scholars. Besides these, there were 31 Professional Colleges with 3,424 pupils. Missionary societies still take a considerable share in higher education. The statistics of the Madras Presidency, which have been accessible to me, shew that 12 out of 35 Arts Colleges in 1890-91 were maintained by Protestant Missions, and that over a third of the pupils going through the Arts course were in mission institutions. The three Indian Universities, which were incorporated on the model of the London University, have been doing useful work, and a fourth University has lately been founded at Lahore, for the Punjab, for the purpose of encouraging Oriental studies. These Universities control the whole course of higher education by means of their examinations, and turn out year after year a very large number of educated young men. Between 800 and 900 young men graduate in Arts from the four Universities every year. Law is the most

Arts Colleges.

Universities.

popular profession, and the Universities turn out on an average 300 Bachelors of Laws. Nearly 100 qualify for medicine every year by securing University degrees, and the number obtaining Engineering degrees is about the same. The Public Service absorbs the largest number of educated young men, and the greatest ambition of a graduate is to secure a post under Government. Graduates often apply for, and accept, employment under Government on the merest pittance of a salary. The number of Lawyers seems to be in excess of the demand, but that of graduates in medicine or in engineering is not in advance of the wants of the country. The teaching profession, of course, attracts a large number of graduates and undergraduates, but in the majority of cases the profession of teaching is taken up only temporarily, with a view to qualify ultimately for the legal profession or to enter Government service.

Notwithstanding the rapid progress of education during the past half century, India must still be regarded as illiterate. The latest statistics shew that only one-seventh of the population have received any education. This means that there are more than two hundred and forty-six millions of people who are unable to read and write. Only a little over a fifth of the male population of the school-going age is under instruction, the proportion of girls being very much less. The complaint is often heard that the Universities are flooding the country with graduates to a degree far beyond what is commensurate with, or required by, the material prosperity of the country. I do not think that the number of graduates is far in excess of the requirements of the country. In Southern India, where higher education is comparatively much in advance, there is only one graduate for every 18,441 of the population. In the other provinces the proportion is probably even less. There are, however, one or two aspects of higher education which need noticing. In the first place, the aristocracy of Indian society holds itself aloof from University culture. Secondly, higher education, and, for that matter, English education in general, is confined mostly to the higher castes, more especially the Brahmans. The race and religion of the pupils and the proportion of each class to the total number under instruction may be thus compared: Hindus, 68·24 per cent.; Muhammadans, 22·71; Europeans and Eura-

The extent of the diffusion of education.

TABLE I. — sians, 769; Native Christians, 234; miscellaneous races or religions, 602. The majority of Hindus are, of course, Brahmans. In the Arts Colleges, in the Madras Presidency, the Brahman pupils form nearly 70 per cent. of the total attendance. In the other provinces too, the proportion, I believe, is very nearly the same. The lower castes and classes, therefore, are still without the influence of higher education. The educational progress in India has somehow been on the principle:—"To him that hath shall be given." It is encouraging to note, however, that the Native Christian community, which consists of recruits from all classes and ranks of Indian society, is availing itself of the advantages of higher education offered through missionary colleges, and is beginning to compete successfully with the Brahman community in the intellectual field. In Southern India where the Native Christian community is the largest, out of every 12 graduates one is a Native Christian, though the Native Christians form only one-fortieth of the population. One of the highest Government officials has given it out as his opinion that, owing to the rapid educational progress of the Native Christian community, in the course of a generation, it will have secured a preponderating position in all the great professions, and, possibly, too, in the industrial enterprise of the country.

Effects of
higher
education.

What are the effects of higher education? We hear a great deal in these days about the barrenness of higher education so far as intellectual results are concerned. We are told that the educated Indian has, as yet, given no striking proof of any original capacity, of the presence of any creative power. It is true modern Indians have made no discoveries in physical science, they have taken no step forward in inventive achievement, they have made no bold advance in the realms of philosophy, but, considering that British education in India is still an exotic, and that it has existed only for a single generation, it is too early to expect such results. But from what has thus far been achieved it may be legitimately inferred that the Native intellect is capable of indefinite development under favourable circumstances. Western education has, no doubt, resulted in a higher standard of public morality. It is yielding fruit in rectitude of conduct, zeal in performance of duty and in loyalty: but the new activity does not seem to have affected the

inner life of educated Hindus to any appreciable extent. There seems to be still lacking in them a warmer and more earnest moral sentiment. The men who are anxious to bring about a better state of things socially and to carry out in practice, irrespective of consequences, what they highly applaud in theory, are still a handful.* The energies of the intelligent native public seem to be too much confined to politics, when evils nearer home are crying for remedy. Three years ago the Government of India issued a very important memorandum on the subject of moral training and discipline in Indian schools. In it, the Government of India assumed a causal

* Here is a frank confession made by a Hindu gentleman, who is one of the ablest products of modern India. He is contrasting the life of an educated Hindu in his public and private capacity:—

“The broad barrier that separates the public, the outer life of the educated Hindu, *i. e.*, his life as an officer of State or a teacher or a lawyer, from his private or inner life, has often reminded me of the double life led by the somnambulist, with this essential difference in favour of the somnambulist that, whereas the somnambulist is unconscious during one of his two lives of what he does in the other, the educated Hindu carries with him from his place of business into his home and from his home to his place of business, a clear and painful consciousness of both his lives. This want of harmony in the conduct of the educated Hindu as a public man and as a private individual shews itself in a variety of ways. As a teacher he may expound excellent principles of morality and instil into the minds of his pupils liberal and just views of men and things; but see him in the midst of his domestic surroundings, and you catch him doing the very things he denounced elsewhere with such fervid zeal. As a judge or a *vakeel*, he may be able to sift and weigh evidence, but when he is at home, he, like the other people, believes without evidence, and sometimes arrives at conclusions opposed to obvious facts. To speak in the first person, I may have no faith in judicial astrology; and yet whatever important work I do, I must do on an auspicious day determined for me by an astrological charlatan. I may feel sincerely that the way in which religious ceremonies are performed and *mantrams* uttered by my family priest is a mockery of things solemn, a profanation of things sacred; and yet this solemn mockery, this sacred profanity must be endured, or I run the risk of being reviled as an apostate. I may feel that the best thing I can do for my stupid son is to keep him single, until such time at least as he is able to shift for himself and earn enough to maintain a wife and children with; but such is the tyranny of custom that he must be married as soon as he arrives at man's state, even though I have to bear the burden of supporting, it may be to the last day of my life, my worthless son and his wife and all the creatures that they may bring into existence. . . . But why multiply instances? That there is this glaring incongruity between thoughts and deeds, between public profession and private practices, is felt by none more keenly than by the educated Hindus themselves; and lest it should be thought that I feel a malicious pleasure in drawing up an indictment against others, I acknowledge with shame and compunction that I am myself as much at fault as those others. I pretend to no higher wisdom and no higher virtue than belong to the majority of my educated countrymen.”

THIRD DAY. connection between the present system of education and "the growth of tendencies unfavourable to discipline and favourable to irreverence in the rising generation." I merely refer to this to shew that even Government does not regard secular education as satisfactory in every respect.

Religious
attitude of
educated
Hindus

It has often been asked, whether the sons of India, who have received the benefits of an English education, and who are supposed to be the enlightened leaders of the land, are in any way earnest about religion. A well-known American writer, who travelled through India some years ago, said:—"The best Hindus with whom I came in contact, men cultivated, profound, clear-seeing, are free thinkers to a man." This, I believe, is not quite the experience of those who have a wider acquaintance with the educated classes. We, no doubt, notice sceptical tendencies in New India, but these tendencies are the natural products of the state of transition which the country is passing through. Before any race or nation passes from the stage of instinctive faith and authority to that of reflective faith and private judgment, it must pass inevitably through an epoch of scepticism. English education has had the effect of undermining the faith in orthodox Hinduism without, in most instances, substituting any definite faith in its stead, but it must be remembered that there is nothing directly antagonistic to religion in the system of secular education which young India is receiving at present.

Sceptical
tendencies.

Works of anti-Christian thinkers, such as those of J. S. Mill, Bain, Herbert Spencer, Leslie Stephen and others are, no doubt, read eagerly by Indian Students, and the weapons used against Christianity are chiefly borrowed from these writers; but the curriculum of university studies is now sufficiently wide and includes works that are distinctly Christian in tone as well. The Hindu mind, moreover, runs naturally in a religious groove of thought; and English education cannot be said to have stripped the Hindu altogether of his essential national characteristic, the faith in and reliance on an all pervading Power. If there be one thing to which the Hindu mind instinctively clings, notwithstanding all the influences brought to bear upon it, it is pantheism. It can never do without a God, but it is a God without power, without intelligence, without spiritual

Pantheism.

attributes, a blind self-evolving principle, acting under an iron necessity, and without any definite relations to man. I must not, however, forget to notice that English education has a materializing tendency which is indirectly antagonistic to religion. The one sole ambition of an educated Hindu is "to get on" in life, by securing the best paid Government post within his reach. The greatest obstacle at present to Christian progress in India is, therefore, the apathy and indifference that characterize the educated classes. I have always been of the opinion that there would be greater hope for Christianity in India if there was more downright, earnest opposition to Christianity from the educated classes. This is just what we miss at the present moment. Christianity is, no doubt, attacked frequently, and Hinduism is claimed to be superior, but this is done chiefly out of patriotic considerations. Patriotism is a very good thing, but it must be consistent with truth. Nothing is more futile than the attempt now made by a few educated Hindus to stimulate the faith in their ancient religion by appealing to patriotism,—a religion which is wanting in consistency and coherence, a religion which is at best a loose compromise between several different and even antagonistic phases of thought, and which is utterly incapable of serving as a uniting principle. There is just a handful of well-intentioned patriots who dream of restoring to India the ancient vedic religion, but it is a fact worthy of note that the greatest opposition to the efforts of such men has come from within the Hindu camp. Replying to Dewan Bahadur Ragnatha Row's appeal to his countrymen to follow 'the pure and ancient faith of India,' a Hindu gentleman, who was echoing the sentiments of many of his countrymen, said: "To preach a narrow, illiberal religion, which offers hope of salvation to some, and despair and degradation to many, is to fight with the spirit of the age, to know sooner or later that we have fought in vain." The absence of any vital religious movements from within the pale of Hinduism is one of the most discouraging signs of the times.

Misdirected patriotism.

What has been the influence of Christianity on the educated classes, which, as I have shewn, are chiefly recruited from the higher castes? We often hear it said that Christianity in India has proved successful only among the very lowest classes of

The influence of Christianity on the educated classes.

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Indian Society, that conversions take place only among famine remnants and aboriginal tribes, and that the higher castes and classes have not, in any way, been affected by the leavening influence of Christianity. A careful survey of the Indian Christian community will shew how much of truth there is in the above statement. It has been reckoned that out of every six converts in India, one comes of a higher caste or class; and when we consider the highly organized religious creeds, the deeply rooted social prejudices and customs, and that subtlest and most inflexible of foes, caste, which Christian missionaries have to cope with, when dealing with high caste Hindus, the success that has already attended missionary effort among them is itself a triumph of Christianity. We are, therefore, not in the least justified in saying that the influence of Christianity on the higher castes of India has been insignificant, simply because the extraordinary success of Christian work among the lower castes and classes in India has overshadowed the former work. Some of the brightest specimens of Native Christians, men recognized as leaders of thought, not only among their own community, but also among Hindus, have been high caste converts to Christianity. It would not do, however, to attach undue importance to the mere number and position of high caste converts. Nothing is so misleading as to estimate the result of Indian missions by the number of actual conversions. There can be no true ratio between missionary expenditure or missionary work in India and the number of new conversions, for it is an admitted fact that Christianity has had an immense influence even outside the circle of the two million Christians. In estimating the influence of Christianity, we should not fail to take into account its indirect results, taking care, of course, to distinguish such results from the effects of Western civilization. The huge fabric of caste is fast crumbling, but this is not so much the effect of Christianity as of Western civilization, which, however, prepares the way for Christianity by doing a great deal of destructive work. I have said above that those among the educated Hindus who are really earnest about religion and are endeavouring to remove from Hinduism the excrescences of idolatry and superstition are only a few, but their influence is beginning to be felt among the educated classes as a whole; and I have no hesitation in saying, that these men are chiefly those who have come

CONVERTS from
the higher
classes

Indirect
results

under the direct influence of Christianity in our mission institutions. I do not refer to those religious reformers, of whom we have a handful, who appeal to patriotic sentiments in trying to establish a purer form of Hinduism, but to the small but increasing class of educated young men, who, being convinced of the higher-spiritual character of Christianity, are dissatisfied with Hinduism as it is, and are trying to effect reform from within. I know from personal knowledge that the Bible is read most diligently by these earnest searchers after truth. Many of them have also accepted Christ in secret as their Lord and Saviour, though they have not the moral courage to confess their faith before men. If only such men, in whom the truth as it is in Christ Jesus has begun to work, could be brought together and encouraged and stimulated in their faith, they would indeed prove a mighty influence for good. Before condemning missionary education it would be well to take into account the existence of such a latent force still within the Hindu camp, to which I can bear personal testimony. In speaking of the indirect results of Christianity it is necessary to take a glance at that remarkable movement, termed Brahmoism. "The Brahmo-Samaj," said Keshub Chunder Sen, "is the legitimate offspring of the wedlock of Christianity with the faith of the Hindu Aryans. Christianity came and moved with our old Oriental faith and from that time we grew." The so-called Brahmo theology is saturated with Christian ideas. Some have said that Brahmoism is a half-way house to Christianity. Others consider that Brahmoism in its present attitude will never even form a transitional religion, enabling the nation to pass through its present crisis. When we find that the Brahmos have been awakened to the necessity of creating around them a social atmosphere, morally invigorating, religiously healthful, intellectually enlightening, that gives due exercise and nourishment to the feelings and instincts of the human mind in a state of transition and progress, it cannot but be admitted that there is some vitality in the movement. Another encouraging feature of Brahmoism is the development of what may be termed the Augustinian side of religion, namely, the strong sense of sin. I do not regard the Brahmo movement as anything more than a tendency; but I feel convinced that it is a tendency which, if rightly developed and honestly worked out, will terminate in Christianity.

E. H. DAY.

Brahmoism.

THIRD DAY. If the educated classes are to come under Christian influence, it should be chiefly through the means of our mission institutions. Nothing, therefore, can be more disastrous to the cause of Christianity in India than the relaxation of Christian effort in the matter of higher education. If our mission schools go, then our missionaries will have no hold whatever on the educated classes. I am aware of the objection raised to missionary education that it is not productive of any tangible results in the way of conversions, but I have already referred to the unsoundness of testing missionary effort by means of mere statistics. Even judged by this test, missionary education is not, I think, a failure, if we take into consideration the cases of conversion of educated men, who owe their change of faith to their being brought under Christian influence in mission institutions at some time or other during their college career. There are very few high caste converts who do not owe their early Christian training to mission schools. The seed sown in mission schools has often borne fruit years afterwards, and such results should by no means be overlooked. But as I have hinted already, in addition to our educational missions, which should undoubtedly be further strengthened, there should be a special agency employed to follow up the work of mission schools, by engaging indirect soul-saving work. The absence of such an agency it is, that renders the work of educational missions appear to us barren of results. This special work, I think, may well be entrusted to Native Christians of high intellectual attainments and undoubted devotion to the Master's cause, for, after all, the truly efficient agency for work among educated Hindus must be sought among the educated Christian youth of India. The Native Christian community is certainly capable of producing the proper kind of men, if only an earnest effort is made to raise the tone of the Native ministry, which is at present so deplorably low. I do not see any reason why the Christian community in India should not be able to produce missionaries acceptable to the educated classes, whilst Native Christians are beginning to compete successfully with the highest castes and classes in every secular profession. The work of the European missionary is not very successful for the simple reason that he is not quite in touch with the educated classes, and is unable to attain a real insight into the workings of the Hindu mind. What is needed is personal contact of the

Methods of dealing with the educated classes.

Importance of mission schools.

Indian missionaries for the educated classes.

most friendly kind between the European missionary and the people with whom he works. Unless this is possible, there is very little use in employing an European agency for direct Gospel work among the educated classes. We, no doubt, need European workers, but they should enter into the most friendly relations with the educated classes in order to have any real influence over them. The establishment of Young Men's Christian Associations, in the important towns, open to non-Christians, would be of great help in supplementing the work of mission institutions. It is encouraging to note that during the past three years several associations have been started in different parts of the country. These organizations afford an unparalleled opportunity for personal religious work among non-Christians. The future of Christianity in India will depend greatly upon the influence we bring to bear upon the student world, and I have not the least doubt that in accomplishing this object the Young Men's Christian Associations will play no insignificant part. I need not here dwell upon the importance of delivering lectures to the educated classes. This is being done, I believe, systematically in all important centres of education. It is most desirable that educational missionaries should take a more prominent part than they have done hitherto in delivering these lectures, for it is they that command the greatest influence among the educated classes. Lectures on controversial subjects do little or no good, and if they are not handled by competent men, as is often the case, they are productive of more harm than good. If those who address educated Hindus would dwell oftener upon their personal religious experiences and rely less upon logical demonstration, their words would be more effective, for there is nothing so effectual as "the direct power of living testimony." In dealing with non-Christian religions, missionaries should be capable of recognizing and fully appreciating the glimpses of truth that reveal themselves in those systems. At the same time there should be no attempt at compromise. This is often done now-a-days, I regret to say, with the most disastrous results. The absolutely unique truths of Christianity should be set forth in all boldness. "Dare to be downright," says Sir Monier Williams, "with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation."

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Y. M. C. A.
work.

Lectures.

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Conclusion.

"A little
leaven
leaveneth the
whole lump."

I have pointed out briefly the extent of the influence of English education in India, the changes it has effected and the results it has produced. I have tried to shew the attitude of the educated classes towards religion in general and Christianity in particular, and I have touched briefly upon the methods of evangelization that are ordinarily adopted. Missionaries have, no doubt, to encounter special difficulties in dealing with the educated classes; but those who are eagerly scrutinizing the signs of the times cannot help noticing the working of the hidden leaven of Christianity even among these classes. The force has been inserted, the stir and recovery have begun, and the influence is spreading from point to point, and if we only hold on with confidence, and wait and believe and pray, it will not be long before we shall see the whole lump leavened.

SECOND PAPER.

By the Rev. T. E. SLATER, L. M. S., Bangalore.

The Field.

I. THE CREATION AND CHARACTER OF THE FIELD.—A keen observer of Indian life and thought—Sir Alfred Lyall—remarked not long since, that this country was passing in a few years through phases which have occupied centuries in the lives of other nations. As a result of this rapid growth, many difficult and grave problems have arisen; problems complicated by the fact that they have not developed slowly from within, but have been forced on by Western ideas and civilization introduced into India. Since the days of Macaulay and Duff, the British Government has nurtured two generations of University youths on the literature, philosophy, and science of the West, and on the strong meat of English political ideas, so that a powerful and rapidly increasing *educated class* has been created; men of naturally acute intellects and most assimilative natures; and a class now strong in position, in wealth, and in the new liberal knowledge derived from the West.

A *new missionary agency*—which forms the subject of this paper—has thus to be supplied, as the special needs of this class, and the duty of the Church in respect to them, have come to be more clearly recognised. The Oxford Brotherhood at Calcutta and the Cambridge Mission at Delhi are the most prominent organized types of this form of effort—Christian

Brotherhoods.

centres of light and influence mainly among those designated THIRD DAY.
 'Young India' or 'New India.'

They are the *product of two sources*—Government and Two classes of
 missionary schools and colleges. Thousands of young men young men.
 pass yearly from the former with their religious beliefs severely
 shaken, with the reasoning and critical faculty highly cultivated,
 but with the conscience and the will comparatively untrained :
 while a similar number pass from the daily instruction and
 atmosphere of missionary institutions with sympathies and
 convictions set, in many instances, in a Christian direction.
 Both these classes need to be *followed up by organized evan-*
gelistic effort, which shall, in the one case, overtake a purely
 secular teaching with spiritual instruction, and, in the other, so
 till the quickened soil that the good seed, already sown, may
 become fruitful. For with the mind awakened to new ideas, and
 the moral nature susceptible to fresh and higher influences, these
 classes are just in a position to be impressed alike by Western
 truth and Western scepticism.

- (i) *Their numbers and diffusion.* (a) It is not easy to Their num-
 calculate even approximately the *number* of those who ber.
 may thus be reached. When we realise that only
 $\frac{1}{7}$ th of the total population of India—or some 40
 millions—have at the present moment received *any*
 education, leaving the enormous number of over 240
 millions who are unable to read and write, we shall
 scarcely be in danger of exaggerating, numerically, the
English-speaking classes. In all India, in 1891,
 there were 3,682,707 under instruction, shewing an
 advance of some 50,000 on the previous year; and of
 these, English was studied by 353,515, or nearly ten per
 cent. There were 136 colleges imparting a University
 education to 15,589 students. A substantial knowledge
 of English is conveyed in most of the 'secondary'
 schools of the country (excepting, perhaps, in the
 N.-W. P.) which form the connecting link between
 elementary and collegiate education; also in many of the
 'training' and 'other special' schools.

Here, then, we have over one-third of a million accessible to
 English. If we now go back, say, thirty years, and add about the
 same number for those previously educated, we may probably

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—

reckon that there are *about* $\frac{1}{300}$ ths of a million English-speaking people in all India. This gives only one in every 380 of the population; but the percentage is probably below the mark, seeing that, in the Mysore Province, which, however, ranks high in point of education, one in every 195 persons knows English.

Their diffusion.

(b) The *diffusion* of these educated classes, or their relative strength in different parts of the country, is not so difficult to ascertain. In proportion to the population, they are unquestionably *far more numerous in the South*—still more those who have had some kind of *Christian* education: * then comes Bengal: then Bombay: then, far behind, the N.-W. P.: the Punjab and Central Provinces coming last. Taking the first and the last localities, it may be stated that in 1891, 556,449 boys were under instruction in the Madras Presidency, of whom 77,448 were educated in and through English: while in the Central Provinces, out of 111,498 pupils, 8,842 were studying English.

The number is rapidly increasing.

(c) That the number of men educated in English is *rapidly increasing* admits of no doubt. The number of colleges in the country increased from 114 in 1887 to 136 in 1891, and the number of students from 11,500 to 15,589. During the same time the number of boys receiving a purely English education, introductory to a University course, increased over 80 per cent.: while the number receiving a superior mixed English and Vernacular education doubled.

Their influence.

(ii) *Their influence*. But in view of the evangelization of these classes *mere numbers form no correct criterion*. A little less than a million of English-speaking men waiting to be won to Christ. Few, indeed, compared with the teeming masses; but how many Missionaries would it take to reach them? And in moral life, quality counts for more than quantity. *Their influence far outweighs their numerical strength*. It represents

* In the Mysore Province the Christians rank first in point of education.

Out of 2,169 graduates on the roll of the Madras University, 180 are Indian Christians, or one in 12. This proportion is highly satisfactory, considering that they form only 1/40th of the entire population.

At the present time all the Judges of the Small Cause Court of Madras, including the Registrar, are Christians.

in each case a circle, larger or smaller, of which an educated man is the centre ; and, in reaching him, we reach through him an unseen company whom he daily meets in his domestic and social life.

The educated classes include a large portion of the gentry and nobility of the country, whom the people implicitly follow : all Government officials, from the Civilian and Judges of the High Court to the crowd of clerks in the public offices : the bar, the educational, engineering, medical and other services : a large number in mercantile pursuits : and a host of students—minds keen, eager, and impressible—the greater number of whom are entirely destitute of any religious instruction.

It is impossible to exaggerate the power and influence that such men possess. Forming as they do the social and intellectual aristocracy of the country, they are everywhere becoming its brain and voice—a powerful factor in the State—to whom the other classes look as the leaders of public opinion in political and social matters. To them, and away from the old pandits, the people are learning to transfer their allegiance, as their natural and best representatives. They have the control of an increasing number of newspapers and other periodicals, published in English and in the Vernaculars, thus wielding a wide influence through the Press.* The severest attacks on their own religion and institutions come from this class. They are all over the country ; are accessible not only in the larger cities but in smaller towns, and even in out-of-the-way villages. Social and Cosmopolitan Clubs, Literary Associations and Debating Societies are to be found in most cities. In every District they sit on Municipal and Local Boards, and carry out, with greater or less success, Local Self-Government.† They are also members of Provincial and Imperial Legislative Councils. They have already influenced the Government of India through the discussions of their National Congress ; and they will have to give the cue, to a still greater extent, to the much needed social and religious reforms.

* There are some 560 newspapers published in 16 different languages of India ; 315 of these are vernacular papers. One of the Bengali weeklies has a circulation of 20,000.

† There are some 755 Municipal Towns, varying in size from Bombay with a population of 800,000 to little towns with less than 5,000. These Municipalities are controlled by committees, the vast majority of whose members are everywhere educated Indians.

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and the leaders of reform.

An educated Brahman, well known to me, is the Muzarayi Superintendent for the Province of Mysore. He has taken vigorously in hand the overhauling of temples and *mutts*, and is dealing boldly, not only with matters of light and ventilation, but with religious abuses and corruptions. Another Hindu, with whom I often converse, who is the founder of a *Mandarin*, with an Oriental and English Library *adjoining*, complains that the religious work of the temple cannot be carried on in a manner which shall "keep pace with the times in respect to the ideas now entertained as to religion and God, faith, holiness, &c.;" and he is trying to effect such reforms as shall make "it a model place of worship and spiritual instruction." Here, in a glimpse behind the scenes, we see how educated men are at work at the very heart of heathenism; earnestly and pathetically endeavouring to mould the ancestral worship of the country on modern, not to say distinctively Christian, lines. Who can calculate the influence they are silently, though inconspicuously, exerting? And they are acting, undoubtedly, under influences which they have themselves received from Christian sources, and are well worthy of our highest and most sympathetic help.

Their need of the Gospel.

(iii) *Their need of the Gospel.* The importance of reaching this class cannot be over-estimated. In no country have the social leaders such a powerful influence as they have in India; and if even one here and there could be truly brought to Christ the effect would be felt throughout the Hindu community. And there is *no class that stands more in need of the Gospel.* It often happens that those who are most highly endowed intellectually and richest in this world's goods, are spiritually the poorest, and most in need of religious ministries.

Dangers from mere secular education,

Owing to *pautheistic perversion*, the depraved yet proud Hindu intellect, which fails to see any necessary connection between conviction and practice—our stoniest obstacle to the progress of the Gospel—needs to be regenerated no less than the heart and conscience. Intellect and culture, apart from moral stamina and will-power, have often proved perilous to the individual and to the State. The secular and destructive system of education that prevails so largely in India, fails to supply any new principle of good; and the Government has, in recent years, become alarmed at the growing want of reverence and obedience

in its schools and colleges. Old restraints and religious sanctions are gone, and there are *new dangers ahead*. Drifting from the old moorings, without rudder or chart to steer by, many make early shipwreck of their souls. There is the intellectual rock of rationalism or agnosticism, and the moral rocks of unchastity and intemperance, on which it is to be feared an increasing number of young lives are driven. Losing faith in the Hindu marvels, and observing that many scientific minds of the West have rejected traditional Christianity; quoting Mr. Leslie Stephen who tells them, "It has decayed as knowledge has increased; and a vast majority of the race have got on very well without it," many are inclined to *disbelieve in any revelation* beyond that afforded by Nature, and to condemn all miraculous religions as inventions of designing priestcraft. *Naturally religious*, but being educated every year *out of their own religion* into scepticism and unbelief, and aided by a large circulation of atheistic and anti-Christian literature from Europe and America;* sinking, as a consequence, deeper and deeper into a condition of worldly indifference, selfish materialism, and moral cowardice; apparently dead to all spiritual seriousness and concern, 'Young India,' otherwise most lovable and attractive, stands in sorest need, at the present crisis of its history, of the renewing and saving element of the Gospel. Sir Charles Aitchison, formerly Lieutenant-Governor of the Punjab, lately said that he knew of no people more in need of wise and spiritual guidance than the young men of India.

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and from anti-Christian literature.

(iv) *The Duty of the Church towards them*. As a Christian country, Britain has created the field before us; and *no more important question* can be presented to the Church of the present day than its relation to the higher thought and life of India. We have swung the Hindu mind away from the moorings of the past; shall we allow it to drift out upon the 'sunless seas of doubt' or even non-Christian theism! It may be quite true that, before an intellectual nation passes from the stage of instinctive faith and external authority to that of reflective faith and private judgment, it must inevitably go through an epoch of scepticism; but it becomes all the more imperative that we should seek by

Our responsibility.

* For many years past the names of Bradlaugh and Ingersoll have been household words. The amusements and often vicious habits of inferior clubs and other convivial resorts, have an increasing attraction.

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special agencies to reach this class, and so leaven it with Christian thought and life, that it may not prove a hostile power, alienated in religious feeling from all that is highest in British rule, but that its intelligence, sympathies, and influence may be won to the Christian side.

The Church needs the higher classes.

(v) *Bearing of their Evangelization on the Indian Church.* The evangelization of the higher classes has also an *important bearing on the Indian Church.* If it is to grow in power and influence, in self-support and self-reliance, its accessions must come, not wholly from the lower strata of the population, but also from the upper and wealthier classes; so that the struggling Christian communities may receive some of that munificence which has been so marked a feature of the Hindu religion, and may furnish well-informed, able, and respected men who may successfully address their countrymen. Preach the Gospel by all means more largely than ever among the poorer and depressed classes, to whom in all ages it has been preached, gather them into the fold, and tend and educate them; but if we would *carry the fortress and subdue the mind of India*, we cannot neglect the higher classes who have the future of the country in their power, without faithlessness on our part and confession of failure; though remembering Saul of Tarsus, we need never despair of our Indian Pharisees and Sadducees.* The Christian religion has yet to make full proof in this land, of its highest and widest spiritual sway; to testify, by its conquering some of its proudest sons, its ability to overcome the strongest social obstacles and the deepest prejudices.

The ministry will be more efficient if educated.

One of the commonest complaints of the day is the *weakness of the Native ministry*—the lack of highly educated and forceful men. Their efficiency in the past has been, as the late Bishop Caldwell stated, “in exact proportion to their education and attainments.” And if we are to get a supply of such men, we must look, in the main, to the educated classes. The leaders of Hindu religious movements, such as the Brahma Samaj, the men who have exercised power over their countrymen, have come from these classes: and thoroughly *transformed*

* “Remember one thing—that the low castes from whom the bulk of our Christians in South India are drawn, are not Hindus. When you have converted thousands upon thousands of the low-caste in India, you may not have touched Hinduism one bit.”—*Report of London Conference*, 1888, II, page 246.

in nature, sanctified through and through by the spirit of Christ, THIRD DAY.
 they must furnish the Indian church with its best trained ministers, its skilled evangelists, the professors of its theological schools, the writers of its Christian literature. If we are to touch Hinduism proper, we must have men of Native genius and temperament, of Eastern fervour and individuality, who, acquainted with Indian religious thought and life, shall sympathetically approach Hindu minds; men who shall not transplant English or American or German Christianity, and present a Christ, as Chandra Sen used to say, "in hat and boots," but who shall sow the seed of the Kingdom, and let it grow; who, nurtured on the various learnings of the East and the West, shall interpret the practical West to the philosophic East, and shew that the religion of Christ is in accord with the best sentiments of India's best minds. We want our Krishna Mohan Banerjees, and Nehemiah Gorehs, and Narayan Sheshadris, multiplied a hundred-fold; and the cultivated classes can alone supply them.*

II. THEIR RELIGIOUS ATTITUDE.—The attitude of educated Hindus towards their own religion and towards Christianity depends very largely on the influences in which they have been brought up, and on the localities where they have been trained. The *difference between those who have received a purely secular education and those who have had the advantages of earnest thoughtful Christian teaching* has been already indicated, and is frequently very marked. Even in those more advanced in life, who attended a mission school far back in their earlier years, the Gospel appeal often meets with a sensitive response. Influenced by early training.

(i) *Religious Unsettlement.* Looking at the class generally, and recalling what has been said as to their intellectual and moral condition—which represents the immediate *danger* we have to seek to avert—a *state of religious unsettlement best describes them*, degrees greater than what it was twenty years ago. There is a deeply felt and openly expressed *dissatisfaction with popular or mythological Hinduism*, and a growing indifference to its ceremonial. Not many years ago, Hindu boys attending Christian schools were made to bathe on returning. More unsettled than formerly.

* The perusal is recommended of a little pamphlet just published—"Hindu Pastors," by J. Ross Murray, M.A., formerly scholar of St. John's College, Cambridge. (John Heywood, 2, Amen Corner, London.) 1

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home, in order to wash off the defilement: now, through unconcern, such duties are seldom if ever enforced.

Many shades of thought.

(ii) *All Shades of Religious Thought.* But with this negative attitude the agreement ceases; and in personal intercourse one meets with *all shades of religious thought.* It is unnecessary to describe these in detail, as they must be more or less familiar to all of us, and have been fully dealt with in previous Conferences.* Orthodox Hinduism in its manifold stages, where philosophic minds are still fascinated by the pantheism of the *Upanishads*, though diverging according to their acceptance of *Advaita*, *Vishistadvaita*, or *Dvaita* teaching: Agnosticism: Deism: Brahmoism: Secret Discipleship: all appear, often in strange proximity. One's mode of dealing has thus to vary greatly too.

A new attitude.

Between the two extremes of a materialistic scepticism and an earnest approach to Christ, a *strong under-current of religious thought* has been observable during the last decade *in the direction of what is called Aryan or Vedic Hinduism.* This is really the only *new* attitude worthy of note; though a large number of the leading men, specially those high in official position, keep aloof from it. Of these, there is a tendency among minds trained in pantheism to drift into *agnosticism*, sometimes through the reading of such books as S. Laing's *Problems of the Future*. *Positivism*, whose key-note is 'humanity,' has not so much attraction for a caste-bound people. Others, again, confess, and excuse themselves on the ground, that they have *not made religion a study*, regarding it in the light of any other 'department of knowledge' and may be described as 'nothingarians.' Hindus, as they grow older, seem to lose enthusiasm, except for the 'Gospel of getting on'; and are content to be absorbed in their secular callings and in a cold worldliness.

Nothingarians.

Brahmoism.

(iii) *Brahmoism.* Brahmoism has, I believe, been well nigh stationary since the death of Chandra Sen. In the south, at any rate, it is nowhere conspicuous. One cannot but feel disappointed that what once promised to be a hopeful movement, and the most interesting development of religious thought of the present century, outside Christendom, should be, apparently, on the decline. But the worthy elements of Brahmoism—prayer, repentance, moral struggle, self-effacing consecration to

* See Reports of Allahabad and South India Conferences.

God, active philanthropy, and radical social and domestic reforms—are essentially Christian, and can flourish only in genuine Christian soil. Hence we may reasonably expect that what is best in Brahmoism will be gradually absorbed by Christianity. And further, since it has owed much of its success and not a little of its vigour to its contact with a distorted Christianity, as may be seen by the caricatures of Christian doctrine that still disfigure Brahmo organs, we may believe that as a scientific and rational Christianity—that of Christ rather than of churebes and theologians—becomes better understood, the *raison d'être* of Brahmoism will largely disappear. In the meantime it is being overshadowed by the Aryan Revival, which being the movement of the day, demands more of our attention.

(iv) *A Purified Hinduism.* Set on foot by the Arya Sama of North India, and fanned by that pride of nationality which, has been stirring in the country, and by the zeal and propagand of the Theosophical Society which extols the past glories of the East; above all, put upon its mettle by the advancing power of Christianity, this Indian renaissance or revival, not so much of religion as of philosophy, maintains that, in its purified form, Hinduism is well able to hold its own against every other form of faith. It has, without doubt, checked for a time the extension of the Christian church, having come, in many cases, between Christ and the awakened conscience of the Hindus. Briefly described, it opposes Indian theism—the supposed monotheism of the Vedas—to what is called foreign theism, and thus enlists on its side the patriotic preference for Indian literature and thought.

The best that can be said of it is that it is an *attempt at construction*, by a process of elimination and assimilation—the throwing off of what is irrational and bad, and must be condemned, and the retaining, or accepting from other creeds, of only what is true and good. It is also a *perfectly natural movement* in a land like India. The heaven of Christianity will work, and in its natural affinity with certain pre-existing conditions of thought, will form semi-Christianised philosophies, like the Neo-Platonism of Alexandria; and these *Eclectic Systems* will, for a time at least, give a distinct support to the old religion of the country, and infuse new life into it.

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Found also
among
Muhamma-
dans.

A similar tendency is at work among the Muhammadans of India, where there has arisen a small but cultured party, who deny the eternal nature of the Quran, take moderate views as to its inspiration, cast over the interpretations of their scribes, seek to bring Islam into closer resemblance to the living faith of Christianity, and advocate many social reforms.

A welcome
sign.

This awakened spirit—most welcome after the nerveless apathy we have been so long lamenting—clearly shews how the illuminating and quickening power of Christian ideas has modified, and, in some directions, completely changed the religious impressions of the people. The most remarkable transformation, that has come over the educated Hindu mind, is seen in connection with the *idea of God*, and the corresponding idea of *Prayer*. Into the midst of the pantheism of centuries there has slowly penetrated the conception of a Personal and Holy Being—the foundation truth of all real religion. In all modern religious reforms, the Vedic idea has been modified by Biblical theism; and in other directions, those who have not studied the Bible for nought, are *reading Christianity into Hinduism*; and, tending more and more to believe in the *unity of all religions*, instead of saying to Christian missionaries as they did twenty years ago, ‘It is not true,’ they now say, ‘It is not new.’

Opposition
declining.

This movement, which is far more popular—because more really Indian—than Brahmoism ever was, has been for several years past *bitterly opposed, in its methods, to organized Christianity*; and Hindu preachers, Hindu theological schools, and the Hindu Tract Society, have been the order of the day. The *Theosophical Society*, which has been from the first a distinctly anti-Christian force, is *mainly responsible for this*. The opposition, and, to some extent, the Hindu ‘Revival,’ was thus a *forced growth*; and now that the theosophical glamour is quietly fading away—though occultism, of which Indian has been the cradle, will still tyrannize over many minds—the opposition is declining too.

Will it
survive?

(y) *Will the Revival survive?* In a *modified form*, it probably will, and for two reasons:—(a) *Christian ideas* are in the air everywhere, affecting even those who intend to resist them. The Christian leaven will continue to ferment; and, till it has done its work, must operate, and with increasing power, in the manner described. Then there is another active force, in the

East as in the West, co-operating with the Christian religion. THIRD DAY.

(b) *Scientific ideas*, which have already done much to purify mediæval Christianity and many Biblical conceptions, are steadily taking hold of the Indian mind; and these ideas suggest that each religion is best fitted for the race which has evolved it. Under the *combined* influence, then, of these two currents of ideas—which, with every year of growing enlightenment, promise to draw *nearer*—there will probably continue to be for some time a desire for a purified Hinduism, as being best suited to the genius and instincts of the people. Following the trend of modern thought, this will no doubt include the acceptance of those truths that form a part of the spiritual inheritance of the race—the fundamental doctrines of Natural Theism, though a *tendency to Deistic thought*, is observable among some scientific minds, both Hindu and Muhammadan.

But *the 'strongest' must eventually 'survive'*: and we may confidently hope that as the New Testament has already won its place as the standard of India's ethics, so, upheld by science and transfigured by the spiritual insight and fervour of the East, it will yet be accepted as its final rule of faith and life; that the meditative and devotional nature of the Hindu will yet respond, if not to the systematic theology of the West, to Christ; and, when touched by His grace, will produce, in a true Eastern church, a type of Christian culture and saintliness as yet unseen.

(vi) *Our Attitude towards it*. This development, which will naturally attract many of the best minds, will be sure to be sympathetically watched by Christian missionaries, and can be wisely guided only under the impulse of that larger, brighter, healthier thought now happily prevailing in the best theology of the day, though the *final struggle* in India will not be between Christianity and a purified Hinduism, but *between Christ and unbelief*. We may rest assured of two things: first, that only *a simple and broad presentation of Christianity*, appealing to rational intuitions, attaching less importance to dogma and far more to life, and in touch with all true social and political aspirations, will be accepted by progressive India; and, secondly, that *our religion will never become a national power* as long as the people feel that it is prejudicial to their Native customs and habits of life: that it *denationalizes those who accept it*, and so withdraws from them a large body of their countrymen.

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Hope for the
future

(vii) *The Outlook towards Christ.* With these provisos, the outlook before us, though at present sufficiently perplexing and disheartening, is brightened with hope. We are in times of transition. The way is steadily clearing. Bigoted hostility, though still deep and pronounced, is nothing like what it was. *The best thought of India is not towards Hinduism but towards Christ.* He, Who was used to be blasphemed, is now revered. There is a general admiration of His life and ministry and moral greatness, an acknowledgment that He is the crown of character, the highest product of Nature, though still a holding back from Him the sceptre of Divine authority.

The Bible is
read.

(viii) *The Bible studied.* One of our greatest encouragements is that *many read the Bible privately*, together with one or other of the now popular "Lives" of Christ, and other Christian books, and are more impressed and benefited than they will themselves admit. Some of those, for whom I have bought expensive copies of the Revised English Bible, have been orthodox Brahmans, who a few years ago would not have had such a book in their house under any pretext. The Sanskrit Bible is carefully studied in some of the monasteries of the North; and in many parts of the country there are to be found little knots or *sabhas* of men, where questions that go to the heart of the Gospel are freely and seriously discussed.

Christians at
heart.

(ix) *Secret Disciples.* A few go further. There is yet an inner circle of *confessedly Christians at heart.* These admit that our faith is the highest and holiest, and need but the final touch of the Spirit of God to bring them over to open decision. Something like this is often said to me: 'We are conscious of the power of Christ, and that Hinduism as a religion does not satisfy. We feel that our life is full of inconsistencies; but so great are the forces of the society around us that we are helpless. At present we are unable, mainly through domestic ties, to make the sacrifice that Christianity demands of us. We must *continue to imbibe Christian ideas, without breaking away from our community.*'*

India's great
need.

Until the whole social system relaxes, this must continue to be *our greatest obstacle.* Tyrannical custom, intense conser-

* The difficulty lies for the most part in Hindu family life. The enlightening influences of *zanana* work are thus the pressing need of the country.

vatism, popular sentiment, hereditary prejudice—to change which is to sin—is at once the strength and weakness of Hinduism. India's great need is that *awakening of conscience* and religious convictions, under a sense of sin and the power of the Cross, which shall courageously and loyally suffer “the loss of all things” that it “may gain Christ and be found in Him.”

III. METHODS OF DEALING.

(A) *General*:—

(i) *Through English*. The educated classes are to be reached The English language. *through the medium of English*. They invariably use English themselves when discussing thoughtful questions, and when they write private letters to one another; sometimes finding it a labour, as a Hindu friend assured me, to think and write in the vernacular. Nearly all the books in their libraries are English. They cannot be reached by bazaar preaching; but are everywhere accessible to the mother-tongue of the foreigner, who of necessity wields it with greater power than he possibly could any acquired language.

(ii) *Sympathetically*. Then they must be *approached sympathetically*, and *in a conciliatory spirit*; from the standpoint of their own religious books and systems, which should be fairly and carefully studied, and on the general lines of Comparative Religion, which will lead us to discover points of agreement in differing forms of faith, and thereby quicken the interest of the people as they come to see that Christianity is no local religion connected simply with the Hebrew *shastras*, but is related in the way of affinity and fulfilment to those of other races. Anything like abuse or ridicule of even popular superstitions is fatal to success, and harmful in its effects. Nothing can be done without sympathy and love.

(iii) *Wisely and Candidly*. And we must *deal wisely and candidly with them about the Bible and our own faith*; freeing them from those accretions of human frailty and error which have so often hindered their acceptance by fair-minded and earnest men. It is grievous to find how, not only in the lower class of free-thought journals, but by writers of culture like the late Cotter Morison—both of which are read widely in India—the spirit and aims of Christianity are completely misrepresented. Many have undoubtedly been kept back because faith in Christ has become identified in the popular

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mind with teaching that has now become untenable. We must be prepared to answer clearly and convincingly questions that were not raised a few years ago; to give a full and frank hearing to those peculiar difficulties—felt in the East as in the West—which our age offers to faith, and not conceal from our hearers those *proved* results in Biblical criticism and evolutionary science which have been generally accepted by theological leaders at home. In short we should seek to place the Christian varieties on their true foundation.

Keeping in view these general principles—which can alone ensure even moderate success in one of the most difficult of fields—these classes may be instructed in various ways. I may briefly mention the methods I have myself adopted for many years past.

(B) *Particular*:—

Lectures.

(i) *English Lectures.* Lectures, either on a Sunday or a week-evening in a Central Hall—very occasionally in a place of worship—have been delivered on *religious and related subjects*, varying in form from the more philosophical type to direct evangelical preaching, at which I frequently get between four and five hundred to attend.* The bulk of these (in Bangalore) are students from the State College—where of course no religious instruction is imparted—together with pupils and teachers from Mission High Schools, and a good number of older men—officials, pleaders, clerks, &c. The lectures, which must be carefully and lucidly prepared, or the hearers will soon drop off, and be marked by bold and fervid Christian teaching, or no spiritual good will follow, are, as a rule, followed by a short discussion, and it has been my practice all along to secure as chairman leading members of the Hindu or Muhammadan community. This enlists the sympathy and confidence of the people, shews them that we are not afraid of investigation, and affords an opportunity of hearing what such men have to say to their countrymen on religious questions. *Brothers of different societies often unite* with me in a course of lectures extending over some months.† *Missionary tours* to other centres are occasionally made, when lectures are

* Printed notices, announcing the subject, are sent to the college, schools, and public offices, also to the local papers.

† Good music by a choir is no doubt attractive to many.

given and Hindus conversed with. I have also tried *Religious* THIRD DAY.
Conferences, devoting the evening to the *free discussion* of some DISCUSSIONS.
 subject previously agreed upon, and generally arising out of
 one of the lectures. These gatherings are very popular, and,
 if wisely conducted, may prove exceedingly useful. The suc- MISSIONERS.
 cessful mission of Dr. Pentecost and other leading preachers,
 shews that there is abundant scope for *evangelistic visits from*
the West. There are many specialists at home, familiar with
 modern doubt, who would find a short ministry among these
 men a refreshing and profitable change, and a means of reaching
 and impressing thousands.

(ii) *Personal Intercourse*. This part of the work—the *inter-* PERSONAL
change of friendly visits—finding the men out in their homes INTERCOURSE.
 and seeing them in one's own—is intimately related to the
 preceding, and has a value all its own. It is informal and
 individual, having in view the difficulties of personal souls and
 pressing home of conviction on the conscience and the heart. It
 is also the best means of breaking down race prejudices and
 manifesting brotherly hospitality;* while it often leads to good
 openings for *zenana* work among the ladies of the families.
Old students of mission colleges should be specially sought out;
 and “*Students' Homes*” or hotels be visited.

(iii) *Classes for Bible Study*. *Classes for Bible study and* CLASSES.
the reading of Christian books† have been carried on among
 college students, teachers of mission schools, and a few Hindu
 gentlemen who are more or less seekers after truth. Frequent
 meetings with a select few, when inquiries and objections may
 be raised and met, form one of the most useful agencies.
 Misconceptions and prejudice may best be removed by careful
 and continuous study of the Bible; while an introduction
 is afforded to suitable Christian literature, and inducement
 offered to purchase Bibles and other books. This *form of effort*
might be much extended if missionaries who have leisure on
Sundays, and Christian laymen, and also ladies, who have often

* By way of further breaking down dividing barriers, my wife and I have occasionally invited a few Indian and European friends to spend an evening together in social intercourse and entertainment.

† Among others I have used the following and found them of much service: Christlieb's “Modern Doubt and Christian Belief”; Iverach's “Is God knowable?”; Tymms' “Mystery of God”; Preb. Row's “Reasons for Believing in Christianity”; Croslegh's “Christianity Judged by its Fruits”; and some of the “Present-Day Tracts,” published by the London Tract Society.

- THIRD DAY. most tact and influence, would invite a few to spend a quiet hour at their homes in study and meditation. And *in close connection with every Missionary College*, and building on its well-laid foundations, there should be *some distinct and direct Evangelistic agency*, working along all these lines, for the winning of souls to Christ. *Young Men's Mutual Improvement Societies* may be organized and usefully worked, somewhat after the model of the Y. M. C. A. I have also been connected
- Unions. for several years with a *Hindu Literary Union*, which has brought me into acquaintance with many Hindu gentlemen, who have asked me occasionally to address the Union on ethical and other subjects.
- Literature. (iv) *The Press and English Christian Literature*. *Accounts of lectures* that have been delivered should sometimes appear *in the local papers*, so as to reach a larger circle, while others that have proved especially striking should be *printed in full in pamphlet form*. Or, a subject known to be exercising Hindu minds may be treated in the form of a *printed letter*, and either distributed or advertised for sale, with the request that written replies be sent to the author. But what is of paramount importance, and for which there is the greatest call, is the *preparation of a bright and masterly Christian literature*, scholarly and spiritual, written especially for these perplexed minds and awakened consciences, and supplying the loftiest inspiration to character and conduct. Preachers and speakers are few, and can reach a comparatively small circle, but a powerful book may be multiplied *ad libitum*, and will be sure to gain, not only the notice of the Indian Press, but a quiet perusal from many who will not trouble themselves to come and hear a lecture. *A high class of Tracts*, on the lines of the London "Present Day" series, but adapted to Indian readers, is much needed. *The lives of converted Brahmans and others*, who have known what struggle is before they came out, and who have won some Christian repute, are among the best means of influencing young men. *A small, cheap, and attractive Magazine*, imbued with the fine discernment and marvellous patience of "*The Epiphany*," should cultivate a field of its own in different centres, and deal with the anti-Christian and agnostic literature which travels to the East, together with the unscientific presentation of Christianity itself, and with the manifold but

shallow subterfuges of the present-day Hindu—Pantheism, Unitarianism, and Deism. The people themselves understand the power of the Press, and by their Tract Societies and other agencies have been actively using it; and it is *highly important that literature should be recognized as a special missionary department*, and that men with proved aptitudes should be devoted to this most pressing work.

A "Forward Movement" needed.

The time has fully come when a bold "*forward movement*" should be made among the educated classes of India. From a missionary point of view there is not a more interesting body of men, and from a political not a more important. Prepared as no other class of the community has been to be moved by the truth, they should be objects of special sympathy and enterprise; and it is earnestly hoped that this Conference, deeply realizing its great responsibility, will so press their urgent claims on the churches and societies at home, that they may be speedily met by the appointment of suitable men, or, better still, by the establishment of brotherhoods.*

FIRST SPEECH.—METHODS OF DEALING WITH THEM.

By Rev. J. McLaurin, D.D., A. B. M., Bangalore.

The question before us is a very wide one, and the question is a very important one. And so to prevent our covering the same ground the speakers agreed to take different phases of the subject. I, therefore, confine myself as per agreement to "methods." While I do not claim for our subject the first place in importance, I do believe it should receive at our hands a more careful and prayerful consideration than has been given it in the past.

For convenience I would divide the educated classes into two divisions: first, the Mufassalite and second, the dweller in the large cities. We might further divide them according to the manner in which educated, whether *pial*-educated or Anglo-educated. But let the first suffice. I think it important that

Our object is to bring them to Christ.

* The work being characterized by much diversity, with a unity of organization, is eminently adapted to a brotherhood, where a distribution of labour can so well be met by a diversity of gifts.

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we have in mind *why* we wish to deal with them. It is to bring each one of them into vital contact with the Lord Jesus Christ by faith in Him, that they may confess Him publicly before men, unite themselves to His Church, and labour for the salvation of their fellows. We should aim at nothing less than this. To make India a Christian nation as many nations in Europe are Christian seems to me a doubtful good.

Ways of reaching them.

In the larger towns and villages there is seldom much difficulty in getting the educated people, officials and others, to listen to the Gospel in their own *streets*. On the *verandahs* of their houses or often in leisure hours in their *offices* the story can be told with good effect. But oftener still in the *tent* when the vulgar crowd is out, then the missionary has a blessed opportunity of pressing upon the conscience of half-a-dozen men the claims of Christ.

The missionary's house.

The missionary's *house* should have an ever open door. Many times he will be imposed upon by the mere idler, but in time the good ground hearer will come along, and the sixty or one hundred-fold harvest be reaped. Evangelistic halls, in which preaching services are held and where Christian books and newspapers are to be found, and where there is a courteous and well informed Christian always in attendance, have been found useful in some places.

These men can be largely helped by the visits of consecrated godly women whose tact, ardour and deep love will prepare the wives, mothers and other inmates for the day of open confession of Jesus.

Work among them in the cities.

The city man is more difficult to deal with, and more difficult to get at. He is busier, more alert, knows more of books and men, more of Western thought, and in consequence is more hopelessly muddled than his country-cousin. Besides these, there are the easy-going, money-getting good-natured merchants, and still further there is fast growing up a class of well educated, truly cultured, liberal minded men. To reach these men will require all the wisdom, tact, patience and devotion of our best men. How shall we reach them?

Sympathy necessary.

To do so effectively we must sympathize with them. A large part of what they were taught to reverence and admire is hopelessly passing away. To a Hindu this is very hard to bear. We must gain their confidence in our good faith. We

must be true to our own principles; we must show them that THIRD DAY.
 we love them and seek the highest interest of their individual
 souls; we must exemplify to them that a pure heart is the best
 antidote for individual as well as national sin. We must get
 rid of our ecclesiastical starch—our officialism, our padreism.
 For the English speaking officials and students, the *winter*
mission should be greatly extended. Drs. Somerville, Pentecost,
 and others have been here, but we want more of them, and oftener
 —scores instead of units. The Y. M. C. A. and Y. W. C. A. are
 here to help, and both should have our cordial co-operation.
 These latter organizations deal largely with the individual, and
 that is what we need more and more. I need hardly mention
 the Press. Nothing new can be said along this line. Bibles,
 tracts, booklets, are much needed and a goodly supply is
 being provided. May I venture to suggest a few temperately
 written books in the various phases of unbelief and also on
 Romanism?

But I would fail of my object very largely if I did not The kind of
 Gospel to be
 given to
 them.
 make clear my conviction that the kind of Gospel we bring is
 as essential as our method of bringing it. The “Gospel of na-
 ture,” or “of sweetness and light” is as powerless to touch
 a Hindu heart, as the beams of the moon to meet an iceberg.
 To compare the Bible and the Vedas, or Christ and Krishna
 or to allegorize away the horrid vileness of their corrupt
 systems is worse than folly. It is disloyalty to the Lord Christ
 and to the souls of men. What we want to teach them is that
 there is but one God, and Jehovah is His name; that He gave
 but one written revelation of Himself—one sacred book, and
 we call it the Bible; that there is but one Saviour from sin—
 Jesus, the Divine Son of the Divine Father; that all have sinned;
 that faith in Christ saves the soul; that without faith it is
 impossible to please Him, and that eternal banishment follows
 final impenitence. This Gospel will save men of every caste
 and class—this Gospel alone can save India.

SECOND SPEECH.—THEIR RELIGIOUS ATTITUDE.

By S. R. MODAK, Esq., Ahmednagar, Bombay.

Not very long ago I met a young man who had had some
 college education, spoke English well, and held quite a respect- Why preach
 to others?

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able position under the Government. In the course of our conversation he surprised me by asking why I preached Christianity. "Religion is only a matter of belief," said he. "It is sufficient if you believe in your religion and I in mine. Even your Bible speaks about 'walking by faith and not by sight.' I do not know why you must preach your religion to others." I asked him which religion he considered to be his own; but he would not argue.

Home.

Then I tried to trace back, in my mind, the steps by which he could have come into such a position with regard to religion. I found out that he had influences of a particular kind working on him. It is sometimes said that there is no word in Marathi to translate the English word *home*. I believe there is. But whether we have such a word or not in our language, let me assure you that we have *homes*. And this young man's home was a peculiarly happy one. He was a general favourite there. His parents were bigoted Hindus. His mother tried constantly to impress on the mind of her boy that he was to look upon an English education as only a means to an end, and to the end of obtaining a position under the British Government. He was also warned particularly not to have anything to do with the missionaries or their religion. Thus he passed through class after class without giving a thought to the claims of Christ. He had strong influences at home working on him.

Influences at work.

His case gave me a clue to determine the religious position of many a young man. It is very important to note all the influences acting upon a man in order that we should work with him successfully. Influences at home, influences at school and at college, influences of persons with whom he comes in contact in his daily avocation, all go to make a young man what he is. Given the sum of these influences, and you can tell pretty nearly the religious attitude of a man. •

India is passing through a period of changes and unsettledness of beliefs. Many young men, who receive an English education, are dissatisfied with their old faith. In this state of things if they have loved ones at home who are blind followers of the old religion, and whom they do not wish to offend, these young men simply refuse to inquire after the truth. There are others upon whom in the course of their education such influences act as would incline their minds to scepticism. They look upon the

religion of their ancestors as absurd, and finally think that all other religions are equally absurd. There are others, again, who try to interpret their old Scriptures in such a manner as to make them read gloriously. A young man once tried to put upon those stories about Krishna, which had better not be read by any human being at all, such a construction that one might suppose it was a second Song of Solomon.

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Seven years ago an uncle of mine became convinced of the truth of Christianity. He was ready to be baptized, but thought he would go and bring his wife out with him. I am sorry he went, because he has not yet returned. He is very affectionate, and visits my house frequently, but he does not like to be spoken to about his soul. He cannot avow his old superstition, nor can he confess the Lord openly. He supposes the Lord will pardon him for his lack of moral courage. He has joined a theistic movement, evidently to quiet his conscience. I would ask the prayers of this Conference for him. His case is only like that of many another man. The influence of relations is very strong upon them.

An instance of home influence.

Time will not suffice to enumerate all the positions of educated men with regard to their religions or Christianity. They are all more or less the results of the influences brought to bear on them. As these influences are various and numerous, so are the positions held by these persons also. We ought to find out carefully these influences and work accordingly.

THIRD SPEECH.

By the Rev. Gunpatrao NAVALKAR, F. C. M., Alibag, Bombay.

I am glad this subject has been appointed for our consideration, especially as at present the attention of our missionary societies has been very much taken up by what are called the low-castes, and doubts are openly expressed regarding the conversion of the educated classes. Even the Free Church Mission Committee has determined to reduce the work among the educated Indians, if not totally to discontinue it. But we cannot altogether blame the good people in England and America who so liberally patronize our work. They expect

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perceptible results, and such results we, who are chiefly labouring among the higher classes, are not able to present. During the last thirty years very few, if any, high-caste educated Indians have been converted. Low-castes have joined the Christian church in hundreds and thousands, but such grand results have not been achieved by us. And why not? Does not God love the high-caste Natives? Does He not seek their salvation? Is the Gospel which is the power of God unto salvation incapable of improving them? Did not the old missionaries gain converts from among them? Have not men like the Nehemiah Gorehs and the Sheshadris existed in the Christian church? But still, it is a fact, that our schools which produced the conversion of the high-caste Natives in times past are barren in results at present. I shall mention some of the causes of the present dearth of high-caste converts.

Affiliation
with the
University.

1. The affiliation of the High Schools and Colleges with the Universities. In accordance with what Dr. Chalmers most beautifully calls "the expulsive power of a new affection," the ambition to pass the University examinations has so overmastered the hearts of the students that all other considerations are subordinated to this one single passion. Indeed, some very important secular subjects, which do not directly contribute to success at the University examinations, are utterly neglected by them. The student is present in the class; he is quiet and docile, but he sits there with his heart sealed against everything that does not directly help him to achieve the great object of his heart. It is impossible to divert his mind from that object, so long as success at the examinations helps him to win his bread. But a good deal might be done to reduce the evil by severing our educational institutions from the Government Educational Department. We shall, no doubt, prepare our students for the examination, but neither they nor we shall be so constantly oppressed with a sense of them. We ourselves could, also, act with more freedom in the management of the schools, and arrange our curriculum more in harmony with the main object of them. Ours are *missionary* institutions—seminaries of learning, that, *mainly*, if not exclusively, seek the conversion of the Indians. If that was not the case, they would not be called missionary schools at all. *Missionary* schools are not designed simply for manufacturing graduates,

and bringing about the social and political elevation of the peoples, but for *producing converts*. If this thing were sufficiently borne in mind by us, we should not speak of *direct* and *indirect* missionary effort. Our schools would be as direct Missionary agencies as our street-preaching. In both Christ would be plainly and fully and always preached, and the salvation of souls earnestly and prayerfully sought.

THIRD DAY.

And the second defect in our missionary schools is that they are often under the immediate management of non-Christians. The boys are not in constant touch with the missionaries; and he who knows what that means knows how disastrous such a state of things is. I would rather close the school at once than allow the Native clerk or head-master to be at the head of the school throughout the day, while the missionary superintendent is present at it only for an hour or two. The missionary should be in *constant* touch with the students. If the schools could be thus improved, I have no doubt they would be a more efficient means of bringing about the conversion of the students.

Importance of Christian management.

2. But it is not the missionary educationalists alone that are supposed to be working among the higher classes, but also the so-called evangelistic missionaries. And what success have they had? They do not appear to have been more successful; and why not? In Bombay, there is literally nothing done for the educated classes by our evangelistic workers. The former missionaries had no doubt their schools, they had also their lectures, their private classes, their debating societies, their publications. These latter agencies were most useful to such of the educated natives as had finished their education and entered into the different walks of life. But none of these things now exist. And why not? If the salvation of immortal souls is dependent upon our missionary effort, why should we be so indifferent? The large sums expended upon missionary enterprise come chiefly from the widow and the orphan, who give them exclusively for missionary purposes; and we, as honest men, are responsible for every pice we use to the God of the widow and the orphan.

Evangelistic work.

3. The third hindrance is that the *evidences of Christianity* do not hold the influential position they did in our dealings with the higher classes in olden times. Hardly any missionary now teaches this subject in either school or college; but the

Intellectual work should precede the moral.

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high-caste Indian attaches the greatest importance to them. His understanding must be *convinced*; and when *that* is done, all moral persuasions act upon his will with tremendous force. In the case of all the old converts the best and noblest as well as the humblest and obscurest—the intellectual work has always preceded the moral; and when the religious principle has thus been produced, it has survived the adverse shocks of passion as well as of doubt.

Agreement on essential truths necessary.

4. Fourthly and lastly, the missionaries are *not agreed* upon the essential tenets of Christianity which constitute the basis of the faith that effects the salvation of the soul. Besides, things which are essential are often unnecessarily separated, may they are even opposed to each other: the *life* of Christ is opposed to His *teachings*, which are contemptuously called *dogmas*. “We may rest assured,” says Mr. Slater, in his paper written for this Conference, “of two things: first, that *only a simple and broad* presentation of Christianity, appealing to rational intuitions, attaching less importance to dogma and far more to life, and in touch with all true social and moral aspirations, will be accepted by professor of Christianity; and, secondly, that our religion will never become a national power as long as the people feel that it is *prejudicial* to their Native customs and habits of life; that it denationalizes those who accept it, and so *withdraws* from them a large body of their countrymen,” p. 12.

Mr. Slater represents the modern missionary, and puts, in the above extract, the views of that new product of superficial Christianity which arrogates to itself the name of the *Modern Church*, in a clear and forcible manner. There is no such thing as absolute truth—absolute Christian truth. It is something “simple and broad,” conditioned by rational intuitions and social and political aspirations, and tyrannized over by Native customs and habits of life! Mr. Slater and others of his sentiments would have said the same thing in the days of Christ and the Apostles; they would have prophesied the utter failure of Christianity, as it proudly claimed the subversion of all the national institutions and social and political aspirations of the people of their day. The Apostles and their Master were men of dogmas, and dogmas, too, that defied all national predilections and aspirations; but Christianity triumphed, and new nations were born with new aspirations and new habits of thought and

feeling. The Indian is a conservative, no doubt, but his conservatism is not so unreasonable and irrational as Mr. Slater supposes. He can fling it away, and submit to new light and guidance, if such can be presented to him in a proper way. The hindrance to the progress of sound Christianity is not the unwillingness of the Indians to submit to a new law of conduct, or to a new body of principles of belief, but *the existence in the country of half-hearted Christian propagandists*. Mr. Slater should have more accurately defined "the simple and broad presentation of Christianity." I do not know what Mr. Slater means by the phraseology that Christianity is opposed to Christ. Christ himself asserts that Christianity is identical with Him—"I am the Way, the Truth and the Life."

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When so much uncertainty prevails in the mind of the so-called modern missionary who would measure Christian truth by the conventional standards of national habits and political aspirations, it is no wonder that he is devoid of enthusiasm. An earnest effort at a moral and religious change is impossible without enthusiasm. The former missionaries for the educated classes were men of strong and definite convictions, and their heart was ablaze; burning words and expressions came out of their lips that made the bosoms of their auditors glow with intense ardour, while acts of self-abnegation and heroism, which are regarded as impossible at present, by missionaries of Mr. Slater's opinion, were performed with alacrity. Hence also there is so little directly aggressive work performed by these missionaries. Dr. Duff was not a timid worker; he did not always speak soft and sweet words: his phraseology had much of the wild and rugged grandeur of his native heights. He attacked the systems of error with the audacity and nerve of the soldier that is determined on victory and achieves it. But such enthusiasm and courage cannot be produced in the heart by what is indefinite and uncertain. It is absolutely necessary to assure the educated Natives of their bounden duty to make a decision for truth and Christ without stooping to any considerations of personal advantage or political expediency; for Christianity is a system of religion, and not of philosophy, and as a revelation of the mind and will of the Deity, it has supreme claims upon the faith and obedience of men. "To-day if ye will hear My voice, harden not your hearts." They

Enthusiasm
necessary.

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should not talk like cowards of social isolation and political disabilities, for the true and brave man subordinates all such considerations to the divine claims of duty. They should dare to be alone and single in the cause of righteousness, with the whole world in arms against them. And the Christ Whom Mr. Slater advises the educated Natives to accept rather than Christianity was hanged on a cross.

I regret there is no time left for considering the methods of dealing with the educated Natives mentioned by Mr. Slater, all of which claim my most cordial assent.

The meeting being now open for discussion,

Correction of
mis-statements

The Rev. D. MACKICHAN, M.A., D.D., F. C. M., Bombay, said:—I rise simply to make a remark with regard to the statements which have just been addressed to you. I should have preferred to speak at a later stage, but I find it necessary at this point to enter my protest against the remarks which have been made. Statements have been made with regard to the attitude of the Free Church of Scotland towards its educational missionary work, which have no foundation in the actions of our church in relation to its foreign mission. It has not resolved to withdraw from its educational work, and one can understand the statements of the previous speaker only on the supposition that he has mistaken instructions which he has himself received to keep his expenditure on a particular district within certain limits and which have, I believe, led to a slight diminution in the amount of school work overtaken in that district, for an indication of the church's missionary policy. There is no connection between the two things; the Free Church of Scotland has resolved to maintain its educational work in full efficiency. Further, I object to such assertions regarding the want of aggressive Christian work in the missionary institutions of the present day being made by any one who has no opportunities of witnessing the work as it is now carried on in these institutions. I would remind the last speaker that not a day passes in the work carried on in this college building which is not marked by aggressive Christian effort. Our schools and colleges are open to all who are interested in Christian work, and those who hold such opinions as have now been expressed need only to visit the Bible Classes of these institutions in order to form a correct impression of the nature of the work which they are doing as missionary agencies. With regard to the special subject under our consideration to-day I should like to emphasize the remarks of the Chairman with reference to the need of sympathy with the classes amongst which we labour. I confess that, as I listened to some of the remarks that have been made to-day, I felt that, if I were an educated non-Christian

Need of
sympathy.

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Native. I should have missed that sympathy which the Chairman described as so necessary. I do not approve of the condemnation passed upon the Natives who aspire to higher education, that they are seeking the benefits of education with a view to future advantages. When we denounce this, let us remember that we are denouncing the very things which we do ourselves. Who in this hall did not enter upon his educational career without some reference to ultimate benefits? The only difference is that what has become ordinary in one condition of society is done almost unconsciously, while the enterprising Native of India consciously seeks the benefits to which he aspires; and it is an indication of a lack of sympathy not only when we say such things, but even when we allow them to influence our thoughts. There is no body of men amongst whom work is more interesting or more attractive than the class of whom we are speaking. They receive but scant sympathy from certain classes of our countrymen in India; let us beware lest any trace of this unsympathetic feeling should creep into circles that are professedly Christian and missionary.

The Rev. H. U. WEITBRECHT, PH.D., C. M. S., Batala, Punjab, said:—Allusion has been made to work in the Mufassal. I speak as a mufassalite, working in a second rate country town of 27,000 people, and I would emphasize the importance of the attitude and spirit in which we should deal with the educated classes. If we only look on the educated Indian as a soul to be saved, without a definite interest in him as a man, we shall not get far in the work of conversion. In other words we need more of social touch with him. It may be true that the Indian has no word for home, but he has more of the thing than we often realize. He, too, is brought up at his mother's knee, and there social and religious ideas are instilled into him, to which he clings with the tenacity and affection born of family and social ties. Men are ready to invite us to their houses and to be invited by us; the Muhammadan will sit at our table as well as engage in religious talk, and we need to use these points of contact. Moreover, there is a marked devotional aspect in the Indian character. Dr. Ewing has told me that in his college in Lahore there is a weekly meeting held on Sundays by non-Christian youths, who engage in prayer to God on a theistic basis. We can do much by appealing to this devotional instinct, and we may, from time to time, pray with and for a non-Christian brother though he cannot pray with us through Christ. In Mr. Slater's admirable paper, a sentence occurs which seems to me to need qualification. He would have us appeal less to dogma and more to life. Why this opposition? Dogma and life are interdependent, and on the Hindu mind prone as it is to abstract pantheistic thought, which divorces belief from practice, we need to impress strongly the truth that religion is based upon facts, and that these great facts

Use social opportunities.

Appeal to devotional instincts.

"Life" and "dogma."

- THIRD DAY. — of our redemption are systematized in the faith of the Creeds, just as the facts of the natural world are classified under the laws of science. Mr. Sathianadhan's paper draws attention to the importance of following up the work among educated youths after they have left our schools and colleges. Are we doing enough to provide them with pure literature leading Christwards, as compared with our efforts in giving them a Christianized form of liberal education? This will be further dealt with in the Session on Literature. Meanwhile let us appeal to Christians at home to devote more of the best culture and talent of the Church to the work among educated Indians, as has been done to some extent in the Cambridge and Oxford University Missions in Dehli and Calcutta. By the extension of such efforts we may hope in some measure to turn the unsettled mind of India to Christ.
- The Rev. J. C. R. EWING, D.D., A. P. M., Lahore, said:—To those who work among the educated people of Lahore the Arya-Somaj is an institution of no small importance. This organization may be described as partly religious, but more largely social, while a political element is in some cases conspicuously present. Its membership is generally speaking characterized by its antagonism to Christianity. In endeavouring to influence them or indeed any class of the educated non-Christians, nothing is more important than that the missionaries entertain and manifest sentiments of genuine sympathy for that which interests them in connection with their social and moral life. In Lahore there exist a variety of societies, such as "Social Purity," "Temperance," "Female Improvements," and a society for the promotion of friendly relations among all classes of the people. Missionaries belong to these societies and a missionary is President of two of them. The people are pleased to find us taking an interest in them, and are gradually thus led to reveal to us the thoughts of their hearts. My greatest difficulty is to know what they are thinking about. In addition to what Dr. Weitbrecht said about our Students' Prayer Meeting, I may say that, when the founder died, a meeting was held and a missionary was asked by the non-Christians to lead in prayer, which he did in the name of the Lord Jesus Christ. The secret of success lies in the spirit in which our work is done. Love, not affected sympathy, is what we need. One who is now a bright Christian testified that he was brought to Christ through the long continued disinterested kindness of Mr. Bateman, who wrote to him, went seventy miles in the hot season to see him, and in other ways revealed to him the Spirit of Christ. Let us give them openly the pure Gospel of Jesus. None can detect more readily, or despise more thoroughly, than they any attempt to gloss over or conceal the truth. They will respect us most when we hold up Jesus Christ before them at all times, because they know that we believe ourselves to
- Th. Universi-
ties, missions.
- The Arya-
Somaj.
- Societies.
- Love and
out-spoken
testimony.

have been sent by Him and that we claim to give our undivided THIRD DAY. allegiance to Him.

The Rev. MAURICE PHILLIPS, L. M. S., Madras, said:—I am in full sympathy with work among the educated classes. I have laboured among them and others for thirty-one years. I am in a position, therefore, to know their *attitudes* towards Christianity, and I shall confine my remarks to this part of the subject. Their *attitude* is threefold—friendly, indifferent and antagonistic. Their three-fold attitude. After preaching in the open air one evening, a man came to me and said: “I fully believe all that you said this evening.” “I am very glad to hear that; but if you believe all I said why didn’t you become a Christian?” I asked. “Well; there are difficulties in the way of my professing Christianity publicly, but I assure you that I worship the same God as you worship, and believe in the same Saviour, Christ, as you believe,” he answered. Now, that man is a Christian at heart, and he is a specimen of a good many among the educated classes. A large number are altogether indifferent to all religions. They are sceptics, agnostics, or atheists. This is not the result of Government secular education as such, but the result of Western education in general. And we need be neither surprised nor discouraged at this, for in the history of thought, we often find that scepticism is a stage in the upward progress of the human mind—the dawn which ushers in the full light of the Sun of Righteousness.” But the largest number among the educated classes are antagonistic to Christianity. Though they are educated—many being university graduates—they are heathen, as bigoted and foolish as any found in out-of-the-way villages, ayé, and often more so. Some of you may be surprised at that, and educational missionaries may shake their heads. Allow me, therefore, to read a few extracts from the published creed of a Madras graduate who occupies a high place in the estimation of the people of South India. (1) “I adore my parents and preceptors and the Supreme Spirit, which is represented by the sacred syllable ‘Aum.’ The Supreme Spirit should, at first, be contemplated as the elephant-headed Ganesa, wearing a white garment, pervading all space, having a bright white colour like the moon, possessing four arms, and putting on a cheerful countenance.” (2) “I pray well to Saraswaty, Lukshmi, Parwaty, Brama, Vishnu and Siva. I adore Svayambhuwa; Manu, who enacted laws; Rama who enforced them; Krishna-dwasp-ayana who compiled the Vedas; Krishna who taught the ultimate meaning of those Vedas in the Bhaguwad-Gita.” Now that is the creed of a Madras graduate, the Principal of the Madras Theological School, and President of the Madras Hindu Tract Society! And I ask, where can you find among the most ignorant and degraded, a more heathenish, a more foolish, a more soul-destroying creed than that? Educated men holding this creed are the bitterest enemies of Christian missions. Seven Opposition.

An educated man's creed.

THIRD DAY. — years ago I went to the city of Madras to preach to the people in their own language the Gospel of Christ. This was somewhat new to the Madrasees who had been in the habit of seeing missionaries chiefly in schools and colleges. In the first year things went on smoothly and encouragingly. Large crowds gathered and listened attentively to our preaching. In the second year the bigots of heathenism took fright, and set about organizing the "Hindu Tract Society" and the "Hindu Preaching Society" to counteract our influence. The former sent out tracts every month abusing Christianity and warning the people against listening to us. The latter sent forth preachers to set up opposition preaching close to us so as to attract our audience. At first they succeeded, but after a time, when the novelty had passed away, they failed. Then they set the roughs upon us, and, many a time, my assistants and myself have been persecuted and stoned in the streets of Madras. And the so-called educated Hindus were the mainspring of this opposition! We persevered, however, in our work in the face of all opposition, and God has given us the victory. The opposition has collapsed. But, brethren, this attitude of the educated ought to make us appeal most earnestly to the churches of Europe and America to send missionaries to labour among them. The churches have not yet recognized this work. Let this Conference, therefore, send forth no uncertain sound that we require some of the best men of England and America to labour among educated Hindus.

Remember
our disadvantages.

The Rev. A. H. LASH, C. M. S., Cottayam, Travancore, said:—We cannot work satisfactorily until the people feel we are their true friends. One of the speakers there said we should forget we are foreigners. I would rather say we should try and remember it, let us never forget that there is much about us which they do not and cannot like. Remember that we belong to a race which has conquered them, and that we are bringing a religion that will overturn theirs, and let us try to sympathize with their position and make allowances for them. I tried to make the people believe I was their friend, and though at first they suspected my motives, and opposed my plans, after some years of quiet work they became my helpers. I was much pleased when visiting the first district in which I worked, after an absence of ten years, to be met at the Railway station by a large crowd of Hindus who presented me with an address, and gave me a hearty welcome. As to methods, I built a hall where I had lectures and discussions on religious subjects. I invited the well educated Hindus to lecture to the Europeans and others, as well as arranging for Europeans to lecture to them. I also had religious discussions once a week, when the Hindus chose their own subject. I presided at these discussions, and did my best to answer their objections. By such methods I drew the

Methods
of work.

people to me. I also set apart a time every week for the reception of enquirers. THIRD DAY.

Mr. Lash concluded his remarks by urging the necessity of putting before enquirers who were convinced of the truth of Christianity their duty to confess Christ openly. He said he believed this was Christ's command, and that, if the young believer hid his light, that light would burn dim, and go out. Open confession of Christ.

Kali Charan BANURJI, Esq., of Calcutta, said, in substance, that he would refer to a phase of the work which had recently been developed in Calcutta. An Australian sister, for years a worker in the mufassal, now in Calcutta, made it a point every Sunday to gather together, into a Bible class, young students with whom she had come into contact in different mufassal stations, but who had since removed to Calcutta for a collegiate education. He had the privilege of teaching such a class, and the young men who attended it, drawn mostly from non-missionary institutions, seemed to take an unusual interest in their lessons. He would refer also to the work of the Rev. Dr. K. S. Macdonald, in one of the public squares of Calcutta. Sunday after Sunday, for three hours together in the evening, open-air addresses, in Bengali and English, for the benefit of educated young men, had been kept up for twelve years, and the interest taken in them by those for whom they were intended, would cheer the heart of every observer. The idea of abandoning work among the educated classes was preposterous; to do so would be to play into the hands of the enemy. To succeed with the educated, it was absolutely necessary that the missionary should, in his approaches, prove himself to be devoid of what was technically known as "Anglo-Indian" feeling. A lady's influence.

The Rev. Henry HAIGH, W. M. S., Mysore City, said:—We must all grant that educated Hindus have many unlovely features about them. But the explanation of those features is not difficult, and ought to call forth our sympathy rather than our condemnation. Against some of them it is charged that they believe neither Hinduism nor Christianity, but are the willing disciples of the materialistic philosophers of Europe. That is not difficult to understand. Their education has inevitably put them in revolt against the orthodoxy of India, and by consequence has raised in them a question in respect of all orthodoxy everywhere. Looking at England, they see that Christianity, in various forms, is accepted as orthodoxy; but they see also that some learned Englishmen have disavowed Christianity. Not unnaturally they regard these Western sceptics as occupying towards Englishmen generally a position similar to their own in regard to their own countrymen, and their sympathy is at once assured. The repudiation of Hinduism, theoretically at least, seems to them a corollary of their un-education, and they suppose that the repudiation of Christianity Open-air preaching

Attitude of the educated.

THIRD DAY.

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Hereditv.

Reasons for
sympathy.A candid
confession.

must be the true corollary of the advanced knowledge of certain English scientific men. So their sceptical talk, where it exists, is due less to badness than to want of breadth and proportion in their view of things. Another common charge against the educated Hindu is that there is no sort of correspondence between his avowed convictions and his common practice, and the charge is true. He generally interprets serious difficulty in following his conscience to mean impracticability or even impossibility. He ingeniously consults expediency instead of courageously following right. But is it to be wondered at? Remember how much it would undoubtedly cost a Hindu to follow out completely what he believes to be right, and then remember in addition that he is born so to speak to a heritage of expediency. It has been in his fathers through a long ancestry, and we can hardly blame him if, in a few short years, he does not overcome the influence of heredity in this respect. He is, speaking generally, like a spavined show-horse, fair to look upon, but inefficient when the highest demands are made upon him. Yet, remembering his history he deserves, as he certainly needs, our sympathetic and most helpful pity. It is said of some educated Hindus, and especially of some who have read in mission schools, that they are harking back to their Vedas and *Shastras* and trying to read Christianity into them. I believe this is true, and certainly it is not to be regretted. It is an unconscious tribute to the power of Christianity. Let us put ourselves in their position. When some truth of science has been announced, and after due investigation affirmed, do we not all turn to our Bibles and ask what relation the new discovery bears to the old revelation? That is what many Hindus are doing. They have found truth in the Bible that has impressed them, and their first impulse, the impulse of patriotism, is to turn to their own books and seek to discover the same thing there. The tendency is to me a very hopeful one. They will find in due time that, when their diligence has put the utmost meaning on their sacred texts, the Bible still contains much essential truth for which the *Shastras* find no room. I would emphasize your plea, Mr. Chairman, for a spirit of sympathy towards these men; and I should like also to endorse Mr. Phillip's call for a considerable increase of carefully selected workers among them. In the Mysore City we have tried to get near to them not only by public lectures, but by frequent social gatherings in our homes. I cannot give up hope with regard to this difficult class. Not long since a high official, conversing with some of his own brethren, said: "The best thing that could happen to us as a class is that we should one night go to sleep to wake up next morning as Christians." This was an avowal by a Brahman to Brahmans. Another official has said that, regularly before going to office, he prays in Christ's

Name, and in addition, generally reads a portion of his New THIRD DAY.
 Testament. These are far from being Christians in any of our ecclesiastical acceptations of that term, but they are types of many. Some of the grandest results of Christian work will yet come from among this class.

The Rev. J. DUTHIE, L. M. S., Nagercoil, Travancore, said:—There is one description of agency powerful in its operation upon all classes of the people, educated and uneducated alike, *viz.*, medical missions, of which I should like to remind the Medical work.
 meeting. Medical work in our missions has been effecting great results. That department of work in South Travancore has been thoroughly organized and extended over a wide field with the most beneficial results. I may mention the case of the native medical evangelist at my own station, a man of humble origin, who yet, by his remarkable professional skill and high Christian character, is exerting a most powerful influence for good upon all classes of people and specially upon the higher classes. Just before starting for the Conference, a Brahman official of high rank in the service sent a good donation to the medical mission, half from himself and half from his wife. Other native gentlemen of the place have frequently spoken in the highest terms of the evangelist, and I think missionary societies ought more and more to employ *this* agency in their endeavours to reach the educated classes. I plead for the employment of well-trained native medical evangelists all over the country as an agency upon which the blessing of God so abundantly rests.

The Rev. R. A. HUME, M.A., A. B. F. M., Ahmednagar, Speak kindly one of another.
 Bombay, said:—Christianity has suffered in its influence over the educated classes in India by some Christians calling other Christians bad names. Christians differ among themselves as to the explanations of some points in their belief. But those who consider themselves more orthodox than others, never yet converted one such to their own position by calling such men “down-grade Christians,” nor drew one Hindu to Christ by such aspersions of Christ’s disciples. Similarly, those who consider themselves more broad than others gain nothing for themselves or for Christ in India by harshly criticizing those whom they consider too narrow. We all need to be on our guard against harbouring the Pharisaic spirit which often *thinks*, even when it does not say, “I am holier than thou.” Now, as dwelling on differences is undoubtedly a hindrance, the wise thing is to dwell on the fundamentals of the Christian faith. Moreover, it is not fair to decry the use of the reason when presenting Christianity Use of reason.
 to the educated classes in India. How do we shew them the weakness of the Hindu or Muhammadan religions, except by appealing to their thinking powers? And no missionary hesitates to give reasons for accepting the Christian faith in its history

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Their
intellectual
difficulties.Their
aspirations.Farther re-
moved from
us than for-
merly.

or its philosophy, so far as he can. But when the reasons which he offers do not convince his hearer, it is not fair then to say: "Oh, but the reason is perverted and cannot be trusted, so you must exercise faith." The true way to commend Christianity to unthinking men of any country is to present it as the highest reason and to be able to shew that this is so. Moreover, we must sympathize with the *intellectual* difficulties which thinking men feel in regard to Christianity. Many of those difficulties are such as some of us from the West have ourselves placed before them, and which are compelling men in the West to modify their old positions. Now, unless we wish to alienate these thinking Indians from Christ, we must not insist that they cannot get into living relations with the living Christ unless they completely accept the philosophy also which some Western Christians have held. We should hold and should teach that Christ is a *living* Teacher, Who *now* helps men that seek His help. In other words, to lead the educated classes to Christ let us present Him as Christianity. We must also sympathize with all the *aspirations* of the educated classes here. Some of their political aspirations are crude, but they are not necessarily wrong. And when educated Indians see a missionary sincerely and courageously sympathizing with them in all things, they will bear with him in criticizing them, they will be drawn to him and to his Master, because they see that it is that Master Who has awakened sympathy and love for them in His messenger the missionary.

The Rev. Henry MANSSELL, M.A., B.D., D.D., M. E. C., Mussoorie, N. W. P., said:—I would simply crystallize what has been said. It is the same with the classes as with the masses. If we would reach the educated classes we must go where they are. They are farther removed from us than formerly, hence we cannot help them so much as we would. The missionaries were once the leaders in the higher education, and were the persons who taught morality to the Asiatics, all of whose religions have divorced Religion and Morality. The Government wanted honest, educated men, and we could recommend our students as such. *Now* there are Government schools, colleges and universities, which have graduates to recommend. There are only very few missionary educational institutions that lead in education, and they have to recommend as is proper their Christian graduates, and the giving of teacherships to Christians only cuts off many non-Christians from employment. So we can do less for them in a secular way. But we *can* help them in some respects. I have given many certificates to Hindu and Muhammadau friends. We can help them by directing their course of reading in practical science and literature, and in social science. We can invite them to our homes and take an interest in what they think is for their welfare.

Our mission has done something for them. The Rev. Ramchander Bose was called of the Spirit to work for educated natives. He gave up his position and salary as headmaster of a high school, and for about sixteen years we gave him support which was only one-third of the salary he resigned. He was a brave man and went everywhere to all missions, and lectured to the educated classes, and asked them to give their views on all he presented. We are drawing classes together, and our educated friends now wish to talk with us on the subject, we love most of all to talk about *viz.*, Christianity. I heard at home with thanksgiving of the thousands being baptized by all missionaries, but I rejoice most of all in what my son wrote to me, *viz.*, that the educated Natives of Lucknow had asked Dr. Pentecost to address them on "The claims of Christianity upon Hindus and Muhammadans."

THIRD DAY.
Ramchander
Bose,

The Rev. Alex. TOMORY, M.A., F. C. M., Duff College, Calcutta, speaking on religious work for educated Bengalis in Calcutta, drew attention to the similarity in the difficulties felt by European and Indian young men in regard to religious problems. He then said:—There is not a more inspiring sight in India to-day than the scene presented every Sunday evening in the open-air service at Beadon Square, Calcutta, where between 400 and 500 English-speaking young men listen to the truths of religion and of Christianity. These young men are largely present and past students of our own and other colleges. They profess deep interest in the subjects expounded, and they profess to receive spiritual benefit. Their presence at the services, with more or less regularity, betokens their interest. Can we deny that the Holy Spirit "Who worketh when and where and how He pleaseth" is working among these fine young men who are growing up to be the leaders of Bengal? If we have faith to persevere and sympathy to work lovingly and gently, we shall yet see the battle turned, and find them entering the Church of Christ. At present they do not feel they can enter. Let us have sympathy with them in this peculiar mental condition, and let our sympathy shew itself in emphasizing those points in which we agree rather than those in which we differ. When we get down to the fundamentals of religion we find that we have common ground with them, and that they have a strong religious emotional nature which may easily be educated into Christianity. Finally, our Beadon Square services afford a good object lesson as to the harmony with which European and Indian Christians may work together for the salvation of India.

Calcutta
open air
preaching.

H. MARTYN CLARK, Esq., M.D., C.M., C.M.S., Amritsar, Punjab, said:—I am thankful from the bottom of my heart that attention has been called to medical missions. I believe that the Church of Christ is losing much by neglecting to attend to them. If you wish to meet the educated classes you have in medical

Medical
missions.

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missions a way second to none. It is one of the saddest facts in life that you lack a people intensely religious, a people who have had God or some thought of God in every act of life, driven into doubt and hesitancy by the Western education which we have brought to the land. I think it is not too much to say that thousands and thousands of young men are living literally without thought of God. These are the people you cannot afford to neglect; they are the flower of the nation; the hope of it; what they are the nation will be, and they are the most difficult to reach. I have found that they suppose Christianity an almost exploded thing; and that it is a power, and that Christ is conquering and going forth to conquer, is to them foolishness. And when a clerical brother goes to them they say, "Yes, that is alright, but then don't you know, you couldn't say anything else." But when they get hold of a man like me, an unregenerate physician, the case is different. I gave a lecture upon the subject of digestion, about as fair a subject in which to preach the Gospel as you could imagine, but I found our young men shy; they would not listen to a Gospel teaching, but I got in some even on that subject. There came to me afterwards a deputation from them, asking me to speak with them, and they said, "Now, really, do you believe in Christianity?" And I replied, "Yes, not only do I believe in it, but it is the pith and marrow of my life." Tell me, how can you do this work better than in a medical mission? Sorrow or suffering are the one touch of Nature which makes the whole world kin. One day as I sat in my office there came to me a thoroughly educated Hindu, and he said, "I have come to you upon a sad errand. There are nine women in our house, and all but one are donkeys, and that one was an angel of light to us all, and she is dying. Won't you come and save her?" I went to her, and did what I could for her, and contrary to my expectations she recovered, and we became the best of friends. One day in talking to him I asked him what he thought of Christianity. He said, "I am a Hindu, and I always shall be, but I read the papers, and sometimes I come across something where some one is trying to prove that missions are a failure, but they are not a failure." I asked him what he feared most from us. He said, "There are your preaching missionaries: we don't mind them, we needn't listen to them; and there is your educational missionary: we don't mind him, we needn't hear him; there are your books and papers, but we need not read them; what we really fear is your Christian women, and we are afraid of your medical missions, for by your Christian women you win our wives, and by your medical missions you win our hearts, and when that is done, what is there for us but to do as you say?"

The Rev. L. B. WOLF, M.A., Principal, Am. Luth. Mission College, Guntur, South India, said:—If this Conference will

be bound by anything, it will be by the statements and views of the papers which have been taken "*as read.*" It would seem by what one of the speakers has said this morning, that the Rev. Mr. Slater's paper does not magnify Jesus Christ. By turning to his paper, the misapprehension, under which our dear brother (the Rev. Gumpatrao Navalkar) has been labouring in his speech, will be easily seen by any right-thinking person, for there you will find Christ written and exalted, or I cannot understand English. Simple justice to Mr. Slater, who has so kindly prepared such an excellent paper for this Conference, at a late date too, compels me to say this much. But as to the subject in hand, I think we can gather only one thought at this late hour of discussion, *viz.*, that the situation is hopeful, and there are openings in abundance into which entrance should be made by an agency sent from the homeland to do this special work—men of special training and experience, broad culture and eminent piety, who in the Spirit of Christ would live and teach Him among the educated Natives of this land. It is certain that the educated young men are in an especial manner open to the truth. They are ready to listen attentively to all truth, it matters little along what lines, or with what antagonism it comes, how it opposes or overthrows old-time ideas, or how new it may be in faith and life. To the presentation of all truth they shew themselves open. But to no truth can one gain a more patient and respectful hearing than to the faithful presentation of the life and character of Jesus Christ. They listen to Christ, for in Him they find a new force in life, religion and morals—a power that has wrought wonders in the lands of the West, as they know, and one from which they, if honest, must expect much for their own land. This is the hopeful side of this work among the educated young men of India, who above all others are in a position to know Who Christ is, and what He has done for the leading nations of the world.

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Mr. Slater's paper.

The situation is hopeful.

The Rev. Samuel JOHN, C. M. S. Madras, said:—I have been for several years engaged in work among educated classes in the city of Madras in connection with the C. M. Society. My constant intercourse with them compels me to say that missionary work amongst them is a *simple necessity*, and that it should be recognized as an important *factor* by all societies that have in view the evangelization of the Indian race. The present religious position of educated Hindus, I regret to say, is one of the most deplorable character, and I firmly believe that what I say respecting the educated classes of Madras may be with equal propriety applied to the whole of India. The previous speakers referred to the different phases of thought, such as scepticism, atheism, materialism, &c., which continue to hold their sway over them. I may add that not only do they keep migrating from

Work among them a necessity.

THIRD DAY.

A transi-
tional stage.Their low
conception of
sin.Their influ-
ence in the
Church.

one phase of thought to another, but they seek, to a greater or less extent, to legalize the erroneous principles of Hinduism, to spiritualize Hindu faith and to find philosophical bases for absurd and superstitious practices. The necessity for carrying on a special evangelistic work among them will become still more obvious if we consider :—first, that Indian people are now passing a through transitional stage, and this may be more emphatically declared of those who have been initiated into Western education and culture. As a matter of fact, educated men are superseding ignorant or imperfectly educated men almost in every department of public and private establishments. Intellectual superiority and influential positions under Government necessarily give them a prominent place in this country. They are now the leaders of public opinion, and will continue to be so in future. The thoughts and sentiments of the teeming masses of this great land, on morality, sociality and even in religion cannot but be eventually formed and moulded by the educated men. Is it not, therefore, absolutely necessary to work among such people who are the moulders of the present generation and will certainly be the models of the future ones, and endeavour to bring them under the truly ennobling and sanctifying influence of Christianity? Secondly, our educated men with all their attainments in Western literature, science, philosophy, &c., have no adequate conception of sin, nor have they the moral courage to protest against the crying evils of India. Hence we do not unfrequently find them depending and putting qualified interpretations upon ceremonies and practices which are revolting to the minds of all right thinking people. During the last few years a number of illiterate young men banded themselves together under the name of “The Hindu Tract Society,” and have sent out a number of “preachers” with a view to prevent, or at all events, to obstruct missionary operations in the Presidency of Madras. The conduct of these “preachers,” who revel in vituperation has been a source of great pain and difficulty to the evangelists and preachers of all Societies. It is true that educated men did not form a part and parcel of this sect, but there was not a single case where an educated man ventured to protest against these men and shew them that the line of conduct they pursued was one of unjustifiable and highly reprehensible character. Does this shew that Educated men have a correct idea of sin? Education here has signally failed, and it is left for Christianity to supply the *desideratum*. Thirdly, Work among the educated classes is very necessary for the stability and consolidation of the Indian Church. The reason why Christian Churches are very slow in their aggressive and progressive work is mainly to be attributed to the fact that the bulk of the congregations forming these Churches is made up of men and women drawn from the uneducated classes

of this country. Hence it is not a matter of surprise to see the Native Christian community making little or no impression upon the non-Christian masses around it. We see a sad want of *vitality* and *corporate strength* in the Native church, and, if it is desirable and necessary that the church in this land should attain to some degree of efficiency, in self-support self-management and self-extension, its future converts should be largely drawn from the higher classes who are more or less educated. The following methods, I am of opinion, may be adopted to carry on the above work effectually among the educated classes of this country:—(1) A separate staff of men (European and Native) should be set apart to work among the educated classes by each and every society. (2) House to house visitation, which will open a wide field for individual and personal conversations, should be attempted. (3) Tracts and pamphlets should be specially written for educated people, and be largely distributed among them. (4) Educated people should be visited wherever they are to be found, even in their places of business, and, as far as practicable, conversations and discussions should be carried on with them, on religious topics in a friendly manner. (5) Biblical instructions, given to Hindu pupils in mission schools and colleges, should be closely followed up in their respective homes. (6) Social gatherings or meetings should be held as often as possible, and thus opportunities should be given to Hindus (educated) to come into contact with Christians.

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Methods.

Whatever methods we may adopt, God is ready to bless, provided we use them with the spirit of meekness, humility and prayer, relying entirely on His Omnipotent arm for success. The same Spirit that guided the Apostles is ready to guide us now-a-days. We shall work as much on the same lines with them if we are prepared to sacrifice our time, talents, comforts, yea even ourselves, with a single eye to promote the glory of God and the extension of the Redeemer's kingdom in this land. Above all, let us always remember the line of conduct pursued by our Lord and Master, Jesus Christ, and His blessed example in which love for souls was the predominant element—"Who though He was rich yet for our takes became poor that we through his poverty might be made rich."

The Rev. C. N. Banerjee, B.A., L. M. S., Calcutta, said :— At one time, as the result of first contact of the Eastern mind with that of the West, my countrymen seemed ready to lend at least a willing ear to the Gospel Message of Salvation. They professed disbelief in Hinduism, they were ashamed to be called worshippers of idols, they had faith in Western teachers and in Western philosophy. Their minds were open to conviction, they appeared to be seekers after religious truth, and had a high opinion of Christianity. But now their attitude towards the West and towards Christianity has undergone a material

The educated more difficult to reach than formerly.

THIRD DAY.

change. Several causes have contributed to produce this state of things, of which the following, in my humble judgment, are the chief:—(a) a false spirit of patriotism; (b) familiarity with the workings of Western sceptics; (c) the spread of a godless education; (d) the bad example of Christians. But whatever the cause may be, the result is patent to all thinking men. To give you an illustration or two. Babu Raj Narayan Bose, whose writings are well-known in Bengal, and who is one of the leading members of the Adi-Brahmo Samaj, delivered a remarkable lecture in 1872 on "The Superiority of Hinduism to every other existing religion." The *London Times* makes the following abstract of it:—"The lecturers held that Hinduism was superior because it owed its name to no man; because it acknowledged no mediator between God and man; because the Hindu worships God at all times in business and pleasure and everything; because while other Scriptures inculcate the practice of piety and virtue for the sake of eternal happiness, the Hindu scriptures alone maintain that God should be worshipped for the sake of God alone, and virtue practised for the sake of virtue alone; because Hinduism inculcates universal benevolence, while other faiths merely refer to man; because Hinduism is non-sectarian (believing that all faiths are good), non-proselytizing, pre-eminently tolerant, devotional to an entire abstraction of the mind from time and sense and the concentration of it on the divine; of an antiquity running back to the infancy of the human race, and from that time till now influencing in all particulars, the greatest affairs of the State and the most minute affairs of domestic life." Even Keshub Ch. Sen held once, "that we need go to other countries for dress, for civilization, but we need not necessarily do so for truth. If we can get the nectar of truth by churning the Hindu *shastras*, then not only we ourselves will drink that nectar, but bless our own sons and grandsons, as well as all other families in the country with draughts of the same. The Hindu *shashtra* is like an ocean. There is nothing wanting in it." Says the *National Paper*—"The caste of religious intolerance is certainly worse than the system of caste as it prevails in India. * * * His (a Hindu's) idea of caste is founded upon notions of superiority in piety and learning, while the system of caste that prevails in Europe is founded upon ideas of superiority in wealth and power. In making the above observations, let us not be understood that we are blind to the merits which Christianity possesses. But truth impels us to say, that Hinduism is superior to Christianity, in spirituality and depth." Babu Boukim Ch. Chatteya, a distinguished scholar, holds *Krishna* as his model, and maintains that he was superior to Buddha and even to Christ. But his *Krishna* is the creation of his own brains. Such portions of the Hindu

Instances of their views.

sacred books as fall in with his theory, he accepts as authoritative, but those which do not, he rejects with all the might of his legal acumen and critical skill. He is an eclectic, with a leaning to Hinduism, and a preacher of Neo-Vaishnavism. Take, again, that ripe scholar and thoughtful writer, Babu Bhadebmukerjee. In his *Sámájik Probandha*, page 213, he says: "A more liberal religious system than Hinduism is beyond human conception. One cannot express it in a word, or by pointing to any special feature or aspect of it. Its doctrines are suited to all classes of worshippers, according to their individual capacities. This cannot be predicated of any other system of religion. It satisfies those who worship through fear and those who worship from love, as well as those whose philosophy and high reach of thought have fitted them for a closer fellowship with God and even identity with Him, *i. e.*, from the lowest to the highest class of devotees, all may find satisfaction in it. What is not in Hinduism is nowhere." These and other such illustrations which might easily be multiplied prove that if the Master's work is to be done efficiently among educated Indians, some missionaries, like Mr. Slater and the late lamented R. C. Bose, must be set apart for it. They must be thoroughly qualified by familiarity with infidel literature and Sanskrit and large-hearted sympathy.

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The remedy.

We need not be surprised at the present attitude of the educated classes. It was more or less so in the first conflict of Christianity with Roman paganism during the first three centuries of our era. Did not Apollonius, and the great Plutarch try to rehabilitate heathenism? They succeeded for a time, but failed in the end. It will be exactly the same with the new dispensationists and Neo-Vaishnavites and others of my country. Heathen India will yet become Christian India. Christ will yet supplant Krishna, and Indian Dagon's will yet fall before Jehovah's ark. And though my fatherland seems to be the strongest hold of Satan at present, its ramparts—like the walls of Jericho—will yet give way before Christ's "silver trumpet." For Christ, and none else, can satisfy the real wants of the soul. May the Lord give us wisdom and faith and perseverance!

VIII.—WORK AMONG WOMEN.

AFTERNOON SESSION.

LARGE HALL—2 to 4-30 P. M.

THIRD DAY, The Rev. C. HARDING, A. B. F. M., Sholapur, *in the choir*.
After the singing of a hymn, prayer was offered by the
Rev. H. HAIGH. The Chairman then said:—

The promi-
nence of wo-
men's work
now.

Work among women in India has assumed a remark-
able prominence and importance during the last few years.

Some of us remember, when efforts to visit zenanas by
missionary ladies had hardly been attempted and very
little had been done for female education. Nearly all the
societies in Britain and America, engaged especially in this
work, have been formed within the last twenty-five years;
and the increase of labourers and contributions for zenana
work during the last ten or fifteen years is phenomenal.
Obstacles that seemed insurmountable appeared at the out-
set; but it is evident that the same Divine Spirit that
first awakened this new interest in the churches at home,
was at the same time opening up and preparing the way
for these labourers in many parts of India. And now we
already hear of places where the women are more enlight-
ened and less superstitious than their husbands and bro-
thers.

Win the
mothers and
win the na-
tion.

The great importance of this work is not likely to be
overestimated. We listened yesterday to one of India's
mothers, as she spoke of what she owed to missions and
to the religion of Jesus Christ; and we have heard nothing
here more beautiful or impressive, than her expressions
of gratitude to the home churches, and her ideals of what
a teacher in this land might be and ought to be. Give
us a million such mothers, and we might almost say that

India is won for Christ. And the work that we come to THIRD DAY consider this afternoon, is raising up such mothers in increasing numbers all over this land.

The papers presented to us on this subject are from experienced workers, and are full of valuable suggestions. The speakers also, to whom we are now to listen, have had practical experience in important centres, and they cannot fail to interest and instruct us.

FIRST PAPER—HINDU WOMEN.

By Miss BERNARD, E. C. S., Poona.

On this wide subject, four papers are, I understand, to be offered to the Conference. My paper will deal only with work among Hindu women.

1st.—How best to reach them.

2ndly.—When reached, how best to teach them.

In the towns, I believe that systematic house-to-house visiting, House-to-house visiting. commonly called *zenana work*, is a means which has God's blessing. For the most part the teacher has only a few—sometimes only one pupil, she comes as a teacher and can require, together with secular subjects, verses and hymns to be learnt, and an account of the last week's lesson. If the pupil can read, the gift of a Gospel, to enable her to prepare the lesson, is, I think, advisable. I am convinced that, in this way, a head knowledge of that which God has done for all mankind in Christ is gained. I remember a pupil—a Patil's wife—who had come in contact with a Christian teacher only in middle age, and was an ignorant and apparently a careless hearer. One day, in a village dispensary, I was trying in vain to teach a young woman, dressed as a Gosavie, who with some other girls was passing through the village in the train of an old Guru, when the Patil's wife came to the rescue with—"what foolishness, it is so easy to understand," and then told her in the most plain and persuasive language of God's gift of a Saviour and what this means.

Village visiting is different to town work. In the larger Village work places, women will come to the tent in the middle of the day,

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and listen with a curious interest which seems to mean—there is something good going, and I am putting myself in the way of it. In the smaller villages one needs to seek them, sometimes sitting on a door step to talk to a woman cooking at her hearth, or by the idol temple, the well, the stream, the path-side to meet chance comers. I remember in one village the women, in the houses we first looked into, were systematically blind and deaf, until a genial old lady came trotting up the street and received us with open arms, and we became so much the fashion, that those who had repulsed us, took credit to themselves for having been the first to see and hear us. We have found it well besides its economy to walk from one camping place to another, getting over six or seven miles, from morning to evening, with a rest under a tree in the heat of the day. We meet the people better and all their kindly feelings are aroused to help us. I remember finding a tall strong old man with a branch in his hand, looking like Titian's picture of Orpheus, waiting by a river-side to help us over a ford.

Medical work.

Dispensary work is another means of reaching Hindu women. This combines the experiences of town and village visiting. The habitual attendants will learn verses and take in much of the teaching they hear. The less frequent visitor learns something more or less distinctly of a better way, a tender friend, an ever present help. Their circumstances predispose them to listen. All is quiet. The teacher, who at any rate sometimes, if not always, should be the Doctor, has every title to their attention. Sometimes a home-thrust makes them draw their *sarees* over their faces, smile and look at each other. Sometimes affirmative shakes and murmurs of "True, true," "you *are* good," are the outward signs of attention. Who can say what it comes to? I remember in one of our houses a woman stopping her grinding to listen and say, "When I was a child we knew nothing of this, now that Name is everywhere in the air."

In-patients.

A Christian hospital is, I think, a better means than any of these to reach Hindu women, if they can be induced to come into it; but to induce them to do so needs almost infinite patience and forbearance and understanding of their ways and fancies. I do not think any one without much experience of the country can successfully work a hospital. Above all the physician and the nurse must first be the missionary. I would say

especially the nurse. On duty in her wards, day after day, she has special opportunities of speaking of God's love in Christ, and of a land where pain and sorrow never come. THIRD DAY.

Another means we have found useful is receiving girls and women of respectable character who are in need of a refuge, and supporting them for a time, permitting them to keep their caste, but requiring compliance with all the rules of a Christian household. The coming of such women will, I believe, be more frequent as years go on.

There is a further means of reaching women—by industrial classes; of this I regret that I know nothing. In our mission we have a large number of scholars mostly in elementary classes. Our only industrial effort is to induce women to come to these, to learn and to teach, supporting them while they do so, and afterwards employing them as teachers. We find this answers well.

2. How to teach the women when reached. I venture to think that here the primary, universal law is to get on to a common ground. In this decade we are past the Archdeacon who proposed to evangelize the heathen by stepping up to them and reciting the Creed. But I have heard others, and am sure have done the same myself, teaching with much unction what was utterly incomprehensible to the audience. In an evangelistic meeting in our town, attended almost entirely by rough uneducated Hindus, I once heard the speaker say, "I am sure a number of you who are here have had Christian mothers?" How to teach them.

The need of teaching by questioning is a truism. In speaking to women, I should advise great care not to say anything that can be taken to mean that there are two Gods—One the Holy God, the other the Evil One. Again, not to dwell on the distinction of the Persons of the Godhead. "God was in Christ" is, I believe, the clearest Christian formula. How shall we call the Lord Jesus Christ as we speak of Him day by day? I believe, though I write, not feeling on very sure ground, that the great Gospel names are these "Teacher—Lord—Saviour;" and that the name Christ was taught only to a part of the world prepared to hear of a King 'Messiah.' Some of us have found that the name of 'Krishna' is put in where we say 'Christ,' and on this ground I would rather teach them to say 'Jesus.'

Care in teaching.

THIRD DAY. In teaching people for the first time, I was advised by an older missionary to begin in this way, "Who made you and every thing? Some one, or did you grow? Then you belong to Him, do you not? to Him who made you? Have you done anything for him?" In the villages there is usually some idol shrine in sight. I have found this arrest attention, "I see a god there, yours, is it not so? Some one died in your village yesterday or last week. Did that god of yours send for him? Did he go to him?" The answer is always "No, not to him, but to the Upper God." "Not your god; you too are going to die some day, you will have to go to that Upper God. Do you know Him? Will you come with me to England? You say no, I don't know any one there, how can I? True. But you will have to go to an unknown God in an unknown country by an unknown way. Had you not better in time learn to know Him?"

Difficult questions.

One difficult question arises in connection with house-to-house visiting. To what houses should we refuse to go? But this will, I hope, be discussed under the section of Rescue Work. The question confronts every zenana missionary, and in this, perhaps, more than in other parts of our work, it is true, "many women many minds." I would fain advise those younger in the work always to refer such perplexities to an older missionary. It is one of the many questions, to answer which, experience is necessary. A second difficult question, is how long should we continue to visit houses where no fruit has been reaped? I confess that I am not able to express any opinion upon this as yet.

Paid evangelists.

Two more somewhat vexed questions I think too important to pass over entirely—*1st.* The question of paid evangelists. Our brethren in China are expressing definite opinions upon this. My experience is that it is an evil that propagates itself. Enquirers taught by paid agents are but too ready to wish for mission work in some shape. If only we could get on without it—though how this is to be done I do not see. I do believe most decidedly that there ought to be some relation between the number of independent church members and those receiving mission pay. *2nd.* A point of far less importance, and yet as most of us are educationalists as well as evangelists, of some importance, is our attitude towards secular movements. In one town the Indian

Secular movements.

Association began a scheme for adult female education. The ^{THIRD DAY.} promoters with both wisdom and courtesy said, "The zenana missionaries are the pioneers in this work; let us first consult them." The movement was purely secular and might possibly take some work out of the missionaries' hands. I believe that the missionaries were divinely guided when they threw all their influence on the side of the scheme. Instead of losing by it, so far as it was a reality it helped them.

I have passed over one means of evangelization, the work of ^{Bible} Bible women. My opinion is that the churches are pushing on ^{women.} too fast in this direction, and that those truly called to the office are as yet few. Either as Bible women or zenana teachers. I believe we are making a very deep mistake in employing young women. There is a movement in this Presidency towards training schools for Bible women. If practicable this must be a distinct good, but one of the few Bible women I have thought fit for their work, was one who could not have passed any examination. She died suddenly this year of cholera. A young girl she had taught, of whom we were very doubtful, on hearing of her death, burst into tears and said,—“S. said to me, don't bring shame on the Lord and on me who brought you to the mission house, and I will not!” She has kept her word and a few weeks ago was baptised, taking as her Christian name that of this first friend.

In offering this experience of nearly sixteen years of work in this country to the Conference, I can only say that it is with the deep conviction of how little I know of the subjects on which I have written. “Mine eyes are ever toward the Lord,” wrote a servant of God set in difficult places. We (zenana missionaries) in our difficult and uncertain work can have no better motto.

SECOND PAPER.

By Mrs. BISSELL, A. B. F. M., Ahmednagar.

So much has been written and said upon this important subject, so many ways and means have been devised and employed, that one cannot expect at this day to suggest any new methods. A few ideas gathered from experience in the work, however, may not be amiss, and possibly helpful to some one. It has been

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School for
high caste
girls.

most interesting during a long term of years to watch the progress that has been made in efforts for the women of this country. Many of us can look back to the time when girls' schools were hardly known, and it was the prevailing opinion among the people that women should not be taught to read, even supposing such a thing could be accomplished, which was regarded doubtful in view of the exceeding dulness and stupidity of the female mind. Those first girls' schools were the entering wedge to the enlightenment of India's women. What has not God wrought through them! And what may not be hoped in the way of results as they multiply and increase! How are they even now beginning to brighten up the face of this dark land! Here are our schools for high caste girls which we all know are beset with difficulties, and often do not attain to much in the way of progress, but many learn at least to read and sing ere their short school-life has ended. Afterwards they can be followed up with reading matter in their village homes, where it sometimes happens that they are the only readers in the place. Then they become little evangelists to others, reading their books and leaflets and singing their hymns, though they may not as yet have entered into their spirit themselves. When the missionary lady visits one of those villages, she finds such girls a great help. They call the women together, and she is able through them to secure an audience for which her own unaided efforts would have been vain. How pleased they are to join in the singing, and listen to her words; and that awakens an interest in others. Often one who had been but a dull girl in school, proves a valuable helper in such ways, and as she reads and sings seems very bright compared with those who have never been taught. The Sunday school has become a valuable adjunct to these schools. There real instruction is given to the children in Bible truths, while the Golden Texts, picture papers, leaflets and cards all find their way to their homes, and can but suggest a truer, better life and higher hopes to those who hear and read. These schools afford easy access to the homes of the girls, and are specially to be valued on this account. It is so natural to go and enquire after any who are ill, to suggest remedies, or simply say a few kind words—anything which shews you are interested in them. Then the door is open to you, and a welcome ready. You are a friend of the family. The work of visiting these homes begun under

such auspices is exceedingly attractive. If it could only be followed up, results might confidently be expected, if not in the way of Baptisms, yet in the giving up of many heathen beliefs and practices, and in a less hostile attitude towards Christianity, and that is much gained. THIRD DAY.

In the rural districts also schools bear an important part in the evangelization of women as well as men. In the Ahmednagar Marathi mission such schools are mostly among the lower castes and are usually mixed, there being comparatively few girls, but year by year their number is increasing. Not only are the girls themselves being instructed, and all their ideas elevated and uplifted, but through them the women are being reached. Every girl that can read takes her book home to let her mother see what she can do, and its contents are rehearsed over and over till they have become familiar to the family. Those series of the C. V. E. S. are little treasuries of Christian truth, and they gradually take possession of the mind and heart, and crowd out the vain and foolish imaginings and superstitions with which they have been filled. When the missionary lady visits one of these schools she finds the women prepared as it were to receive her message. They come around to hear her examine their children, and after the exercises are closed they are ready to listen to her. Those who have been privileged to engage in the village work know well how different is the reception she meets in places where there are no schools. Schools among the lower castes.

Then, too, the Sunday Schools are especially helpful. It is quite natural for the women to come around to the school-room with their little babies to hear the singing. Then the teacher's wife can teach them the Golden Texts, and tell them the story for the day, and little by little the blessedness of the Christian Sabbath dawns upon them. It appeals to their hearts that God thought of them in their weariness when He appointed a day of rest. So these schools among the lowly, seemingly quite insignificant, and not worth mentioning perhaps in the way of educational results, must be awarded a place among the agencies employed for the enlightenment of our dark-minded sisters. And as for the girls themselves thus taught, many from them may be found among our Christian wives and mothers, clothed, and in their right minds, giving us courage and hope for future efforts in behalf of those "without the camp." Sunday Schools.

THIRD DAY. Zenana work in this part of the country—the Ahmednagar collectorate—means work among women wherever and however found, as there are few real zenanas. To aid in Bible women. this, Bible women are employed; the best women available are selected for the work, but those best fitted are not available. We must simply secure the best we can. They must be truly Christian women, whose characters are above suspicion; they must have a knowledge of the Bible and its truths; they should possess tact in imparting instruction without giving offence; and their age must be considered. Pages might be filled with what a Bible woman should be and should not be. Young women, married or unmarried, should never visit alone, and so on. But there are those now in service who, though they fall far short of our standard in point of education, culture or even natural ability, have done a good work and still are doing, and should not be despised or spoken lightly of. They have learned of Christ and tell the story of His love and grace more effectually often from their very simplicity than the more highly educated. It is still true that many things which are hidden from the wise and prudent “are revealed unto babes.” Not that the higher education of Bible women is undesirable and may not be accompanied with humble spirit.

Instruction of Christian women. During the last fourteen years the ladies of our Marathi mission have been making special efforts to encourage all the Christian women in the regular study of the Bible, and to this end lessons have been given and examinations held twice in the year. Women living at the larger stations near the missionary are also instructed in many other things. A course of reading is laid out for a daily class in addition to the Bible lesson: this with a view to fit as many Christian women as can be reached to take a part in this blessed work of making known the Gospel, and it has met with a response. Every year the number of those who give in reports of their voluntary efforts increases, and the reports are more interesting. Those who have enjoyed the privilege of making tours in the districts have been surprised to find a real work in progress among the women, when there was only the wife of the teacher or preacher to undertake it, and she not in employ. Some of their reports speak of visits to the near villages when feasible, and in many ways they seem carrying out the real spirit of Christian endeavour, though they have

never been formed into a society of that name. One instance THIRD DAY. stands out very bright among many cherished memories, where the teacher's wife had gained quite an influence over the women of the village as well as in the Mahar quarter, where was the school and their home. It was good to see how readily they came together at her call, and to find that they were accustomed to meet her at the Sunday School and at other times, and had really been instructed in Christian truths. This unlooked-for help in the work made the few days spent near that village exceedingly pleasant, and long to be remembered. Others of the missionary ladies have had similar experiences, and since it is so difficult to secure Bible women, there is a growing feeling that more attention must be given to the instruction of the wives of our agents, and they must be encouraged more and more to feel it their duty and privilege to have a part in this work, and so a share in its blessings. But apart from them, good Bible women are needed who can give more time, and are more at liberty to go about from place to place. It is a great help when they can sing. The ability to sing covers a multitude of defects, and gives them access where they might not otherwise be admitted. They too need constant instruction, not only in the Scriptures, but concerning the manner, customs and superstitions of the people, which those who have long been Christians are apt to forget. One need not dwell upon their methods of work, for they must vary with the circumstances. Some reside at the central stations, and visit as seems wise and best to those who superintend them. Their caste must be considered, and many other things. Sometimes the mother of a family is the only one available for the work. In that case due regard should be had to her duties as a mother. She belongs first to her children, just as does the wife of the missionary, and both can accomplish a good deal outside the family with proper management; but it must be remembered that the Native woman is not as well able to provide for the care of her children. This is a vexed question, but justice should be done to the mother. If not pressed beyond measure to serve a certain number of hours, she will be more likely to be faithful to both the interests committed to her.

Bible women.

Bible women who live in the districts are expected to visit a certain number of villages with more or less regularity, taking Village work.

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any class or classes of people they may find accessible. It is most interesting to enter the field and work side by side with them. One learns much from their methods, while at the same time giving them some object lessons. Their ways of winning and conciliating, and really reaching the shy, half-frightened women of the more remote villages are instructive. There is a Bible woman who makes herself very useful through her knowledge of many simple remedies for the sick. On one of her visits to a little hamlet, she was the means, with God's blessing, of saving the life of a little child, merely with the hot tea made from some kind of mint of which she knew. The trouble was something like croup, and the mother was taking it out to place before some idol ere it should die, but it rallied with the treatment, and has lived. Now the mother says to this woman, "This child belongs to your God for He saved its life;" and the two women are fast friends, the Christian and the Kunabi. So God has bestowed gifts of one kind and another upon those who desire to serve Him. They may lack the culture and training which seems so essential to Western ideas, but God can use them. How often has some suggestion from a Bible woman been helpful in securing an audience when we were about giving up the hope of doing so, and were weary and discouraged? Indeed, a good Bible woman seems quite essential to the missionary lady in her village work. She knows what will be the most convenient time to meet the different classes of women; she can explain the many things which are so difficult for a foreigner to understand, and is on the watch for opportunities. Is any one sick or in trouble, or needing advice, she is sure to hear of it, and is glad to introduce her madam-sahib, who, she thinks, can supply the needful, whatever it may be, and that will give an entrance to the house and neighbourhood. There is something very attractive in this village work. We can meet the women on so much more familiar terms than in the city, where we often find them stiff and standing on their dignity.

There are other helps in this work beside the Bible women. A baby-organ draws the people, so does good singing when there are a number to join in it, but nothing can reach all classes so effectually as a knowledge of the healing art. Every village has its sick and suffering ones, and he who can put

forth a hand to heal is at once a friend. Those who know the use of a few simple remedies have had experience of this, and wished so much they could do more, not only that they might relieve distress, but that they might secure confidence, and thus be enabled to speak more effectually of the things nearest their hearts. Of course, entrance to the home means access to the women. What might not a medical missionary accomplish in the way of healing the sick by a few months spent in the villages every year! His wife would need no passport to the homes of those whom he had relieved. High and low would receive her, and she could learn too of sufferings which the timid ones would hesitate to tell the Dr. Sahib, and so be the means of helping them. The number of women suffering from troubles which have never been told is marvellous. They are found all over the land, and one's heart goes out in pity for them. The objection is raised that an itinerating physician could do so little in the short time that he would be staying in one place, but by making his camp at some central point he could visit the near villages, and a few cases relieved would be followed by as many patients as he could ask, and open doors for work among the women would surely result. There are difficulties in the way of a lady physician's touring in the villages unless she should be the missionary's wife, and in view of the general kind of practice one would necessarily have, the Doctor Sahib himself seems more properly the one to undertake it. Could any work be more hopeful of results than this? As he moves his camp from place to place, he will find himself perhaps at some outstation of the mission, where is a school, a preacher, and a few Christian families. How they would welcome his presence among them, and what help and encouragement he could afford, even while in the practice of his healing art! Meanwhile his wife would be making the acquaintance of the women, and try to make them understand somewhat of the mechanism of the human frame, and what means to use for keeping it in a healthy condition. How few women have an idea how fearfully and wonderfully we are made. Hence the serious mistakes mothers make in the treatment of their children. A woman, who was seen leading along a little blind boy, was asked how he became thus? "His eyes were very bad, and some one told me to

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fill in salt, and I did, and they all ran out." Lately some books have been issued on the care of children, their training, etc., which will be helpful, and prevent some of those prevalent mal-practices. Anatomy should be taught, if possible, to the young Christian women, and to others if it could be managed. It opens the eyes wonderfully, revealing the skill and the benevolence of the Creator, and compelling reverence and adoration. The subject of the evangelization of India's women gains in importance as we consider it. All methods and every means need to be employed for its accomplishment; which should have the preference in any one case, can only be decided by those engaged in the work, and great care should be taken not to regard the efforts of others with a spirit of criticism. It is a sad grief to an earnest worker to have, what he has been trying to do faithfully and to the best of his ability, spoken of as if of no account and even contemptible. God will guide those who are seeking to do His Will, and keep them from serious mistakes. All effort must be prayerful effort, or it will be vain. May the God of wisdom and grace bestow His Spirit upon the many who are giving their strength and life for the uplifting of these benighted women, and grant them to see some fruits of their labours!

THIRD PAPER.—MEDICAL WORK.

MISS A. S. KUGLER, M.D., A. L. M., Guntur.

It would be folly to waste your time and mine with apologies for the lack of information that, owing to the very short time afforded for its preparation, this paper contains. Yet I cannot but express regret that some one was not entrusted with its preparation at a sufficiently early date to have gathered statistics from which most valuable deductions could have been drawn. I can only try to present in a simple way a few of the points that, during a personal experience of nine years, have come before me in a practical way. It is possibly superfluous to say that the subject, as I shall treat it, is in its relation to woman's work.

The very first question that confronts us, and one that is to mission boards and committees of vital importance is,—Are medical missions for woman a necessity in India to-day?

Are medical missions a necessity?

Does not the Countess of Dufferin's Fund afford adequate relief to all those of the women of India who are willing to avail themselves of such aid? Judging from the reports of this fund it is doing a noble work in many parts of this country. But of the teeming millions of India only a comparatively few have yet come within reach of its influence. In the Northern Circars of the Madras Presidency, with a population of nearly seven millions, the only medical woman supplied by this fund is an Apothecary, who has for a year been working under discouraging circumstances in the town of Masulipatam. There is no doubt that the condition of the Northern Circars is that of many similar tracts of country throughout this mighty empire. Such facts as these ought to be sufficient to convince the boards and committees that, not only is there still work for medical women to do, but that there will be for probably another century.

Granted that it is fully determined that a medical work for women is to be established in any given mission field, the next question, and one that must be decided in the homeland is,—
 What kind of a person shall be appointed for the establishment of such a work? Fortunately, for the best interests of mission work, the conviction is growing that it is of sufficient importance to call for special qualifications and special training. And what is true of this in general is equally true of any department of the work. No one should undertake educational work in India unless he or she has directed some attention to the subject at home. By the observance of this rule much misdirected energy might be saved and the educational department rendered more efficient. No one should undertake medical work in India unless he or she has qualifications that would enable them to hold their place among the workers of the Western world. I am not now referring to the noble men and women who have done and are doing good service by relieving suffering in places where no medical mission has been established, but of the qualifications of those who are to be sent out for the distinct purposes of establishing such a department. And if there is one word that I would speak to every committee that has in contemplation such a step it is that they send out a fully qualified physician. And because of the isolation that must attend one who works in a mufassal station, as many of us do,—
 The worker must be qualified.

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young physician who has had one, two or three years of hospital experience at home is far better able to grapple successfully with the difficulties that diseases in a new country present to her, and far less liable by inefficient treatment to bring discredit upon Christianity. Let me, therefore, appeal to those whose words have influence with the Home Boards, and ask that you use your influence in securing the appointment of thoroughly qualified physicians, for it is essential in this as in any other department to have workmen "that needeth not to be ashamed." The people of India are quick to detect a sham. They can soon determine whether or not persons are qualified for the position they are trying to fill, and if they think we are indifferent to the quality of the medical relief afforded, so long as the religion we teach is pure, their respect for our religion will not be increased.

Two are
better than
one.

Again, wherever a medical mission is to be established, urge that two lady physicians be sent to take charge of the work. If my experience has taught me nothing else it has shewn me the wisdom of following the Saviour's plan in sending out His disciples two by two. Several reasons can be adduced in favour of this plan. Notwithstanding the wonderful strides that have within my own memory been made in the standing accorded medical women, the fact remains that a large number of medical men judge more leniently of a professional mistake if committed by a man than if committed by a woman. And though every intelligent medical woman is likely to number among her friends at home, men who would be as kind to her as if she were a man, she comes to India not knowing at all with whom she may be associated professionally, friend or foe, and unless she has a fellow-worker her position will at times be very trying. Again, it is absolutely impossible for any one individual to be a specialist in every department of medical science, and yet one who is far removed from the great cities of India often wishes that it were possible so to be. Where two physicians are sent together the more important specialities can be divided.

I have dwelt upon the professional or medical qualifications not because I deem them more important than the spiritual, but because facts would bear out the statement that the former have been, in at least some instances, considered of almost no

importance. As to spiritual qualifications those of the medical missionary should not differ from that of any other missionary, unless it be that the difficulties of the work require an added amount of faith, and hope, and love. THIRD DAY.

The third question that confronts those about to commence a medical work for women is,—Where shall this work be established? This question must be answered with reference to the mission. Of course, if it is in the large cities, such as Bombay, or Calcutta, it must be in such parts of the city as are not already supplied with medical aid. It would, for instance, be folly for any mission to waste its money in supplying medical aid to women within reach of the beautifully equipped Cama Hospital of this city. Don't build on another's foundations.

But when the mission field is without the city, the largest and most accessible town of the field should be selected as the head-quarters of the work.

What method shall the medical missionary pursue that will most effectually accomplish the end she has in view, *viz.*, the relief of suffering women and children, and the dissemination of the knowledge of the Healer of souls? Three methods of work may be pursued either separately or combined, and it is the mission that has these three combined that is best prepared to shew the effect of medical work as a mission agency. Many medical missionaries are, because of circumstances, compelled to restrict their work to that of the treatment of patients in their homes and in the dispensary, but they, doubtless, look forward to the time when they will have at least a small hospital for the more serious cases. If their experience has been at all similar to my own, they will agree that it is an almost hopeless task to treat a very ill-patient in a native home, and the failure that often attends the most devoted service of the medical missionary in the care of such cases is due, at least sometimes, not to the lack of skill, but to a lack of opportunity for the exercise of skill. Hence, although there will always be some cases that can be as satisfactorily treated at home as in a hospital, there are a large number that cannot be so treated, and these are the ones more likely to be brought to the lady physician. Methods.

Another side of this question of the treatment of the sick in their own homes is that of the effect it has on the health of Treatment at home.

THIRD DAY. the medical missionary. As a rule the homes, to which we in the mufassal are called, do not abound in light and fresh air. And a night spent in hard work in a room, that is small and lighted only by a foul smelling oil lamp, is not calculated to give one strength of body or vigour of mind. For the sake, therefore, both of patient and physician, cases requiring long continued care should be brought to the hospital, if there be one.

A hospital
necessary.

The dispensary is so a part of every medical mission that it seems unnecessary to dwell on it. For five years these two methods of work were the only ones at my command, but that they have been found insufficient a substantial stone hospital with accommodation for fifty patients will soon be a permanent witness. All who have been called upon to treat the diseases of women know how many cannot be treated outside a well-equipped hospital. And, as India is by means of her railroads and canals being brought more and more into communication with the Western world and Western methods, it is essential that those, who come to shew that the Western sciences of medicine and surgery are superior to those of the Orient, should have the best possible facilities for doing so. Nowhere can this be so well done as in a hospital. Personally I cannot speak in regard to the management of a hospital in India; I can only tell of that which we propose to do. We have asked our committee to supply two lady physicians and a head nurse from America. The Madras Medical College is every year sending out a certain number of young women as apothecaries and hospital assistants, and from these we hope to secure medical assistants. It is a matter for regret that few, if any, Native or Eurasian young women have prepared themselves as compounders, as this is a position that can be so well filled by women, and that position it is desirable should be thus filled, in hospitals and dispensaries for women. While there are excellent training schools for nurses in Madras there are many objections to exposing our Native girls to the dangers that attend a residence in a large city, and so we expect to have a class in which such Christian girls, as shew aptitude for the work, shall be trained as nurses, and we will be glad if, from time to time, a few of those who surpass in this department can be induced to continue their studies and become

Nurses.

hospital assistants, though we have wondered that some who THIRD DAY.
 make excellent nurses leave this profession to become very
 poor doctors. And I would urge upon all interested in woman
 and her work, that they do all that they can to raise the
 standard of nursing as a profession, so that in India as in
 America it shall be sufficient testimonial of moral excel-
 lence to say of a woman, Native or Eurasian, that she is
 a nurse.

Our hospital will be *goshu*, and efforts will be made to have Caste diffi-
culties.
 it conform in all essential respects to the caste customs of the
 Hindus, so that, though its doors will be open to women and
 children of all castes, so far as possible caste servants will be
 employed, wells will be kept caste, and special kitchens will be
 built for caste patients. It will not be possible to exclude
 non-caste patients from wards into which caste patients are
 admitted, but a few single wards will enable us to give to the
 more prejudiced special accommodation. And our object is not
 so much ourselves to break down evil customs which will be
 built up again as soon as the patient leaves us, as to lead them
 so far into the light that they, seeing the evil or foolishness of
 them, are willing to forsake them. What attitude shall the
 medical missionary take in regard to the support of the work? Support.
 Here no ironclad rule can be laid down as that which it is very
 easy to do in one place it is impossible to do in another. A
 few years ago a medical lady engaged in mission work in
 Bombay wrote to America that there was no reason why a
 medical mission should not be self-supporting. Such a state-
 ment is apt to have a very deleterious effect upon mission
 boards, and would not be made by one who was at all acquainted
 with such work in the mufassal. It is true, however, that
 medical work in common with industrial work should be
 carried on with as little cost as possible to the church at home.
 How can this be accomplished? In some missions the whole
 work is a charitable one so far as the people are concerned,
 and all the expenses are met by grants from the municipal
 councils and district boards. In other missions the work is
 almost wholly self-supporting. Thus far our own work has
 been almost entirely dependent upon receipts from America.
 But we are now beginning to charge fees from the people.
 Nine years ago this seemed to be an impossibility, but it may

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be that our failure to do so was simply an indication of our own lack of development. It certainly does not lessen the difficulties of the work to charge fees, for often it would be far easier to pay the fee out of one's own pocket than to undergo the annoyance of collecting it. However, it would not do to the people themselves the same amount of good. There is to-day no point that I feel more convinced upon them than that it is right for the medical missionary to charge fees for medicine and medical services. It has been well said that we prize most highly that which costs us something. And while we will always have with us the poor, who must be treated gratuitously, there are hundreds and thousands of Hindus who are not only abundantly able to pay moderate fees, but who will have a higher opinion of the medical skill that considers itself worth being paid for.

Fees.

In my own work re-opened after an absence of three years I have been able since January 1892 to collect in nominal fees rupees three hundred, and the number of those able to pay that have come to me has been greater than in former years. This as an experiment has been encouraging, and shews that the charging of fees will not in our district keep away those who need our aid.

Avoid what
would pau-
perize.

There is another side of the question that we as medical missionaries should consider. There are each year being turned out from the various schools of medicine an increasing number of indigenous medical workers. Shall we, by giving our services free, make it more difficult than it already is for these, in many instances most worthy practitioners, to establish themselves as independent workers? And even where they are throughout the country attached to the Government hospitals and dispensaries they should not, because of us, have their practice curtailed among the people. I know very well that, in many instances, the fees asked by the apothecaries and hospital assistants are exorbitant, and am then only too ready to bring them to the notice of their superior officers who, with few exceptions, are men of high and unselfish motives. But still the principle remains that we should not, by our failure to charge any fee in the case of those who should pay, lessen the value of the professional services of those who are dependent upon them for support. Moreover, we do a real

injury to the people themselves and tend to retard their ^{THIRD DAY.} growth into an independent people by fostering in them the spirit of pauperism. There are societies in the Western world for suppressing mendicancy. Why should we help to strengthen it among those people who are naturally so inclined to consider begging an honourable profession? Let us rather help them to strive against that which is a national weakness by requiring them, whenever practicable, to pay for our services, and by encouraging the wealthy among them to make voluntary contributions to the work that others may, because of their gifts, be helped, and they themselves led to see the truth and beauty of Jesus' words, "It is more blessed to give than to receive."

The last question, and one for which all the others should prepare us, is,—How can medical work be made an efficient agency for the preaching of the Gospel, for the saving of souls? The medical missionary knows full well that, despite her best endeavours, she often must fail in her efforts to stay the progress of disease—to save the body. And all of us engaged in such work have been called in when it has not only been too late to attempt to save the physical life, but even too late to bring messages of healing to the soul. Has it not, at such times, been a comfort to know that it has gone to be judged by One Who is "too good to err, too kind to be unjust"?

But how can we most effectually influence the many who are still capable of realizing the love of God? We can do this in no better way than by shewing forth in our own lives the love of Christ. Christ-like words are very good, but Christ-like actions are far better. Do we not too often in our efforts to find time to speak the former unfit ourselves for the shewing forth of the latter?

In the visits of the physician to the home there is often very little opportunity for direct teaching. Her province here is ^{Teaching.} oftener that of opening the door, removing prejudices, and preparing the way for the Bible teacher. A patient very ill with fever or convulsions is in no condition to understand the gospel message, but she does afford to the missionary an excellent opportunity of shewing to the numerous relatives and friends that the religion of Christ teaches us to be gentle, and patient, and unselfish. The Hindu gentleman, who was

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astonished that the medical missionary should spend a night with those who were not related to her, received new ideas of the teaching of Christ. The wealthy zemindar, who has refused admittance to all others, beseeches the medical missionary to favour him by affording relief to the inmates of his zenana. The still small voice of suffering acts as a magic wand, opening from within doors that from the exterior have appeared hermetically sealed against every form of Gospel effort.

The plan in our own dispensary during the past year has been to open the work at 7-30 a. m., and at 8 o'clock to have a half hour's religious service consisting of reading a Bible lesson, a short address and prayer. Then for two hours the Bible woman reads and talks with the women in the waiting room.

As to the best method to be followed in Bible work in a hospital I cannot yet speak from experience. Tact and common sense are as essential in religious as in secular work, and the exercise of these qualities will be of untold value in winning souls for Christ by means of medical work, in the zenanas, in the dispensary, and in the hospital.

Results

While this paper makes no claims to completeness its failure to touch upon results would render it still more lacking.

But when we compare that which has been done with that which remains to be done, cannot it with truth be said that we have only touched upon results in every department of mission work in India? The enthusiasm of the new missionary or of the temporary worker in India may lead them to think that, so soon as they have an opportunity of proclaiming the "good news," India will be saved. The veteran missionary, with a faith purified by the trials and triumphs of many years' labour, believes even more strongly that India will be saved, but she knows that it will not be in this generation. The very nature of the work done by the zenana missionary is such that very little of it appears in the statistical tables of reports. And of none is this more true than of the medical missionary, and there are times when the Master's words, "Blessed are they that have not seen and yet have believed," seem spoken for their encouragement. And yet the faithful sowing of seed is not barren of results. The breaking down of prejudice, the giving up of old superstitions, the preparing of the way for

the reception of the Word, are fruits not to be despised. And ^{THIRD DAY.} when, after years of faithful service, we see gathered into the church below those whom the medical work has been the means of leading to the Great Physician, is it not enough to make us rejoice that we have been counted worthy, not only to believe in Christ but also to suffer for His sake?

Therefore, let us all encourage medical work as one of the appointed means not alone of helping to expound the surpassing philanthropy of the Christian religion, but of leading men and women to Christ. And those of us who are medical missionaries will do well to remember that our work is not only "to pluck up and to break down" but also "to build and to plant," and He Who hath called us to this work speaks to us to-day, saying: "Speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls, against the whole land, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee, but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee."

FOURTH PAPER.

By Miss S. L. MULVANEY, C. E. Z., Calcutta.

"The field is the world." This is a text which the broad ^{The field.} title of the paper, and this large representative Conference impresses upon the mind, whilst it also reminds us that we missionaries, oft sorely tempted to get engrossed each in his or her own work, are prone to forget the injunction of our model missionary, St. Paul—"Look not every man on his own things, but every man also on the things of others."

An occasion like this gives us a grand opportunity for doing the latter. God grant that we may each one return, quickened with holier aspirations as to how we may carry on *His* work, not "*my work*," and with more power in the Spirit to do it in His way, not in "*my way*."

This text forces itself constantly on the mind in the cosmopolitan sort of work, which God has put upon us in the great metropolis Calcutta. Jewesses, Parsees, up country

THIRD DAY. Hindus, and Muhammadan women and girls are our special
 The Jew first, care there. "To the Jew first, and also to the Gentile" is the Divine order, so I put Jewesses first, though I have little to tell of work accomplished among them as yet. Let us beseech of missionary friends to ponder the order, "to the Jew first," and let us all lay to heart their primary claim, a lesson, which the Lord has been bringing home to some of His workers in Calcutta, where He has much blessed what little has been attempted. Bombay has led the way in this direction, and among the Beni-Israel there have been true converts from the schools.

Oh let us have a thought in our daily prayer—"Thy Kingdom come," for those who are rejecting the Messiah-king, Who will soon return, and send forth Jews to reap such a Harvest in the "world" as we have not yet seen. Let there be constant intercession for all Christians working in the midst of Jews. Let there be an effort made to gain some influence over any Israelites whom we may come across. And, above all, let there be more *love* for them, for the sake of Him "Who came unto His Own, and His Own received Him not." Let us study His Word with the desire to use their present scattered state and condition as a valuable witness to the Truth of Prophecy, as well as one of the strongest proofs of the truth of God's Word—"Ye that are the Lord's remembrancers, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." "And so all Israel shall be saved." Isai. lxii. 6, 7. Rom. xi. 26, etc.

Muhammadan women. It is for the vast masses of *Muhammadan* women in India that I would especially and humbly plead with you this day, begging of all who read this paper, to consider their claims for more missionary effort to be put forth on behalf of those who are generally found so much less responsive to Christian effort than Hindus are. Let us trace to its source the strong opposition of Muhammadans to the Gospel, in the eclectic spirit of the "False Prophet," daring, in his arrogance and pride, to choose some of God's truth and reject some. The one Holy Trine God hath said, "If any man shall take away from the words of the Book, God shall take away his part out of the book of *life*." Can we wonder then that the curse of

death, in things temporal as well as things spiritual, rests THIRD DAY.
 upon the followers of him who rejected such words of the
 book as this—"He that hath the Son hath life." There is
 much to humiliate us in the thought that Muhammad might
 have been so different if the Christians whom he came across
 had been "living epistles." Spurious Christianity was in his
 day as it is in ours the stumbling block in the way of the
 progress of the Gospel of life. Having dealt boldly with
 idolatry he, pained and shocked by Mariolatry, went to the
 other extreme, and degraded the Son of God to the position
 of a mere man.

The ground *is* hard, among Muhaminadans generally, but Hard ground.
 notably so in Calcutta. The experience of our C. M. S. and
 C. E. Z. M. S. missionaries in some other parts, such as the
 Nuddea District, Bengal, and in the Punjab has been the
 reverse. The Rev. Dr. Weitbrecht, speaking from great
 experience in the Punjab, says: "This fact may there be due
 to the influence of the Sikh religion which, to some extent,
 was meant as a compromise between Islam and Hinduism,
 partly that the community is a large one and so not on the
 defensive, as among a preponderatingly Hindu population."
 A wave of opposition has passed over C. E. Z. work in one of
 its oldest stations, Amritsar, and in Peshawar where a zenana
 mission was opened about the time of the last Decennial
 Conference, when Annie Norman began her brief self-sacrificing
 missionary career. Persecuted in Peshawar, the C. E. Z.
 ladies were obliged almost to close the work there, which
 gave them time to visit the Hazara District where the call
 for workers is a loud one now.

Previously a tentative effort, to establish a zenana* mission
 there, had been checked, its short life only proving the great
 importance of work being invariably carried on among the
 women, side by side with that among the men. Fruit there
 was in one at least, who followed the missionary to Amritsar,
 and is now garnered in the Heavenly House after having led
 a consistent life since his baptism.

Of Amritsar Miss Wauton writes—"I think there was much Amritsar.
 more progress noticeable in former years than during the last
 ten years, but perhaps it does not follow that there is really

*Carried on by Miss M. Smith, Hon. Missionary, C. E. Z. M. S.

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less. We have had some tremendous attacks made upon us first by the Arya Somaj who nearly emptied our schools, and then by an Anjuman-i-Islam *formed for the purpose* of resisting the efforts of the zenana mission. In short, both were rival missions; they copied our plans, opened schools close to our doors, swept our scholars into them by dint of bribes and threats, and, following us to the houses, tried to get them closed against us. This Anjuman has been going on for more than three years, but I am thankful to say their funds are at last exhausted, and they have closed their last school. Now I hope we shall be more free." Hard the ground certainly is among the Muhammadans, but "this Gospel of the Kingdom must first be preached *among all nations*, as a witness, and then shall the end come." Let us look forward to many a glad surprise at the Heavenly reunion, when some, who have been hidden from us here, will shine for ever and ever.

Calcutta.

A brief sketch of a mission, established for the last twelve years among them in Calcutta, will illustrate how He has blessed this desire to be a witness among the Muhammadans, who must have been hardening themselves against any efforts put forth by the missionaries there in former years. They form a large portion of the population* of this great city, and yet the Hindus had been so much more responsive that we found large organizations of our own C. E. Z. M., as well as of six other societies, entirely engrossed with them; whilst then, as now, we could only hear of an isolated case of a Muhammadan pupil being taught by any other mission in Calcutta. But God's time had come; so we soon got a few pupils, and their number increased most rapidly during the period that we had a teacher who was herself a convert from Muhammadanism, and a *saijidani*. Alas, their guile and bigotry ensnared her, and she went back amongst her own people, where God kept her. She did not deny her Saviour, and has had the joy lately after six years' subsequent mission work in another station, of reaping much fruit. Especially has she cause to rejoice over her own sister, who had heard the Bible during that period of her seeming "going back," and has recently been baptized. Truly, the hope for the growth of the church is in the converts, who

* Census for 1891, Muhammadan population of Calcutta 221,013.

" " " Hindu " " " 428,692.

always have more influence in bringing their fellow-country THIRD DAY people to Christ.

In 1884 we succeeded in opening our best *pardahnishin* Schools. school, in the neighbourhood of the late ex-king of Oude's palace in a suburb of Calcutta, where our efforts were constantly being thwarted by the Muhammadan teachers or Kahars on whom we were so dependent, or by the reports spread abroad that the girls were being thus entrapped that they might subsequently be despatched to the Kaiser-i-Hind! In this neighbourhood we now have another school both taught daily by Muhammadan women, there being no Christians near. Constant careful supervision, and Bible instruction from ourselves, has supplied the great want of these teachers, and we have found them willing to see that the girls commit to memory the Scripture, etc., which we set them. Of course, this is not the "ideal" system, but it is our experience that, with a thorough missionary spirit in the one who superintends, it is decidedly better than putting a school into the hands of a secularly-minded "Christian" teacher, especially when in a somewhat isolated position. In some places teachers thus used have become Christians. We have five other schools in Calcutta itself, one for low caste Hindustani girls bearing rich fruit in real confession of Christ; one a mixed school for very poor Arabs of both religions; another has collapsed for a time; two more are in Bengali language for those Muhammadans who speak that tongue. The greatest difficulty always is one which is a rebuke to cold-hearted worldly-minded Christians, *viz.*, the Muhammadan parent is so confident that religious instruction ought to have the primary place that he will not send his girls to school till they have read the Koran. Often by that time the terrible early marriage arrangements make it improper for his girl to go outside the house even where we give them a *dooli* to conciliate their prejudices with regard to *pardah* customs.

We strive to work in our schools on the principle of great Scripture faith and caution about teaching the Bible Faith, that we teaching. must teach the *Word* itself, for it is *that* which is the "power of God unto salvation," our one great aim for our girls; *caution* in the choice of texts taught to them by rote. Muhammadans have a deeply rooted aversion always aroused by the repetition of certain expressions, so we think it best to say that such a text

THIRD DAY. as St. John iii. 16 is too solemn a word for them to *recite*, till they accept its great truth, and are able to bear the cross which its confession will involve.

But we give its doctrinal import. The girls are each taught an Urdu Bible Catechism, and commit one text to memory weekly, being expected each to recite it with an intelligent understanding of its meaning. They are encouraged to learn a parable, for instance, in Bible words, to tell it also in their own words, to shew that they do not know it merely by rote.

There have been a few baptisms in connection with our mission, but only as yet from the poorer classes ; but we have great cause for rejoicing over the women who have been baptized, also that their husbands too are Christians.

Progress. The work begun by one missionary, and a Bible-woman, in 1881, has increased, so that there is now more than enough for 3 missionaries, 7 assistant missionaries, 5 Christian and 2 Muhammadan teachers. *Per ardua ad astra*, has been the motto of this effort, to Him be all the praise for difficulties overcome.

Methods. Let us turn to the consideration of methods. "Prove all things, hold fast that which is good." Let us try to provoke in our own minds at this Conference a spirit of enquiry as to what improvements might be made, if after "proving" our methods, they are "found wanting." Also, on the other hand, let us lay to heart the latter part of this text. God grant that young missionaries especially may see to it, lest being carried away by a very praiseworthy zeal, which it would be oftentimes well for their seniors to emulate, they go to the other extreme, and do not "hold fast to that which is good," in the methods of our honoured predecessors. Let us bear a word of warning that we should seek more on our knees for that grace of humility which Augustine said was the first and the second and the third step in the *Christ-like* life. With or without reason, how easily a spirit of rivalry is picked up by our weaker fellow workers! Let us beware lest, by look or word, or action, we seem to cast any slur on those with whom we are working or in whose steps we follow, for this is one of the special temptations of a missionary. I was startled lately by a convert telling me he had been kept back from baptism in

the mission by being told by an agent that *his* Sahib would not like it if another baptized him. Again, a Bible woman told me of a zenana pupil who had been on a visit to her station where, under her teaching, she asked for baptism there! The pupil's own lady teacher wished her to come back before baptism, to her *own* city, where she has entirely gone back from her hopeful condition! *Perhaps* the lady was right, but the Bible woman unfortunately took the impression that it was because she wanted the baptism in *her own* station!

“Especially to them who are of the household of faith” we are commissioned “to do good.” Have not we zenana missionaries been a little narrow-minded in our treatment of Native Christian women? It is hard for the overtaxed worker to add a Bible class or mothers’ meeting for them to her other duties, but it does seem that the above text should apply to these spiritual matters, and that she will be blessed in doing this or in *initiating* temperance meetings, Band of Hope, Y. W. C. A. and C. S. Union Branches, where the Lord seems to guide her to it. I say *initiate*, because I do think our object, as Lady Superintendents especially, should be to draw out and guide the efforts of others, keeping ourselves in the background, rather than to be deterred from some work which appears a need just because we cannot devote ourselves entirely to it and get it done as well as we would wish. “These ought ye to have done, and not to have left the other undone,” is a possibility which becomes feasible only in proportion as we are *waiting*, looking up for the guidance of the Eye in every minor detail as well as in great things. The inconsistencies of the *Christian* in India are our greatest hindrance in the spread of the Gospel: let us be missionaries as opportunity arises to all, European or Indian, with whom we may come in contact. Oftentimes inviting our lady friends to go with us to our work, to help us with their fingers, or their pen, draws on those who are not really workers, until they become as one with us. One such Bengali lady wrote to me the other day that she now wanted to do missionary work. We should encourage such by looking upon them as outside partners in our concern, unless they can be helped on to become either in part, or altogether, honorary or paid workers. Even the English lady who knows no vernacular may help us by teach-

THIRD DAY.

Do not forget
Christian
women.

THIRD DAY. ing work in our schools, etc. Will it not be worth a little delay in our own work, if this leads her to find she can learn the colloquial, and that she can get a Roman Urdu Peep of Day and spell it out in loving faith to her ayah who will soon feel the influence, if it is the "rest" of her own faith which leads the mistress to wish to communicate God's truth to her humble sister? It is easy for those who have been long in India to pick up Hindustani in the English character. An instance with which we were brought in contact, through the Time and Talents Branch of the Y. W. C. A., it would be well for us to put before others to emulate. A lady, in the years before her marriage, had learned some Urdu; lately she went regularly for some weeks to a school of ours, giving us practical help even alone in the schools if the teachers were ill. All this was done with the hope that some day she might be able to open a school of her own, should she find herself with her husband, in a place where one was wanted.

Letters of in- *Inter-communication* amongst missionaries—God grant that troduction. one outcome of this Conference may be that there may be more interchange of introductions between missionaries! If a zenana pupil goes away, or a Native Christian, let us give them an introduction to the missionaries of the station they go to, so that any influence gained over them may be sustained. Especially do our hearts bleed over the many Native Christians who seem to sink in the depths of Calcutta darkness, to whom a hand would have been stretched out to guide from the first, had they been commended to some one.

"Missions." *Missions* among Native Christian women have been tried with great results. I think the time has come for us to have more of them. Let us *have more!* Let us pay visits to each other's work, and especially let us try to arrange for our teachers to hear more about other missions, and, where practicable, to pay them visits too! One village Bible woman, after going a day's round with a lady in another place, expressed great surprise, having evidently thought before, that she was the only one doing such work.

Training of Bible women. *Bible women*, especially for Muhammadans, should be more thoroughly trained in the Bible doctrine, and spirit too! Then, not courting controversy, they will be fit to meet it, when the gauntlet is thrown down, as is frequently the case, by the

question, "Why do you call Jesus Christ the Son of God?" TITLED DAY.
 That *phrase* should be but little brought forward at first. Many of the model sermons of the Acts are like little creeds, and they bring forward Christ as "the sent one." St. Paul, it is true, "went straightway into the synagogues, and preached that Christ is the Son of God."* So we must not "*water down*" that precious truth, but let us never give the impression that we can explain or even understand it. Our late Poet Laureate was right—

"Strong Son of God, immortal Love
 "Whom we, that have not seen Thy face,
 "By faith, and faith alone, embrace,
 "Believing where we cannot prove."

Let us keep to that high ground that *Ruh ul Allah* His title, in the *Koran* even, acknowledges Him to be of the Nature of God, which is high above our finite comprehension, although shadowed forth in the three-fold nature of man. Illustrations, such as this, are often useful.

Bible lessons are most important, but a great difficulty to those whose teachers are scattered at a distance from the Home. Bible lessons.

The Prayer Meeting held regularly, at which all assemble, is the great strength of the zenana mission. *We* are often joined by others. Especially is it desirable to draw in any converts, who are living independently, and to take such women with us, occasionally, to give their testimony, in our zenana visitation, in a quiet way. Prayer meetings.

Industrial Homes are a great need for poor Native Christians, or for inquirers, or those who might become so. Some such relief is being given by our Branch. One deserted wife is enabled to remain in her father's house supporting herself honourably by net-work which we sell. Industrial homes.

Converts' Homes must be multiplied, carried on as simply and economically as possible, with every effort to make the women feel they must aim at supporting themselves. One, in Bengal, in connection with our C. E. Z. M. S., had over forty pass through it during its first decade. As a rule it is difficult to mix Muhammadans and Hindus, especially Bengalis; there is such strong hereditary prejudice, superadded generally to

*Acts ix. 20.

THIRD DAY.

the difficulty of language. Where practicable the homes should be composed of numerous little houses round the typical Oriental courtyard with one outlet. Here, in their own free natural way, they can carry on much of their cooking, etc., in the open air and retain some of their old customs. Converts from Islam, whether men or women, seem to pass through periods of temptation to recant, in which they must be treated with prayerful tenderness and firmness, in the faith and assurance that *passing through* it they will be stronger to help others.

Zenana work.

In zenana teaching we have found it most important to be candid. From the first we give no *lessons*, without the Bible lesson, although we sometimes pay preliminary or friendly visits to gain their confidence. One feature of this work is the way we try to develop in those who can already read some taste for it. Reading for information is a thing almost unknown to them. Stories in the Vernacular, such as Miss Tucker, Miss Hewlett, Miss Marston and others, are giving us are invaluable for lending.

Indians in England.

Indians visiting England.—Oh that we could sound a trumpet blast, throughout that land, of warning about the ever increasing number, who, whether Christians or non-Christians, too often get more harm than good there! The Rev. Jani Alli, M.A., of Cambridge, stated at a Conference, with regard to the importance of more prayerful interest and effort being put forth for such, that he felt he owed more to the "home life" in England, to which he was so cordially welcomed by his friends than to anything else. Certain experiences of the last few years shew that social intercourse can only be useful when carried on with great tact and trustful faith.

The Liverpool Bubble.—This is a wave of that same spirit which characterized the Athenians of old. It is boasted about very much by the Muhammadans. However, a leading and bigoted Saiyid, who is well acquainted with its details through some relatives who were for a time among its members, told me how little reality there is about it.

Encouragement.

Great increase there has been in woman's work for Muhammadans during the last decade. Taking for instance one society, its work among them has trebled in Madras, opened most encouragingly in Bangalore, Jubbulpore, etc. "The Lord hath been mindful of us, He will bless us." It is well to ponder

another word of St. Paul's:—"Prove your own selves," THIRD DAY
 "Finally" my sisters, let us "Be strong in the Lord and in
 the power of His Might."

FIFTH PAPER.—CHRISTIAN WOMEN.

By Miss THOBURN, M. E. C., Lucknow.

There was a time when there was no new thing under the Change
 Indian sun, but it is past. Slowly but surely, that which
 seemed fixed is being overthrown and new social conditions are
 appearing. The caste that will be highest in the future will
 be made up of individuals who are capable of change for the
 better. They may be "not many mighty, not many noble,"
 they may have neither wealth nor rank nor great talent, but
 they will have the vantage ground of freedom, giving them a
 capacity for growth not possessed by those who have apparently
 more favoured positions, because they are inherited and are
 not repugnant to taste and custom.

This vantage ground is occupied by the Christians. They Christians
 compared
 with Hindus.
 are numerically so insignificant that, except to the sympathetic
 observer, their hundred thousands are lost sight of among the
 hundred millions of Hindus and Muhammadans. And the
 Christian himself, and even the missionary, may underestimate
 their importance. From childhood up to the latest missionary
 meeting, all the stories and pictures and appeals have been
 about Hindus and Hinduism, and even here they are more
 romantic objects of interest than the convert is at any time
 after his first year of Christianity. They still "bow down to
 wood and stone," as when Heber's hymn was written, stirring
 our hearts to indignant zeal for the honour of our Master, and
 they are still ignorant of Him Who is our life. No wonder
 then that they occupy missionary attention and demand effort.
 But the ratio of increase of converts to Christianity will not
 only depend upon the efforts of missionaries, but upon the con-
 verts, their work, their personal character and the training
 they receive.

This training must be in two lines—for men and women.
 One wearies of the talk about woman's work and position and
 prospects, represented by books and associations and laws, but

THIRD DAY.

Prominence
of Christian
women.

here is a place where the separation has been so wide and so continuous that woman in many characteristics appears to belong to a distinct race—almost to a distinct species.

Christian women are much more prominent and correspondingly more important than Christian men. There are men all over the Empire, wearing more or less modified European dress and occupying all manner of public positions, who profess any or no religion, but there are few women seen in public places, or capable of talking in public places, who are not Christians, and their limited number attracts attention to them. Their prominence is not due to any merit or demerit or choice of their own, but to the freedom which the religion of freedom has brought them, the education it has given them, and the duties to which it has called them. If they live in a village they are probably the only women in the community who can read and write; no others go to a place of worship with men, sing and pray with them or are addressed by men in public assemblies. Their daughters go away to boarding schools and return to become village oracles, consulted at times by their own fathers who have had less opportunity of seeing and knowing Christian usages and duties. If their homes are in a city where their class is more numerous, they perhaps attract less attention as a novelty, but even there they are observed and often subjected to painful criticism, and what is more trying, to doubt. They stand as the representatives of all the women of India, as they will be when they are free.

Whether fitted to their place or whether still feeling their way to familiarity with their new relations, Christian women are prominent and important in city and country. They are teachers, Bible women and zenana visitors. When students for the Dufferin medical schools are called for, the Christians are prepared to stand the tests for the scholarships offered.

More than three-fourths of all those who have applied or passed these test examinations are Christians. They are found in both Dufferin and mission hospitals, as doctors, compounders and nurses; they appear for the advanced examinations in the educational department. While they have been passing Entrance examinations for the past twenty years the first Muhamamadan girl has this year matriculated.

And so it is that the numerically smallest class of women THIRD DAY.
 in India is the most important. To her that hath shall be given. Because of her opportunity, her duty, her representative character and her influence we owe our best missionary effort to the Christian woman and her daughter, and there is no obstacle in the way, no doors to open, no prejudice to overcome.

This work, as usual, takes many forms, but it should be in the first place evangelistic.

In all the cities there are Christians outside the mission circles whom we never see nor know, except when some great occasion brings them all together. There are also Eurasians, who are in fact Indian Christians, and who are in many cases more neglected, less appreciated, but not less important in the Kingdom of Heaven nor in the future of the Indian church. Identified with these are Europeans also, whose lives will always be spent in India, whose children will grow up and marry and die here. They should know and own the Christians who have come out of heathenism as brothers and sisters in Christ. It is a painful fact that, when they do not so know them, they become friends and companions in the ready fellowship of vice. House-to-house visitation among these people is as much a duty as the same kind of work in London or New York. The visits are easily followed by cottage prayer-meetings and Bible readings, and these are effective agencies in upholding or restoring those who, if neglected in a heathen city, will surely sooner or later become morally lapsed into heathenism while nominally Christian, thinking themselves so, and so called by their non-Christian neighbours.

Evangelism is also required among the new converts, especially those of the villages where there has been no previous zenana teaching, and where the men have heard and received more truth than the women. When families come together into the church the women are certain to be more ignorant, more superstitious, and consequently less teachable; they are also still timid and doubtful, and need women evangelists. A woman can only reach them by going from village to village with her ox-cart and little tent, sitting down in the humble homes, gathering the converts together, talking, unfolding, explaining, and leading them to become true and

Christians
outside the
mission.

Greater
ignorance of
the women.

THIRD DAY.

steadfast disciples of the Great Teacher. It is a widening work, and one for which we should be prepared. One missionary who spends most of the cold season among the villages, speaking of the need of carrying spiritual food to these scattered little ones of the flock, says: "There are Christians in a thousand villages in these provinces, and with all I could do I have visited less than one hundred." The labourers are few, and not many have time or strength for this kind of work, but it waits to be done, and the thousand villages will soon become ten thousand. Converted *sadhus*, like Chandni of Midnapur and Premi of Ajudhia, trained from childhood to long and toilsome journeys, and trained later in Bible lore, will do this evangelism effectively. It should be a recognized department in all plans of work.

Boarding
schools.

When we cannot go to the village women, we may bring them to us in the persons of their daughters. Teachers cannot always, or often, be placed in remote villages, but the girls can be brought to boarding schools in central stations, and while they live in a manner as nearly like their home life as possible, they may be taught elementary knowledge of books and practical wisdom of the kind that Lemuel's mother commended to her son. There are girls in the middle classes of such schools in the province of Rohilkhand who have not only cooked but ground the grain that made their food throughout their school course; there is a school in Kumaun where bright intelligent girls who have passed the examination that admitted them to the Agra Medical School, not only ground their own grain but helped to plant and reap it in the terraced fields on the hill side. These girls are good Bible students, and before they leave school they have opportunity to teach in Sunday Schools and visit in *mohuttas* near by, doing just the evangelistic work that is needed in their native villages. They return not only as teachers, but to build up the Christian family life of their homes, whether with their parents or husbands, and to aid in developing the spiritual life and work of the village churches.

Wisdom
needed.

And so the evangelistic work passes into the educational. We have, in many cases, been forced to begin with the latter, and having begun, we have taught too much rather than too little; we have let quantity take precedence of quality. We have sometimes forced growths and sometimes prevented

development. We have not always remembered that education is indigenous. Given the right impulse, surrounded by the right influence, restraints and encouragements, character of mind and heart will have a healthy growth and habit, and custom will form around character. We have tried sometimes to train the women and girls committed to our care to our customs, but oftener to our ideas of their customs. They may not arrange their houses according to our taste, nor dress as we would choose, but if they have that within them which delights in "whatsoever things are true . . . and whatsoever things are lovely" they will not make serious mistakes. What they do make will be temporary. Meanwhile, we must be patient, and remember the embarrassments of their position. In coming out of the zenana, in most cases, some change in dress is required; but a woman whose ancestors wore the same fashion for a thousand years, and who has had no experience to help her, is not to be expected to know where to end the change she is reluctantly forced to begin. Like dress, all social manners and customs are in a transition state, which well might puzzle the wisest; but the wisest will not try to mould them into fixed forms, and will not have less faith in character nor less hope for ultimate success because of some crudities in the earlier stages of development.

In our school for Christian girls the *moral* education should have the first place. This is difficult under the Indian educational system that makes examinations the object of effort for teacher and pupil, but unless the development of the moral character be kept in view, our other lessons will do little for the individual or for India. It has been objected that the girls who have received higher education have made poor wives and mothers. A degree cannot make a good wife or mother, or a good woman; it cannot give any moral qualification. One great weakness in Hindu motherhood is that it does not know its responsibility, and does not realize that it has character to form and a home to make, as well as a place to occupy in a house. If these obligations are not laid upon thoughtful school girls, if they are not held before them as more important than examinations, those who never learned them from example or tradition will scarcely be trained into their observance by the little household literature that finds its way into a college

Moral influence first.

THIRD DAY. curriculum. Euclid cannot teach a woman her duty to her husband or child.

But knowing her duty to her husband and child from Bible precept and faithful lessons from Christian teachers, Euclid will contribute to the strength of mind that can enforce and maintain discipline and wield the influence it is her duty to possess. It is because secular schools do not combine these two forces that they fail in producing the symmetrical character we wish to see in those women whose peculiar advantages of education have placed them where they are observed by all.

Higher
education for
girls.

Happily there is no general prejudice against the higher education of Christian girls, and there is everything to encourage them to study as far as their ability or circumstances will allow. The last decade has seen a marvellous change in this respect. The Dufferin work opens a highway both to usefulness and profit. The educational department asks for able teachers, and will call more loudly when education in India is not the unbalanced, one-sided work it is to-day. The late educational reports shew that the girls who are under instruction are only four per cent. the number of boys; if Christian girls were not included the percentage would be at least one-half lower. Girls' schools will increase, and their teachers are those who are under instruction to-day, the great majority of whom are Christians. With the increase of schools examiners and inspectresses will be required. In literature there is another field. The women and girls who have not yet learned English have almost nothing to read. Foreign thought and language can never mean to them what their own tongue, used by one of themselves, may so easily express. In every direction there are wide opportunities with correspondingly great responsibilities and duties.

A missionary
influence.

In addition to the moral education that will manifest itself in home life as well as in public, and the developed intellect equal to the demands of the time, there should be a special *missionary* education. We should teach to teach. We should lay the duty of bringing India to Christ upon every heart that we can touch. One lesson will not be sufficient. Like English, or science, or any other subject, this requires a daily living contact with missionary work and interests. It must be well learned in order to pass the examinations of time and trial and

discouragement, and it must be filled with the power that is THIRD DAY.
 only given by the Holy Spirit. Organization is the present
 day method, and this missionary effort should be given the form
 and permanent force of organization. The Young Women's
 Christian Association, the Society of Christian Endeavour, or
 something similar should find place in all our schools.

And so education comes back to evangelization. All that is
 done or planned in any department of the service has but one
 object—to extend the Kingdom of Christ and to glorify His
 Name.

FIRST SPEECH.

By Miss GREENFIELD, S. F. G., Ludhiana.

[In the absence of Miss Greenfield her speech was read by
 Miss Andrews.]

I wish to take advantage of the few minutes assigned to me
 to ask the opinion of my fellow-missionaries on a subject to
 which sooner or later, if you have not already done so, you must
 give your serious attention. I refer to the difficulties attending
 the baptism of women and girls from heathen and Muhamma- The baptism
 of women.
 dan families.

First, with regard to girls who have received instruction
 either in their own homes or in our schools. They have
 been instructed, it may be for years, in Christian truth,
 are as intelligent and as well informed as any children of their
 own age at home, and now they begin to ask us, "Does the
 Lord Jesus really require us to be baptized? And, if so, how
 are we to do it?" One may reply, "He certainly does require
 those who believe in Him to be baptized." Then they ask,
 "How and where can we obey this command? Our parents
 will certainly forbid it, and, if possible, prevent us from it.
 The men to whom we are betrothed will not sanction it, and we
 ourselves shrink from publicity; can you not baptize us here?
 Is it necessary for us to come to the Christian church, break
 our *pardah*, and before the whole congregation profess our
 faith?"

These questions I would put to this assembly. Ought we to Difficult
 questions.
 urge young girls to be baptized at all, and if so, can it be with-

THIRD DAY.

out the knowledge of their parents and men to whom they are betrothed? And is there anything in the rite of baptism, as prescribed by Christ or preached by His Apostles, that implies or requires the publicity involved in the rite as usually administered? Some of our girls say to us: "Will you not baptize us in the school? We are willing to confess Christ among our companions. If we consent to this, must the parents be informed of the proposed baptism? Some say, "No, there is no need to tell the parents till afterwards; it is a matter in which the children ought to obey God rather than men." But I cannot see that such a course would be justifiable. We teach our zenana pupils by request of their parents or husbands. We teach children in the schools with the parents' full knowledge, and it seems to me that to baptize either zenana or school pupil without the parents' knowledge is to break faith with them, and certainly not to obey the golden rule, "As ye would that men should do unto you, do ye even so to them." It may be objected: "But if we ask the consent of the parents, they will certainly remove their children from our schools at once." Undoubtedly they will; this is the dilemma. No heathen or Muhammadan parent will allow his child to adopt another faith if he can prevent it. Boys run away from home to join the Christians, and are seldom received back into the family circle; but, what are we to say to the girls? *They* do not even belong to their parents, but the vast majority of them, before they are of sufficient age to decide, are already betrothed if not actually married, and we have to reckon with the husband's family as well as the girl's own. Now, while it is perfectly possible, if the girls do run away to us, to deal with one or two cases, yet it does not seem that any large number of girls could be so taken in, nor do I think it desirable that it should be done.

Young girls. I should like to ask missionaries who have any experience of such cases to tell us—first, what advice they give to girls in these circumstances; secondly, where young girls have been baptized, what is the result, if they are turned out of their homes; thirdly, what has been the result of such baptisms (*a*) on the converts themselves, and (*b*) on the work in general.

Married women. Then we come to the case of married women. Every zenana teacher has probably had experience of some cases in which a

pupil has shewn evidence, or at least hopeful signs of conversion, and has come to the point of asking, "What am I to do about baptism?" Of course, if the husband be a Muhammadan, and will consent to his wife being baptised and still living with him, the answer is obvious. But, suppose you are convinced that any such step on the part of the wife would be absolutely forbidden, and, if she persists, she will be turned out of her home, what advice are we to give? May not that woman confess Christ by her mouth and in her life, and seek to win her husband and children, and will not such confession on her part be accepted until such time as the husband be won by the consistent testimony of the wife?

I wish particularly to draw out the *experience* of my fellow missionaries on this subject, because I feel that no mere theory is of much value in these cases. We sometimes have cases of women seeking for Christian baptism in order to escape from an unhappy married life, because they have been led by the decisions in some law courts, and by the generally received opinion about Muhammadan law to believe that the mere fact of a Muhammadan wife or husband becoming a Christian involves a legal divorce; and, although one or two decisions, in recent years, have gone against that opinion and made it possible for the Muhammadan husband, if he so chooses, to retain or reclaim a Christian wife, yet I cannot but think there is a danger of women making a profession of Christian faith, without any real experience of conversion, if by so doing they have a hope of release from an unhappy home. But, even, supposing the convert to be perfectly sincere and willing, if it be shewn to be her duty, to leave her husband and her children and be publicly baptized, what will be the effect? What in such cases has been the effect upon the convert herself, and upon her family, and the community from which she comes? Is it possible to provide such women with sufficient protection and suitable occupation to enable them to live unblameably before the world? Or, have missionaries been obliged to resort to the exceedingly doubtful expedient of remarrying such women to Christian men while their first and true husbands are still living?

Testimony
from
experience
asked for.

There remains a third class of cases to be dealt with, that of widows with or without children. There are some such

THIRD DAY. — women whose hearts seem to have been touched and who are comparatively free to choose for themselves, but who are now living in their own villages, perhaps owning property, and under the protection of their relatives; even for them the question of baptism presents many difficulties, involving, as it seems necessarily to do, their expulsion from their own homes and being cast upon the missionaries both for support and protection. I think many will bear me out when I say that the state of the Christian community in India is not yet such that these women can with impunity be allowed to live alone amongst the Native Christians. Is it possible to have such institutions for the reception and training of these women as shall compensate for the very obvious drawbacks that there are in withdrawing such persons from homes where they might have had many opportunities of witnessing for Christ, and influencing those who would naturally come within their sphere ?

A serious responsibility.

I know there is another side to this question that, if the women are convinced that they *ought* to be baptized, and yet hold back and thereby sin against their own consciences and their conviction of what is right, there is great danger that their love will grow cold, their desire to follow Christ will become more feeble, and they will drift back into careless indifference; therefore, I think it *exceedingly* important that we who have the responsibility of teaching them, to whom they naturally look for guidance, and whose views on this subject they will be likely to adopt, should ourselves be very much in earnest in seeking to know the mind of Christ, and it is to this end that I would ask for the helpful counsel of my fellow labourers. May the Holy Spirit Himself guide all who will speak on this matter.

SECOND SPEECH.

By MRS. LONGHURST, E. C. S., Madras.

In reference to the question asked by Miss Greenfield, should converts in our zenanas and mission schools be baptized, let me give you an instance that has come under my own personal observation.

There is to-day a young girl in a house we visit, most anxious to become a Christian; she is longing to leave her home and pleading with us to help her to come out and be baptized. This we feel we cannot do, though we have assured her again and again that should she come to our house we shall not send her away, but will protect and stand by her. She cannot understand why we tell her to love and serve Christ, and yet not extend to her the help she needs in order that she may leave her home. As she is under age the difficulty is great. She cannot, I am sure, live a Christian life in her Hindu home, and she cannot be baptized in her home!

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A difficult case.

Some years ago there was a girl in one of our Hindu caste girls' schools, who, of her own accord, left her home and came to our mission house desiring to be a Christian. She said she was 15 years of age, but her relations afterwards told us she was only 13. We took her in, but were careful not to break her caste either by baptizing her or giving her food though she pleaded with us to do so, saying that her people would not take her back then. We also sent for her husband, who lived in a village twelve miles out of Madras. The following morning the husband came with a number of his friends; the case was a very trying one. At the end of a week of much anxiety and waiting upon God we were taken into court, but the Commissioner, I believe a Christian man, found us not guilty of any violation of the law, and refused, even when asked by the vakil, to order us to give the girl up. She is with us to this day. Her husband proved himself to be an idiot, and possibly it was to escape a miserable life with him that she ran away, but her's was a case of true conversion. Her husband has since been re-married; she has no desire to be. Her character has grown, and she is now teaching in one of our schools and loves to tell others of the Saviour's love; she says it is her desire to work for the Master.

A young married girl baptized.

Our work in Madras is fourfold, — Hindu caste girls' schools, non-caste and low caste schools, a Christian girls' boarding school, and zenana work. We make it a rule to keep a register of all the girls that leave our Hindu schools and pass it on to the lady in charge of the zenana work, 'so that the girls may be followed up and visited in their homes. In teaching in the zenanas, we never teach without the Bible. Sometimes we are

A four-fold work.

THIRD DAY.

asked to accept a higher fee for secular subjects if we will not teach Scripture, but this we refuse and prefer to lose the house; but we seldom do lose it, for after a week or two we are invariably called in and allowed to teach at our own terms, *i. e.*, with the Bible.

Sunday schools.

In 1884 we opened Sabbath schools in connection with all our day schools. Each Sabbath school is under the supervision of a lady missionary. Since the visit of Dr. Phillips, we have been led to see more than ever the great importance of this agency, and our numbers have lately very much increased. No inducements are offered to the children to make them come, further than the kind loving looks and words of the missionary. Hindu teachers never teach in these schools.

Workers engaged locally.

One point I wish very much to emphasize before this Conference is, the great benefit that might be gained by the employment of local agents. There is a large class of domiciled European and Eurasian young women, who are long-ing and anxious to help us in our work, but they are not sought out and used. Here is where our Y. W. C. A. could help on mission work. At the close of Dr. Pentecost's Mission in Madras, the Hon. Emily Kinnaird came and gave a stimulus to the Y. W. C. A. Branches were formed in various districts; I took up a class for Bible study, and from this class I have engaged three workers. They are truly Christian girls and glad to be engaged in Christian work, and I am sure there are many more all over the land. The number of missionaries from home will always be limited, but here at our door we have a field from which we can gather labourers. They only need to be sought for, trained, and encouraged. Here I would suggest that these should live in the mission house, where they would have the benefit of the sympathy and prayers of the other workers. We require to *know* and *see* the lives of those we employ in the Master's work. Let us see to it, that we direct our attention to this subject and encourage our home societies to take up the matter. We all need more the Holy Spirit's help in our work, and more entire consecration to the service of Christ.

Let me close by relating an incident in my work which I can never forget. We were invited to the marriage of one of our zenana pupils. We went during the day when we knew we

should get the women all to ourselves; after having told the Gospel story for nearly an hour, an old woman rose up from the middle of the company and came right up to me, putting her hand on my shoulder and looking into my face she said: "Lady, is it true that you have known this Gospel all these years and never till now come to tell us of it? I am an old woman past 70 years of age, and never before knew there was a God that *loved* me, and now I am old, too old to change. My forefathers worshipped these idols, so I must worship them, but take our children; tell them of this God of love, that He loves them; tell them to love Him, and they will all be your caste," meaning Christians. God grant it may soon be so, and may He give us greater zeal, greater perseverance and patience in this work of bringing India's women to Christ.

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Never heard before.

THIRD SPEECH.

By Miss WAUTON, C. E. Z., Amritsar.

All that we see and hear to-day—all that we have read in these papers—all that we know in the history of the missions we come from, seems to echo the words "What hath God wrought?" He hath done "great things." We have seen a wonderfully rapid growth in zenana missions within the last few years. Perhaps this growth has nowhere been more marked than in the Panjab. Though my own individual share in this work has been but small and unimportant, it has been my privilege to watch the progress of women's work as carried on, in, and around the large city of Amritsar. I came to the country just twenty years ago, one of two missionaries sent on behalf of a zenana society about to commence its operations there. The two have now become thirty-two. From that small beginning has now grown up a mission which embraces, I think, nearly if not every department of female work as carried on in the country. We have there three Christian schools for three classes. The high school has been a training ground for many Christian girls who have been united as associates in the work. We have a zenana medical mission, schools for non-Christian girls of three classes, industrial schools for

Zenana work in the Panjab.

Amritsar.

Schools.

THIRD DAY. Hindu widows and for Christian women: and last, but not least, a large village mission, which circles the city and spreads for miles around. So rapid has been the growth of these several branches, that, whereas formerly the cry was,

Village work. 'Where are the women?'—now we often hear the reverse; 'Where are the men? In more than one of these rural districts I have spoken of, as far as European missions are concerned, the men are as yet unreached and progress is thereby hindered. It is like a boat in which now one oar, now two, are pulled, but not always together. Women's work cannot be pioneering. The arch-tempter when he wished to ruin the world, went first to the woman alone. When the Gospel deliverance came it came to both.

In speaking of the growth of zenana missionaries and the increase of workers, I should like to emphasize one point with regard to the workers, and that is the need of employing *all* classes. We have in a great measure united our Indian sisters with us, but what about our Indo-Anglican and East Indian sisters? Where are they? And why are we not employing them in larger numbers? I know that attempts have been made in this direction and with some very happy results, yet there seems to be a sense of failure. What is the reason?—a problem needing much wisdom to solve. May not one reason be that we have begun at the wrong end. They cannot be missionaries until they have first received the message of Christ's love. We want some one first to go to them, to win them for Christ; and that person must be some one specially suited and set apart for that purpose. Can we not as a Conference try to get something done about this? And could we not also help one another more in finding out those in the different stations who would be suitable to receive training, and send them to places where they may receive it? We want a central agency, or office, to bring the need and the supply more together. If we can only succeed in weaving this other strand into our rope we shall have the three-fold cord not quickly broken.

Need of co-operation with our Indo-Anglican sisters.

Need of special training.

Methods of work.

May I speak a word about the *methods* of our work? Some are saying, do away with all secular teaching in schools and zenanas—use nothing but preaching to evangelize the heathen. Throw away the nets, open your arms in a loving embrace and let the fish come in. Did the Master teach us thus? When

He was close by with His mighty power, did He tell His disciples to cast nets away? No, but to put them down at His word. Yet there is a danger, lest we entangle ourselves in them. Some nets need special care in using, notably education; there is nothing more ensnaring,— nothing in which we may be more tempted to forget the end for which it must be used. Let us put aside everything that fetters and hampers. Does the government grant, given on the result instead of on the fixed system, divert the minds of teachers and superintendents from the great end of drawing the pupils to Christ by the teaching of His Word? If it be so, let us give it up. What shall we do for rupees? God is able to supply them. Can we not *simplify* our methods? Do we want high education for non-Christians? I think not. Let us have it by all means for Native Christians who can receive it and pay for it, especially with a view to preparing them to be, as Miss Thoburn shews us they will inevitably be, a power in the country. But for evangelization we want *wide* education of the simpler kind, and of this we cannot have too much. There is no greater barrier to the spread of the Gospel in the Panjab villages than the terrible ignorance of the women. The only remedy for this is schools. A woman said the other day, “ I was formerly a *pasu*, now I am a *manukh*—a human being. The people themselves feel the power of these schools. A Sirdar in one of our villages remarked, “ You have a school here, and a school there; what is there now to hinder the Panjab from becoming Christian? Our enemies are telling us this continually. Thank God we have had a great deal of opposition from different classes. I say, thank God, because it has shewn us where our strength lay. We may be quite sure they would try to undermine what they consider the most powerful agency—they attacked the schools. The Muhammadan preacher informed his co-religionists, that, if these missionary sahebs went on with their work, in a short time not one Muhammadan woman would be left. Yes, our hope is in the children. They are carrying the truths into the homes. A little Brahman girl who had been taught in one of our schools, was removed from it, because she persisted in repeating to the people who brought offerings to the idols in her father’s house, “ They have eyes and see not,” etc. The worshippers were astonished at this infant teacher. Many said nothing in reply

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Higher education for those who can pay.

The children are our evangelizers.

THIRD DAY.

but dropped off. The father found his gains as a priest disappear and so removed her. While we would not relinquish the more regular zenana visiting in the towns, I think it does our pupils no harm to be left sometimes while we go out to the villages. A. L. O. E. compares villages to the small sticks, and the towns to logs. It is wonderful how the women now are beginning to wake up. "Tell us about Jesus." "Sing about Jesus." "When is He coming?" The precious Name is penetrating everywhere. We have cause to rejoice. Let us then go on, "strong in the Lord and in the power of His Might." We have none of our own. But "not by might,"—not by an army—not by the hosts of the Lord, though great may be the company; but, by the Lord of Hosts, will the work be accomplished. As the day of our Master's coming draws nearer, and we seem almost to hear the chariot wheels of His approach, shall we not be drawing closer together in Him that we may receive that anointing from our Head, which flows down upon His members, and which will enable us to witness for Him and to hasten that day?

FOURTH SPEECH.

By Miss WARRACK, F. C. M., Calcutta.

Schools.

I agree heartily with what has been said about the importance of having girls' schools as the centre of our zenana work. In our eagerness to extend evangelistic work among the women, we must not neglect the day schools for Hindu girls. These schools are important, not only because in them we have the opportunity of winning the children for Christ while their hearts are tender, but because through the children we reach the parents. Let me give you one or two instances. Some time ago, one of our zenanas was closed to us on account of the baptism of a pupil in a neighbouring house. A little girl belonging to that family was, however, allowed to attend my school. She was only four years old, and, doubtless, the friends thought her too young to get much harm from Christian instruction. A year afterwards I was asked to visit the family in a time of affliction. After some conversation, one of the women remarked that the little girl was not getting on very fast with her lessons. On my replying that they ought no

to expect too much from a child of her age, the woman ex-claimed: "Ah! but she has learned all your Jesus' prayers! She repeats them day and night." In another house we had a zenana pupil, the wife of a wealthy man, who, at first, did not care for the Bible lesson, and watched carefully to see that we did not give too large a proportion of her time to it. In course of time we noticed that her heart was evidently softened, and one day after telling us that her little girl was in the habit of singing to her father the hymns learned at one of our schools, she said, "It is so sweet to hear the praises of Jesus from the lips of a little child." Now that mother gathers her children together every morning for family prayer. After prayer one morning, a child of three went to the father and said, "Father, I pray; won't you pray too?" Thus the children become missionaries to the parents. Let us keep up an intimate connection between our schools and our zenana work, and we shall find that both will be benefited. The missionary in charge of a school is almost always welcomed in the homes of the children.

THIRD DAY.
She learnt all
Jesus' pray-
ers.

Another in-
stance.

As the previous speakers had not time to say much about *evangelistic* work amongst women, I wish to direct special attention to it, and in doing so, I shall not refer merely to the work of my own society. Of late years, *evangelistic zenana work*, as distinguished from educational zenana work, has been developed to an amazing extent all over Calcutta. There are now in that city thousands of houses open to zenana missionaries for Bible teaching only. One society reports 3,000 houses with 10,000 women; another society, 1,000 houses; and other societies have hundreds of houses on their lists. Surely, when we look back thirty years and think how few zenanas were then open, we have good reason to thank God and take courage. The women reached in this way, without the inducement of secular education, included the rich as well as the poor. We are allowed to read and explain the Bible, sing hymns, and, at times, to pray with the women; and it is our aim to make the instruction given thorough.

Evangelistic
work
In Zenanas.

There is another form of *evangelistic work* to which I wish to refer—itinerating work. Most of the zenana missions have work of this kind going on in country districts near Calcutta. I have gone from village to village, in some of which a Euro-pean lady had never been seen before, and my experience has

Itinerating.

THIRD DAY. been very encouraging. Our usual method is to spend our mornings in visiting from house to house to make the acquaintance of women. As a rule, they receive us well, and invite us to sit down. We offer to sing a hymn; the women gather round and listen, then ask for another hymn, and then another. We find hymn singing one of the best means of reaching ignorant women. The hymns chosen are very simple and easily remembered, and are often listened to attentively when an address would be interrupted. After singing several hymns, we tell a simple Gospel story. In many cases the women wish to hear more, and we tell them that, if they will promise to gather a number of their friends together, we shall return in the evening. We do so, taking a magic-lantern to illustrate the Life of Christ, and at these evening meetings we often have large audiences of women only. The opportunities for work of this kind are overwhelming; all around us are open doors, and the only lack is the lack of workers. "But," we are sometimes asked, "what results can you expect from work of that kind?" Surely, if we go forth in obedience to the command, "Preach the Gospel to every creature," and in dependence on the Holy Spirit, we may leave with our Lord the question of results.

Another question has been referred to by Miss Bernard:—How long should we go on visiting houses in which we meet with indifference? Our practice is never to give up entirely any house to which we have access. We visit most frequently the women that appear to be most interested, but we do not give up the others altogether. I do not think that we ought to despair of any one. In some cases, fruit is seen after many years.

Never despair.

The question of baptism.

As to results—we have had a few baptisms, and we know of many that are ready for baptism. And I hear from other zenana missionaries that they have never seen so many women desiring baptism as at the present time. The question of the baptism of zenana women is a practical difficulty which many of us have frequently to face, and I am very thankful that Miss Greenfield has brought the subject before the Conference. I do trust that experienced missionaries will to-day help us with their advice. I have come here as a learner, but we have all been asked to give our opinion; I venture to give mine. In the first place, we do not *press* Baptism. We feel that the desire

for baptism should come first from the women themselves. THIRD DAY.
 When a married woman tells me that she wishes to become a Christian, I invariably ask her whether she has told her husband. The usual reply is that she has not. I then try to shew her that it is her duty to begin by confessing Christ before her husband and others in her home; also, to pray for their conversion, and to shew by her changed life that her religion is a reality. I also teach her to pray for guidance as to baptism, and that she must be willing to follow God's guidance wherever it may lead her. Many friends, too, unite in prayer for such women, and we have seen prayer answered in a wonderful way. In one case, after several years of prayerful waiting, the husband allowed his wife to be baptized in her own home by an ordained missionary. This was, doubtless, an exceptional case, as the husband did not observe caste rules; but I cannot help thinking that if we had more faith and prayed more, such cases would be more common. Another pupil confessed Christ before her friends and neighbours in such a way that, when she came out for baptism, very little surprise or indignation was expressed. One of her neighbours said: "It is of no use trying to get her to give up her Jesus, she speaks of Him to everybody." Let us teach our women to pray for guidance, and not to take a single step unless assured that it is God's Will that they should do so. We must not be rash; but I feel very strongly that *baptism must be our aim*. Can we take the responsibility of telling those women that it is of small importance whether they observe this command of Christ's or not? Looking at all that Christ says about this matter, I cannot see that women have less individual responsibility than men. And it seems to me that we have to consider not only the few women we are specially interested in, but the welfare of the whole Church in India. For, if a woman is at liberty to say, "I cannot be baptized because it should involve separation from my husband;" why may not a man say, "I cannot be baptized because it would involve separation from my wife?" There are other points connected with this subject to which I should have liked to refer had time permitted, but I must hurry on to say a few words about converts' homes.

Confess in the homes first.

I think that no zenana mission house is complete without accommodation for, at least, a few converts. Women brought Converts' homes.

THIRD DAY. out from zenanas should, as far as possible, be placed at first under the charge of the missionary through whose instrumentality they have become Christians. Such converts require a great deal of care and sympathy, and those acquainted with their previous history are best fitted to sympathize with them. I find, too, that the Hindu friends trust the missionaries they know. Oftener than once, the mother of a convert has said to me, "I have given my daughter into your hands; take as good care of her as if she were your own daughter." I think that we ought to encourage our converts to keep up friendly relations with their Hindu friends, and to allow their friends to come to see them as often as possible.

The meeting being now open for discussion,

Miss BOUNSALL, L. M. S., Coimbatore, South India, said:— I have been impressed by the very great diversity of the work in which we are engaged. The great difficulty I feel is how to interest the women of our Indian Church in work for their sisters and also for the children of the land. We sorely need others beside the regular salaried teachers, but they are so difficult to obtain. We have tried again and again, but have met with very little success. A society was started in Calcutta ten years ago, the Women's Home Mission Association of India, the members of which pledged themselves to spend not less than two hours a week in work for the spiritual good of others, but it appears to have died a natural, or an unnatural, death, although I hear that one branch of it still exists. I should like to know if the Y. W. C. A. has, in any place, helped to solve this problem, and especially among the poorer classes of our Christian women. The question has been asked—Should we continue to receive Government grants for education? Personally I feel the affirmative answer to this question to be the right one, for the visits of the Government Inspector and Inspecting Schoolmaster help to keep both teachers and pupils up to the mark throughout the year, and so relieve me of much work that otherwise I should need to do. The time thus saved I am able to devote to religious teaching.

Miss JANE HASKEW, M.D., I. F. N. S., Lucknow, said:— In reference to Miss Wauton's enquiry as to whether any work has been undertaken amongst Eurasians, I know of one lady (honorary) who has just returned to India to take up this particular line of work under the direction of the Bishop of Lahore, and no doubt there will soon be many more. As a medical missionary I wish to emphasize what has been touched on in one of the papers before this session, *viz.*, that nurses, while discharging their duties to in-patients, have even greater oppor-

Need of
voluntary
workers.

Government
grants.

Nurses.

tunities than the doctor for shewing forth Christ in their life and actions, and also for speaking a word in season. Our nurses, therefore, should be well educated Christian girls — girls who can read and write their own vernaculars at least, and have a fair knowledge of English as well. Hence I would like to urge all who have the charge of girls' schools to encourage their girls to take up nursing as a calling, and to devote themselves to missionary nursing. There is one snare that all workers have to watch against, but those whose work lies among the sick and suffering need special watchfulness. I refer to the Jesuit plan of attack of which we heard: "We first win the people to ourselves and then to the church." As Protestant Christians we, of course, desire to point all direct to Christ, but the other is hard to avoid; for gratitude is easily won by successful treatment, and the personal element is so subtle that great care and constant prayer are necessary if we would have our converts sincerely converted to Christ, and not merely devotees to ourselves. I know of baptized women who have quite fallen away when the influence of their conversion and baptism was removed. About encouragements in medical mission work, we have but few definite results that can be tabulated, but there are many little tokens of awakened love to Christ which cheer us. Our zenana co-workers often bear testimony that those who have been hospital or even only dispensary patients are always more willing to receive visits and listen to the Bible lesson than they were before they were brought in contact with us. The converse is also true. We can always recognize, from their manner and amenability, those who have had instruction from zenana teachers; hence we can mutually encourage one another from our own observations, if not from statistical tables. With regard to the evangelistic part of our work, we found that our time and energies were so greatly engaged in the medical branch, that we could only give very meagre instruction beyond morning and evening prayers and an address to the dispensary patients; we, therefore, asked for and received a lady whose whole energies are devoted to teaching the in-patients and dispensary patients, and who also teaches those who wish to learn more in their own homes. There is also a Bible woman who acts under her superintendence, but whose chief work is in the dispensary.

Mrs. TWING, of America, in addressing the meeting, referred to the way North American Indian women had become zealous workers in the cause of Christ. She gave a short and most interesting account of a movement which commenced in an annual convocation of Indians in North America some few years ago. The women of many villages had a weekly meeting for prayer and work. At first the money they raised was little and used simply for church purposes, but last year they brought their Bishop no less than 1,000 dollars, part of which they desired to

Not us but
Christ.

Encourage-
ment in
medical work.

THIRD DAY.

be given in aid of foreign missions. A system, that has resulted in so much good might well be tried in India. Let the women be gathered into small bands and have weekly meetings; and try, if in this way, more cannot be done.

Open confession of faith and Baptism.

Miss BERNARD, E. C. S., Poona, writer of one of the papers, said:—Four questions have been raised during the meeting, on these I wish to speak—(1) The question of women leaving their families to be baptized. My opinion is that Christ made no separate command for men and women: that as to men he said, 'ye must confess,' so He speaks to the women of India to-day. I do not see how we can give any other message, but I would strongly emphasize this, that we are here to teach of a God of truth, and we cannot for a moment encourage a woman to deceive her people as to her coming out for baptism. I myself do not see any need for a wife to obey her husband in this matter should he wish her not to receive baptism. The case of children under age is, I think, a different one. It has been a great encouragement to us that four girls in our schools have been allowed by their parents and guardians to become Christians. (2) One of the speakers in yesterday's meeting said that believers in Christ can be Christians in their own homes. In the case of young people we have seen again and again that staying in their homes has been the death of all religious impressions. (3) The Braille system of teaching the blind has been spoken of. One of the ladies of our mission, with the help of Lady Richey, who is well known in this city, and of Mr. Armitage at the head-quarters of the Braille system in London, has prepared a primer and one Gospel in Marathi Braille. (4) Courteousness, in not giving what we know is unwelcome teaching, has been spoken of. Let us by all means be as courteous in our pupils' houses as we should like them to be in ours; and in teaching try, with all our power, to get on to a common ground, and I am sure that going, as we do, solely as the servants of Christ, we shall be the more respected as we shew our colours.

Necessity for spiritual teaching.

The Braille system of teaching the blind.

Courtesy in our teaching.

Necessity for medical missions.

Special qualifications necessary.

Miss KUGLER, M.D., A. L. M., Guntur, Madras, writer of one of the papers, said:—I desired very briefly to call your attention to the most important points in the paper presented on practical points in medical mission work. The first point is as to the necessity for medical missions for women in India to-day. Many at home have an idea that because of the Lady Dufferin Fund there is no longer need of missions establishing a medical department. The facts of the case shew that the need does exist, and I appeal to you, some of whom are among the fathers and mothers of mission work in India, and ask that you use your influence with the boards and committees at home, in favour of this work. A second important point is that of the qualifications of the medical missionary. Some think that it matters very little what

sort of a doctor is sent to India. We need such as are capable of securing a good practice at home. The better qualified the medical missionary is as a physician, the better fitted is she to make a success of her work. And it is for the best interests of the work in many ways that two lady physicians be sent together. The spiritual qualifications needed do not differ materially from those of other missionaries. The question of fees is an important one. In our work we are endeavouring to have the people, so far as they are able, pay for what is done for them. Thus we are striving to educate the Hindus above the spirit of pauperism which is inherent in them, and are also helping that *increasing* class of medical practitioners who are dependent upon their fees for support. As to the question, how can medical work be made an efficient evangelistic agency, I would say that I know of no better way than by ourselves showing forth in our *own lives* the love of Christ. As to results after nine' years work, I can report no baptism as the direct outcome of the medical work. And yet there have been most encouraging results. Prejudices have been removed, homes have been opened and the way for the Gospel has been prepared in many a heart, and I am to-day more convinced than ever that this is a work that should be earnestly and energetically pushed forward.

THIRD DAY.

Fees.

Encouraging
results of
medical work.

Miss MULVANEY, C. E. Z., Calcutta, writer of one of the papers, said in reply:—"Jesus Christ the same yesterday, to-day and for ever, a very present help in the time of trouble," which words so often come to a zenana missionary in connection with a baptism. It had seemed to me that there was no need for me to take advantage of the valuable time of this great Conference, seven minutes of which, as a writer of a paper, I have a right to make use of, but I rise in answer to this great question about baptism of our women and girls. Are *we* exalting the Lord Jesus Christ and the Holy Spirit in this matter? We must look to Him, trusting to His personal indwelling Spirit, to guide us, each individual, in each case, humbly depending on Him. Oftentimes, I believe that praying with a zenana pupil in her house, may be the means of that very confession of Him which seems such an impossibility. How sadly we missionaries are too often guilty of the sin of the children of Israel, and we "limit the Holy One of Israel," in these cases. Let us believe for our converts and ourselves that He will direct in detail, and that He will give the power, when He gives the call—the power either to wait *faithfully*, or to brave the difficulties, as *He directs*. Let me tell of a conversation I had with a good Bengali doctor, who went Home lately after 25 years of an honoured and singularly consistent Christian life. His widow is a voluntary and able missionary. He told me he had always noticed especially in the mission colleges, that there was a time in the heart of each one who was under conviction when the

The Baptism
of women.A doctor's
experience.

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promptings of the Holy Spirit spoke of baptism which, if resisted, generally hardened altogether. *When* God gives the command He is invariably ready to give the power. As in the case of the man with the withered hand, where the Lord Jesus said, "Stretch forth thine hand" he *could* do so. Let me give a practical illustration in the case of a pupil of my sister's at Burdwan, with reference to whose difficulties on learning for herself the duty of being baptized, this conversation took place. This lady told her husband bravely at once, but he forbade it, and she has endured much persecution for the last six years, and is still enduring it. His case just bears out the experience my friend gave me, for it appears that he had formerly gone so far in the direction of Baptism, when under Dr. Murray Mitchell, that for three days he had been in the Free Church of Scotland Barracks for converts. He, resisting the Holy Spirit, became a hardened opposer. She evidently is waiting patiently under the *direction* of the Holy Spirit, for her spiritual life is growing, and she has been the means of blessing to her family; the eldest child—a daughter—has passed through terrible doubts into honest conviction as a Christian, and in her turn, has been pressing for help to be baptized. When my sister refused to give *assistance to bring her out*, and urged full confession to her own husband, she had the courage to do this. He wept, and entreated her not to leave him. She went to her Bible to see what the Holy Spirit would teach her and shewed my sister the text which led her to decide to *wait*. One word about the Government grant. We take it, we find it useful to teachers and taught, to have the incentive, and why should we not claim the money for His work, which belongs to the Lord of the whole earth? I always couple this text with this subject, "I will consecrate their gain unto the Lord, their substance unto the Lord of the whole earth."

Resisting the Holy Spirit.

The Government grant.

Co-operation.

Voluntary workers.

Miss J. THORBURN, M. E. C., Lucknow, writer of one of the papers, said:—Whatever success has attended my efforts in India is largely due to my Indian co-workers, whether called Eurasian or Native Christians. The best lady missionary in India to-day is a Eurasian. Instead of sharing with us this work of privilege she has chosen to spend the precious time of the short cold season in travelling from village to village with her ox-cart and little tent, glad that she may carry the Gospel to her Indian sisters for whom she devotes her life. To find other such workers we must bring them into several and personal fellowship in order to secure their fellowship in service. To do this will require the doing away of caste distinctions among us, and the renunciation of what is called *society*. It is a small price to pay for the labourers, we pray the Lord to send into His vineyard. There will be difficulties, but love will overcome them, and working hand in hand we will conquer. We should make it a special object to encourage voluntary work. There

are people all over the land who only need to be shown the way to work and to have their eyes opened to the duty, and the need. A Home Missionary Association would be the best means to this end, bringing together Christians without regard to social distinctions, who could thus learn from one another and take up every phase of work, and to whose members might be assigned house to house visitation, tract and Bible distribution, and little classes for servants or others who might be willing to learn. Such a society has existed in Oawepere ever since the last Decennial Conference, and it has accomplished much good. The Societies may be affiliated with the Young Women's Christian Association which provides for the kind of work.

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Co-operation.

IX. THE NATIVE CHURCH—THE TRAINING AND POSITION OF ITS MINISTRY.

AFTERNOON SESSION.

SMALL HALL,—2 to 4-30 P. M.

The Rev. DHANJIBHAI NOWROJI, F. C. M., Bombay, *in the chair.*

Prayer was offered by the Rev. Dr. SCOTT.

The Chairman spoke of the importance of the subject to be discussed. Realizing this importance will aid much in the selection of fit men.

The Pastor should be strong.

1st.—Strong men are needed in every branch of the Church's activity; strong, spiritually, mentally, and physically. A pastor should be able to go about freely in wet or dry weather. A feeble-bodied pastor is a misfortune to any church, as his work is, or should be, but a small part of it confined to Sunday preaching.

One who rules well his own house.

2nd.—He should be a man who rules his house well, else he is not likely to rule well the house of God. If the pastor's children are ill-trained and turn out badly, his influence will be limited in the homes of his people. They will point at his failure and say, "Why does he chide us for just such faults as his own?"

Not in debt.

3rd.—He should be a man not given to borrowing money. This is a widely prevalent habit. Woe be to the man who falls into the hands of *soncars* and *marwaris*—his good name will be gone, and he can never escape. He will go on demanding a higher salary to meet his increased expenses, perhaps it will lead him into speculation, thus unfitting him for his holy calling.

Studious.

4th.—He should be of studious habits. He should diligently study God's Word as well as other books,

otherwise he will be a poor pastor and his people will leave him. THIRD DAY.

As to his training I leave that discussion to the papers and the speakers. However, this much I will say; in his training this country's peculiarities must be taken into account, English or American methods will fail. Principally or altogether it should be through the medium of his own vernacular. He must be strong in his own vernacular in order to teach the might and truth of God.

FIRST PAPER.

By the Rev. W. HOOPER, D.D., C. M. S., Jabalpur, C. P.

I fear that the authorities of the Conference, who selected me to write a paper on this subject, must have forgotten how long I have been away from India lately, and how far, consequently, I am from being *au fait* in the several questions of exceeding interest and importance which are to be discussed at the Conference. I am not aware that I contributed anything new by my paper on this same subject at the last Decennial Conference; but even if I did, I have had very little opportunity since of getting new ideas on the subject, and feel, indeed, very rusty in the old ones. However, I ought perhaps to trust the authorities that they know their own business; and anyhow, being called to this duty, I trust, the great and blessed Master to give me *something* to write, which may in some way promote His kingdom in the land.

The title of the subject given me marks one clear division of that subject; I am to write on the Training of the Native Ministry, and on its position when trained. It is evident, however, that the word "Ministry" includes a considerable variety of meaning, and that all its meanings must be considered under *each* head, the Training and the Position. I suppose those who are responsible for the wording of the title intended "Ministry" to include *all*, whether paid or unpaid, ordained or unordained, evangelistic or pastoral, who devote themselves, more or less entirely, to that work which belongs to the whole Church as such, *viz.*, the promotion of the kingdom of Christ, whether in its extension, or in the deepening of its influence.

What is included in the term "Ministry."

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Among these differences of ministrics, however, there is one which stands out with special prominence, *viz.*, the difference between the Pastor and the Evangelist; and it may be thought that these two kinds of ministers require separate treatment in a paper like this, and *that* under *each* of the heads, Training and Position. I would therefore at once record it as my opinion, that such a distinction, at any rate if at all rigidly carried out, would not conduce to practical utility. The more developed any organism is, the more distinct are the functions of its organs; the more complex society in any country becomes, the more minute must be the division and subdivision of labour; and similarly, in Churches in the condition of those in England and America, it is both possible and really necessary to draw a sharp line between the Pastor and the Missionary. But, as in a new country, the man who can build a wooden house, and a stone wall, and fence a piece of ground, and shoe a horse, and keep sheep is the man who, other conditions being equal, will prosper most; so, in the undeveloped, or still only partially developed, state of the native Church in this country, every pastor must certainly be also an evangelist, and every evangelist must be always prepared to shepherd those, whose souls God has given him. No doubt, as with foreigners, so with natives, some develop special gifts for preaching to the heathen, and some seem more qualified for tending their brethren's souls; and no doubt, also, this union of different duties prevents any individual from becoming perfect in his own line. But, for the present, this inconvenience must be endured. The Christian congregations are far too small for any man rightly to content himself with ministering to them, and if he ceases to be aggressive, his congregation goes to sleep as well as himself. And, on the other hand, it is at present impossible to appoint a pastor for every little knot of converts, or for a quarter of them; and if the evangelist declines to watch over their souls, they might, humanly speaking, almost as well have remained unconverted. The greatest Missionary ever given to the Church by its divine Head had continually resting upon him, "the care of all the churches"; and the golden-mouthed chief pastor of the Church of Constantinople, by whom the whole Church has been edified, was always devising new plans for the evangelisation of the se outside.

I conclude, therefore, that though some native ministers may be called Pastors, and others Evangelists, yet both require the same training, and there ought not to be any wide distinction in their position when appointed. I may therefore proceed at once to the consideration of their Training. And yet there is a point of the utmost importance, necessarily antecedent to their training which we cannot pass over, *viz.*, their *selection for training*. I believe, indeed, that this is the most important point of all. Important as is the question, how to train them when you have got them, the first question surely is, how to get them to train. For want of care in this, the care which would follow the attaching to it of the interest it deserves, the best thought-out schemes of training, and of the position which ministers are to occupy, are sure to involve what will greatly hinder their utility; as, indeed, I think it is only painfully evident that it *has* done. Men, who ought never to be in the ministry at all, are trained to become either more consummate hypocrites or more grotesquely useless than they were at first; and the position they occupy only increases the harm they do. We have need to cry to God much more mightily than we do, *Himself* to raise up, and bring to the front, and prepare a faithful ministry after His own heart. And yet, while I feel this great need very much, when I come to think how to translate these prayers into action, I see how the subject is beset with difficulties. In my own experience, young men who, on their first arrival in a theological seminary, discovered no manner of spiritual fitness for the Lord's work, yet afterwards proved that they only needed constant and careful scriptural teaching, to develop a hidden germ of spiritual life, which grew, and eventually made them able ministers of the New Covenant. I would therefore leave a great deal of liberty in the hands of the Principal of a Divinity College, to decide in course of time who were, and who were not, apparently fit for the ministry of the Word, and would not allow him to be hindered in the discharge of this most delicate and difficult duty by complaints, either on the part of the student himself, or on that of the person who has sent him.

THIRD DAY.
Selection for
training.

Unsuitable
candidates

There is no doubt that in these days, and perhaps increasingly, we have to endure the pain of seeing those who seem to be our best native Christian young men going off to secular

THIRD DAY.

Temptation
to lay baits
must be
resisted.

employment, instead of seeking to enter the ranks of the ministry. And this makes the temptation a real one, to lay baits of a not purely spiritual kind, to induce these said desirable young men to think whether it would not be 'worth their while' to lay the Church, and her Lord, under obligation to themselves for foregoing their natural inclinations in favour of her, and His service. I am now trenching on the subject of the position of the ministry, and therefore shall only add here, that I believe this temptation ought to be resisted as decidedly as our blessed Lord resisted the devil's temptations of Him, to attain success by a short, but a certainly not straight, road. By all means let us give our likely young men every *opportunity* of choosing the more self-denying path of the Church's ministry; let us preach and speak more than we do, in public and in private (of course I mean only with our fellow Christians) on the duties and dignities of the ministry; but let us hold out no inducement of a worldly nature to bribe any to enter it. The exceptions ought to be exceedingly rare, when a man better himself, in a worldly sense, by becoming a minister of the Word, we have far too many such already in our ranks. Let there be as much as you like of assuming a lower, a poorer, a more despised position by becoming a minister; but never, or hardly ever, the contrary. Real Christians are far too likely to be useful to the cause of Christ in secular employment for it to be right for us ever to use any influence to balance their minds in the direction of the ministry, when it is not spontaneous on their part, or rather the work of the Holy Spirit moving them to devote themselves to the ministry.

I am not prepared, therefore, to submit any suggestions for either increasing the number of our divinity students, or judging among those who offer themselves. And yet, as I have said, this portion of the subject lies at the root of the whole. There is, therefore, it seems to me, but little to be done except to be instant in *prayer* that the Holy Spirit may bring forward *His own* candidates, those whom He has chosen, and whom He will Himself endue with all the needed gift and graces.

There is another subject, requiring a few words, which is more distinctly a part of the question of training, and yet does not itself belong to ministerial training as such, I mean, what modicum of general education should be insisted on as a basis,

on which to graft the technical education we propose to give and without the presence of which we shall refuse to proceed with that education. I think there is, in these days, a general consensus that, in ordinary cases, some publicly recognised standard of secular education should be a *sine quâ non* of admission to a theological course; for without this, the theological teaching is, first, far less able to be followed; second, it has a tendency to narrow the sympathies; third, it fails to bring to the minister that public estimation of himself personally which is so desirable; and, fourth, it puts him, or at any rate keeps him, out of touch with the ever-increasing number of those trained to Western thought. What the standard should be, will of course depend on the requirements of the district. In a purely rural region, it may suffice to have passed through a primary school or at most a vernacular middle one; in most missions, the English Middle School ought perhaps to supply the test; and in the more important towns, the passing of the Entrance Examination, and even in some cases the F. A. or B. A., ought to be insisted on. Of course I am speaking *only* of the *antece-*
dent qualification for a divinity course. But what I wish more particularly to draw attention to in this matter is, the need of refusing to be bound in all cases by these rules. When it is evident that God has given us a man, in whom He has kindled the fire which Christ came to cast on the earth, so that himself on fire with the ardour of soul-winning, he speaks as the Spirit gives him utterance, which is evident from the influence he exercises over souls to draw them to their Saviour, when we have got such a man, let us not "quench the Spirit" by refusing, or even hesitating, to employ him because he has not passed a certain examination. Let us consider that the Spirit's training is better than the world's; and accept a fatherhood of souls in lieu of a preliminary examination. Still, such cases are exceptions, and are likely to remain exceptions; and let us not make them more the rule than God does.

THIRD DAY.
 General edu-
 cation as a
 basis.

Rules must
 not hamper.

"Quench not
 the Spirit."

Closely connected with this subject is that of the *language* in which the theological instruction should be given. The one point, that I remember, in which I should be disposed to modify the conclusions to which I came in my paper at the last Conference, concerns the use of *English* as the medium of theological teaching. I am as strong as ever against the *teaching* of

Language in
 which the stu-
 dent should
 be trained

THIRD DAY. English, as a subject in Divinity Schools; seeing that it would so absorb the time of the students, as to leave next to none for divinity. But, in the case of those students who already have acquired a fair acquaintance with English, I see advantages, which I did not clearly see before in that language being made the medium of their instruction. One is, that there are already such excellent text-books in English, on most of the subjects required, and thus the time and labour which would be spent in preparing a text-book in the vernacular, and one necessarily unsatisfactory after all, as made by a foreigner, would be saved. Another is, that by being taught divinity in English, the student is able to make a far better use, than he otherwise could, of the treasures of divinity existent in the English language; and thus it is the impartation of a gift, the value of which increases with the length of his ministry. Yet there are two partial exceptions to this rule; I mean, there are subjects in theology, in which I feel sure that the native student should not be left to English alone. One is, dogmatic theology. Christian dogmatics are, of course, essentially the same for all countries and all races; and yet it is necessary, in different parts of the world, and in dealing with different races, and in preparing men to meet with different phases of thought, to *emphasize* different points of the one Catholic Faith. For this reason, it seems to me that an educator of a native ministry can in no non-English country, but perhaps least of all in this country, safely content himself with the use of English text-books of dogmatic theology; but he certainly must enlarge considerably on certain points, in which the non-Christian religions of the country come into most manifest contact and most decisive opposition to it; and it is plainly desirable that he curtail his treatment of some other points, which are of comparatively little moment here, however much consequence may be attributed to them at home. It is true, that German orthodox theological books, and lately English ones also, deal *for* more fully, than used to be the case, with those points in which Christianity is in conspicuous contact and contrast with heathenism; but for all that, and while thankfully acknowledging the great help that divinity teachers and scholars may receive from such books, it remains I think true, that they ought to be very carefully and judiciously supplemented, as far as the student is concerned.

English when practicable.

Though not exclusively.

This, however, does not touch the question of the language THIRD DAY.
of instruction ; though it does affect the use of English books
already prepared. But the other matter, to which allusion has
been made, is really one of language. Theological instruction
cannot, any more than any other technical instruction can, be
carried on without the use of technical terms ; and while we
should do almost anything to avoid a use of technical terms
without a clear understanding of, and an ability readily to
explain what we mean by them, at the same time we should
regard the formation, or settlement, of theological terms as one
of the most responsible tasks with which we, as divinity Technical
teachers, are invested, and very far too important to be left to terms.
the haphazard rendering of English terms by our students.
Very often, indeed, our students, if really intelligent, may help
us in this task ; but wherever we get help from, it seems to me
our bounden duty to supplement our English teaching of
theology by a very carefully-thought-out rendering of each
technical term as it occurs, whether in dogmatics, or in Church
History, or in apologetics, or in any other branch, in the vernacular
or vernaculars in which the student will have to preach
and teach.

On most of the *subjects* of instruction of divinity students
there is, happily, too, entire agreement among us for any need
to say much. The Bible itself, we are all agreed, must be the
main subject taught ; if we succeed in making our ministers
“mighty in the Scriptures,” we shall succeed in making them
useful. But though, no doubt, the Bible is its own best witness,
and by making our students thoroughly understand the text of Bible the
even only a few (though the more the better) of the more main subject.
important books of Scripture we are really furnishing them
with the most effectual defence of its truth and inspiration, yet
it is evidently more necessary here than at home to dwell on
those subjects, which are generally dealt with in Introductions
to the Bible, or to particular books of it. Church History is,
I have found, the most difficult subject to teach ; for while one
has to guard against letting it usurp too much time, yet a
merely dry, sketchy teaching of it is, it seems to me, of very
little use. A really good Church History in an Indian Vernacular
is, as far my knowledge extends, still a desideratum. Church
There are some histories of particular Christian bodies, which history.

THIRD DAY. — give a slight sketch of Primitive Church History, and then give almost a flying leap to the establishment of some modern section of the Church, which they deal with at great length ; but this is not what is, or ought to be, wanted. Again, a really good knowledge of one Indian vernacular and to those capable of it of one Indian classic is, in my opinion, an almost essential element in the proper equipment of the native minister ; and is really necessary for that real acquaintance with either Hinduism or Islam, which I suppose we should all agree to be essential to it, even if we should insist on an acquaintance with *both*. But I should lay stress on the word “real” in this connection. An acquaintance with popular beliefs and practices comes, of course, naturally to the convert ; and is in any case far easier to the native minister than to foreign missionaries ; but what I mean that we should lay great stress on, is a knowledge of the *inner life* of the non-Christian religions of India, of that in them which is no possible subject for ridicule or wrangling, but the result of some real, though dim, seeking after God and soul-satisfaction. This is what our native brethren, as a rule, seem to me to be ignorant, and inconsiderate of, and that in direct proportion to their familiarity with the outward expressions of their neighbours’ religion, and the most vulnerable, but really only external points in the argument for that religion.

But, to my mind, the real *crux* of the difficulty in our theological schools is the giving men a practical training for *pastoral* work. Homiletics are, indeed, easy enough to teach, both theoretically and practically ; but to make a man even a perfect preacher in the church is not necessarily to make him a good pastor. This difficulty does not, of course, exist at home. However small and sleepy be the Cathedral town in which our theological colleges at home are placed, yet there is plenty of parish work going on all round the students, and arrangements can easily be made for them to have gained, ere their college course is done, some very real and very useful, though no doubt limited, practical acquaintance with that work. But how are our seminaries to supply this much needed element of training ? It is a truism, that foreigners cannot properly shepherd their native brothers and sisters ; so that an arrangement would have to be made with the nearest native

Knowledge of
an Indian
Vernacular.

Knowledge
of non-Christ-
ian religions.

Need of
pastoral
training.

pastor, to initiate the students, in certain hours of the week, in THIRD DAY.
 the mysteries of parochial organization and visitation. But do
 any of us know a pastorate, into which we would like to send
 our theological students to receive a part of their training, even
 if the distance was no drawback? For my own part, I confess
 I know none such, though of course that does not prove that
 there are none; and I hope there are. The whole subject of the
 native pastorate seems to me to be in a most unsatisfactory Pastoral side
 of work un-
 satisfactory.
 state; and not, unmistakably at any rate, on the road to im-
 provement. Excellent native pastors we have, I know; but
 they, I believe, are just those that feel and deplore most the
 unsatisfactoriness of which I am speaking. We have failed to
 transplant the European or American pastorate into this soil;
 and we do not seem to have yet begun to call into existence a
 pastorate of a new and Indian type. We must, it seems to me,
 more than anything else, pray earnestly to God Himself to
 raise up true Indian pastors of the Indian Church. When a
 really God-made, native, pastor has appeared, then we will
 send all our candidates for the ministry, and many of our
 young ministers also, to him for practical instruction in the
 divine art of the pastorate,—an art which his example will
 suffice to teach them. And when we have a few of such pastors
 in any one district or province, then we will leave to them to
 settle, in Council, many of the questions which seem to us now
 so vitally connected with the life of the pastorate, but which
 foreigners feel so unable to touch. For instance, the feeling, on
 the part of even the best native pastors, against their paying
 pastoral visits to the women of their flocks when the husbands
 are not at home—which to foreigners seems so dreadfully un-
 christian, and so disastrous to a useful pastorate, will then be
 able to be judged, and rules laid down regarding its indulgence
 or otherwise, by those in every sense most competent to deal with
 such a question. Meanwhile, I fear we must go on in conscious,
 but unavoidable, neglect of what is, to say the least, a very
 important part of training for the native ministry.

It is happily otherwise with the only remaining matter which
 I need mention in connection with ministerial training, *viz.*, the
 practical training of the students to be *evangelists*. Here, the Evangelists.
 foreign principle has no valid excuse to plead, if he neglects to
 accompany the students into the bazaar, or among the villages,

THIRD DAY. — or to the houses of any who will admit them. A foreigner cannot be a pastor of natives; but he *can* be an *evangelist* of natives, and a good one too; and unless he is this, he has no business, in my opinion, to undertake the duty of training theological students. Not, indeed, that he should *always* accompany his students *everywhere*; this would be fatal to their attaining that independence and stability as preachers, which is essential to their success; but he should *frequently* go along with them, and the *more* frequently, the younger and cruder the students are. He should carefully notice, and afterwards lovingly, but faithfully, point out to them their mistakes; and, without which criticism will fail of its effect, his own addresses to the heathen ought to be to them, quite as much as his addresses in church are supposed to be, models for them to follow—not, perhaps, in language, though there is generally room enough for that; and certainly not in betraying an intimate acquaintance with native habits; but—in evident grasp of the underlying principles of the hearers' religions, in sympathy with all that is good in those religions, and with the aspirations of the hearers themselves for what is higher, in clear enunciation of Christian truth, and keeping clear of exaggerated, and so potentially heretical, statements of its great truths, and above all, in that tact and temper, which are so much easier in this country to a foreigner than to a native, and which therefore he has the less excuse for failing in. I have occupied so much space with the training of a native ministry, that I shall be pardoned for touching very lightly on its position. And I shall be the more glad of liberty to do this, because the whole subject seems to me to be in such a transitional state—a state inevitable as the result of the transitional state of the church itself in this country, still strongly accidental, but also increasingly Indian—that it is impossible, or at least almost useless, to lay down any hard and fast rules about it. There is only one thing in the subject which seems to me quite clear, *viz.*, that it is a great mistake to put native ministers in a position which it would be quite impossible for the native church to maintain them in, were foreigners to be suddenly removed. I have no doubt that, in such a case, the native church would display a life, and an energy, and a liberty which may now seem impossible; and therefore I would by no means limit the pay and position of native ministers to what

Position of
the native
Church.

could be wrong from the native church *now*, while the presence of Europeans and their money in such great quantities, acts as a dead weight to, while at the same time it no doubt greatly helps the native church. But yet no one, I think, could maintain the possibility of the native church supporting its ministry, without foreign aid, to anything like the extent to which foreign ministers in this country are supported from home. I am aware that there is a great deal to be said on the other side; and that there is a great temptation, when we see an educated, a devoted, and an experienced native minister, to say: why should he receive less than a European fledgling, absolutely without knowledge of the language and experience of the people, and even in theological knowledge, it may be, far inferior to the native? Such a question looks manswerable, and yet I am afraid it is unwise, and therefore really unkind to the native church as a whole, and with regard to the future, to answer it in the only way in which one's feelings would prompt one to answer it.

But perhaps I have been treating "position" too much as equivalent with "pay" and therefore I will only add, that whatever may be included in "position" *apart from* pay, I am strongly of opinion, as, indeed, I suppose most of us are, that there should be no difference at all made between the native and the foreigner. In a bureaueratic and officialism-ridden country like this, it is specially important to teach and to present before all men an object-lesson of the truth, that pay and honour are *not* convertible terms, nor do they necessarily follow one another. While, therefore, keeping the native minister's pay down to a point, at which it might, under conceivable circumstances, be supplied by his own countrymen, I would be all the more careful that amongst ministers of the *one* word of the "common salvation," race goes for nothing at all, but honour, and rank, and dignity depend solely on age, and experience, and education, and usefulness.

I am well aware of the fragmentary character of my remarks in this paper, specially on the latter subject; but I hope it may at least serve as one basis for a discussion, which shall be fruitful in suggestions tending to the edification of the Church, and the glory of its Divine Head.

Position
apart from
pay.

THIRD DAY.

SECOND PAPER.

By the Rev. J. P. JONES, M. A., A. B. F. M., Madura, Madras.

The
Pastorate.

The Protestant Mission Churches of this land are ministered unto by some 850 ordained native clergymen, a number equal to that of all foreign workers—lay and clerical, male and female. Nearly all of these are engaged in strict pastoral work. The rapid growth of this class of mission agents from 461, a decade ago, to the present number—an increase of 90 per cent.—is very encouraging, notwithstanding the fact that it is still a very small force for so large a Christian community—only one for every 700 souls. Moreover the progress of missions during the past decade has been in nothing more marked than in the establishment of new Divinity Schools and in the strengthening of old ones, for the speedy raising and thorough equipment of men qualified to lead and feed India's rapidly developing churches. In nothing do our home societies and churches evince more impatience than in our slow work of raising a competent native ministry for the church of this land. They are showing a willingness to spend larger sums of money than in the past for this department of work, and to devote more men to its development.

Divinity
Schools.

Need of
Pastors.

It is strongly felt that the progress of Christianity in India must be ever increasingly identified with the development of the native ministry. These brethren must constitute the advance wave in the swelling tide of Christianity in the land. From inquiries made I learn that the need of more pastors and better ones is most urgently felt all over India. The missions are longing for large accessions to this worthy company, including men who will add honour and dignity to the calling, and bring a burning zeal, a pervading piety and marked efficiency to the grand work which invites them. The question of how this increased force is to be raised is a pressing one.

“Ordained
Evangelists,
&c.”

Before proceeding further it may be well for clearness' sake to state that there are a few members of this force who are variously denominated “ordained evangelists,” “superintending pastors” and “assistant missionaries.” They are men who are usually of larger experience, better training and more commanding ability than the ordinary pastor; and whose responsibility and influence

are correspondingly greater. These are the select and tried few THIRD DAY.
 who hold the closest relationship to the missionaries and who
 are the ripest fruit of our religion in the native church. These A higher
 are found only in the older and larger missions, where abundant class.
 material has been furnished for discriminating choice. It were
 well that, wherever available, a few pre-eminently strong men
 were thus devoted to a largersphere than even the strict pastoral
 office affords—as District Superintendents, associated with the
 missionaries, and as Evangelists. And the successful training
 of a few such would abundantly repay any effort or expense in-
 curred. A few missions have entered upon this work and will
 therefrom, I am confident, find relief and strength in their work.
 But as this class is both small and must in the main be recruited
 from the ordinary pastorate; while at the same time its consi-
 deration is somewhat alien to that of the main subject of our
 pastors; I will therefore confine myself to the latter only.

In doing this I shall direct our thoughts to the Selection,
 Training, Support, and Sphere of Influence of the Native Clergy.

I. SELECTION.

The work of selecting men for this important office may be
 done early or late, previous or subsequent to training. Some, Early
 on account of their clear conversion, beautiful piety and distin- Selection.
 guished ability, are marked out for this office from early youth,
 so that we have no hesitancy in putting them through an
 extended course of training for this purpose. While others,
 only in process of training, or even after it is completed, and they
 are bearing the burdens of a Christian service in an humbler
 sphere, show their undoubted qualifications for the pastorate.

But whenever the choice is made of a man for this holy office
 it should not be without undoubted evidence and clear convic-
 tion of his pre-eminent fitness for the honour. I am convinced
 that there is more danger to the native ministry just at this Piety
 point than at any other. For many reasons, some of them Fundamental
 exceedingly plausible, the pastorate has been dishonored and our
 cause hindered in its progress by the ordination of men, about
 whose piety, or ability, or judgment, there hung a shadow of a
 doubt. Far better a ministry which is small but distinguished,
 than a numerous one which is characterized by mediocrity and
 something worse.

THIRD DAY. In choosing a man for this office it is unnecessary to say that the first requisite should be marked evidence of a new life in Christ, and tokens of pre-eminent spirituality. Spiritual mediocrity is a more serious blemish upon our pastorate to-day than mental mediocrity; and no man who has not in some way distinguished himself by spiritual power should be chosen for this work. It is not so easy to decide in reference to all other qualifications; but about this there should be no shadow of doubt or tendency to lower the standard.

Should serve an apprenticeship. I agree with the all but universal testimony of my brethren that ordinarily no one who has not served an apprenticeship and proved himself a worthy servant of God in an humbler sphere should be crowned with ordination honour. The test of character as of piety should be high, and be confirmed by a period of preparatory service.

Leaders wanted The gift of leadership is one which has been too often overlooked or under-estimated in this connection. How often we have seen men in mission service,—yes some in the pastorate too,—good men and pious, and not without ability, but absolutely wanting in the power to lead and inspire confidence in others. They are overrun by every little nobody in their congregation, and neither command respect nor organize and lead their people to any united effort or victory. The low origin of most of our people makes the possession of this gift a by no means universal thing: so that it is a real delight to witness a few born generals among them. The future of the church in India depends more than we are apt to think upon a wise selection in this particular.

Secular Training not extensive. **II. TRAINING.** The training received by the present ministry especially that of the older members, has not been as extensive as could be desired owing to the fewness and inadequacy of the training institutions. So far as secular education is concerned few have passed any examination beyond the Matriculation. But their religious training has been more ample.

Even to-day the ordinary training of our pastors is secured by means of general training institutions where all mission agents are instructed and prepared for work. With the exception of a very few Divinity Schools the instruction is given, all but exclusively, in the vernaculars.

The time has not come when separate schools for intended THIRD DAY.
 pastors can be generally established, and I am not sure that Separate
 Divinity
 Schools for
 the Clergy.
 such are needed. It may be well that under ordinary circum-
 stances we find our pastors among those who have enjoyed this
 method of training and subsequent work, and have risen con-
 spicuously above all their fellow-students and fellow-labourers.

There is much to be said in favour of the statement that their
 education is adequate for the fields they are to occupy, and the
 people among whom they are to labour. It is not necessary or
 wise to educate them too far away from their people. I have
 seen more than one good brother spending years of sore discon-
 tent and consequent uselessness ostensibly because of an educa-
 tion which had thrown him too high above the people among
 whom he laboured. He stood on his intellectual pedestal far
 above and away from the people in sympathy and tastes.

The instruction given in these Seminaries, so far as I can Instruction
 Biblical.
 learn, is thoroughly Biblical, and in many respects much better
 adapted to the needs of mission agents than it was even a few
 years ago. I believe the fact remains, however, that this instruc-
 tion is too Western in its character. It must probably remain
 so, in part at least, so long as missionaries direct and inspire Not suffi-
 ciently Ori-
 ental.
 these institutions. At the same time we should aim still more
 to adapt ourselves and our instruction to the oriental minds
 under us, and through them to the people of this land. We
 should not so easily assume that everything Oriental is—well,
 not so good as the corresponding Western thing. It is possible
 to write no more strongly that the education we impart may be
 so Western in *spirit* as well as contents as to alienate our stu-
 dents from the people among whom they are to live, and for whom
 they are to work. For the future success and influence of a pastor
 it is as important that he know how and what Hindu philoso-
 phers thought and think as that he be conversant with Western
 metaphysics and formulæ. It is vastly important to know well
 Vedic and Modern Hinduism, not simply as an object of attack A knowledge
 of Hinduism.
 but also as a religious system perhaps the best that the world
 has seen among those worked out by man's unaided wisdom.
 This is second only to a thorough knowledge of Christianity
 itself. Without it how can our men expect to undermine this
 system of error, or to utilize its stray truths for the furtherance
 of the cause of Christ in the land? Nothing is more striking,

THIRD DAY.

in the present equipment of our pastors, than their weakness and ignorance respecting the philosophy and religion of their own people. And without this how can they hear or interpret well the heart cry of a Hindu? There is as much danger in giving their religious training a wrong or one sided direction, as in giving it inadequate scope.

While many Western theologians are endeavouring to free themselves from the trammels of the past, and the emphasis of truth is being transferred in the West from Systematic to Biblical Theology we should hesitate to lead our men too much in the bypaths of Western controversy and theological discussion, such as are not only an anachronism but also quite foreign to oriental methods of thought. These remarks are also applicable to instruction in such subjects as Homiletics and Christian Evidences. We need more of the power of adaptation, or an oriental transformation, by which we may be able, not to resort to purely Hindu methods and processes, but to furnish our men with a training in all that is necessary to oriental life and best in oriental thought. In other words, the instruction even if imparted by foreigners should not be foreign to the people in its form and method. Our pastors may be in danger of being denationalized in thought and mental bias as they are sometimes accused of being in outward life and customs.

Special care should be taken to train them in self-denying piety, in a living experience of the indwelling Lord, and in a knowledge of the infinite possibilities of a spiritual life both in the individual and in a church. They should be familiarized with the biographies of modern Christians of apostolic faith and consuming piety, and also with great revival movements in the church when Christians have been divinely quickened and lifted up to heavenly places in Christ Jesus. Pastors may be satisfied with a low plane of Christian life and faith in their churches simply because they have never witnessed in their own field or read of pentecostal blessings descending in other lands, and resting in power upon congregations and communities. In other words they have not vividly before their eyes, for attainment among their own people, a high ideal of spiritual life and power among a company of believers.

Training in
Spiritual
Life.A knowledge
of Revivals.

Leadership.

Training in the art of governing should have further attention than it has hitherto received. The success or failure of so many

of our congregations is so intimately connected with the ability of the pastor to lead his people, that direct and systematic instruction should be imparted to them with a view to making them efficient managers and inspirers of men. It is folly to leave this to either chance or to mere example, as so much depends upon it.

THIRD DAY.

The more I have experience with the ordinary pastor the more do I believe that his training should not entirely cease with his ordination. The danger of intellectual stagnation and an arrest of progress is one to which many pastors are peculiarly liable; and they should be assisted and urged to continue a systematic course of study both for intellectual culture and spiritual nourishment. It would help very considerably in arresting what is too frequently witnessed, namely, premature senility and barrenness of service.

Post-ordination training.

III. SUPPORT. The question of the maintenance of this class of Christian workers is possessed of no little interest to all missions. I find that it is the universal desire and aim of our missions to support the pastors from other than mission funds—so far as possible by the contributions of the churches ministered to by them. Some missions have wholly realized this object, others only in part. It is an excellent rule to establish. The churches should be led to feel that the pastorate is their own crown of glory, and must be the special object of their care and support. Moreover the pastors should feel that they represent the highest growth and the ripest fruit of the church in India, and should look to the self-denying piety and growth of the church itself for their maintenance and for any increase in salary. This support may come directly from the church or churches of the pastorate or, indirectly, through a council of the vicinage. The important thing is that they should, from the first if possible, look for maintenance to the Christian community of which they are the practical head. Whatever foreign funds may be necessary for aggressive work in the employment of catechists, evangelists, and teachers, the pastors should feel that *they* represent the *permanent* triumph of the Gospel and are the measure of the self-supporting energy of the people whom they nourish with the bread of life. In the Madura Mission we have a "Native Evangelical Society" supported by all our native Christians. It has auxiliaries

Supported by their Churches.

Importance of this.

No foreign funds used for this.

Madura Mission.

THIRD DAY. in all the out-stations. Two-thirds of its income is devoted to the maintenance of a band of native evangelists who spend their time in preaching the Gospel to non-Christians.

How pastors of weak churches are aided.

The other one-third is given, on application and in annually diminishing grants, to weak churches towards the support of their pastors. And this is found essentially adequate to meet the need of the feeble churches, and has the further merit of bringing the stronger and the weaker churches into close sympathy. It also adds dignity to self-support by associating with it self-government and by identifying with it, in influence and maintenance, the highest form of Native Christian service—the *pastorate*. I see no advantage gained by avoiding this responsibility through calling a native brother whose duties are strictly pastoral a “Native Missionary”—a name, in this case, utterly devoid of meaning.

I am aware that this idea of pastoral support will practically exclude most of the highly paid and university educated men from the *pastorate* for the present, as very few Churches or councils can pay large salaries. But I believe that the principle involved in this plan of self-support is so important that nothing should compel us to abandon it. And, as I mentioned above, a few men of higher training and powers could be engaged in every mission as District Superintendents, General Evangelists and in other spheres of responsibility and usefulness and receive their salary from the mission. Let not the *pastorate* and self-support be separated.

Pastor's natural influence.

IV. SPHERE OF INFLUENCE.—The position and influence of a pastor will necessarily depend a great deal upon his education, ability and character. They breathe an influence and create a sphere wherever they are found. Just as the Nile annually overflows its banks in rich floods of blessing to the people in the adjacent country, so a pastor possessed of these gifts will exercise an influence that must overflow any existing social or official barriers, in rich bounty to all the mission and community. But the policy of a mission may be so shaped as to materially add to or diminish, his influence. So that it becomes a question of some moment whether a mission shall open to him the door of influence beyond the probably small circle of his own *pastorate*. In other words, shall he have an

Mission policy what?

influence in the councils of his mission and a voice in the general conduct of its business ? THIRD DAY.

This is a broad question and is differently answered by the many missions of the land. And yet I find that all or nearly all affirm that he should be trained for this by being introduced gradually into responsibility ; and the majority of missions have already admitted him—some more and some less—into a share in the administration of mission work. And all are carefully experimenting with a view to finding the best solution of the problem. Missionaries must be expected to consider the subject sympathetically ; and yet I am inclined to believe that they, especially those of missions which are self-governing, are beset with the temptation of ultra-conservatism which reserves too long the sole authority and undivided influence in their own hands. This is done with the sincere conviction—a conviction, too, which is largely warranted by facts—that the native clergy are not yet qualified to take *any* part in the general administration of their missions. But they forget that however true this may be in itself it is no more conclusive in favour of their exclusion from this privilege than would the ignorance of an apprentice be a barrier to his practising the art of his master.

All missions trying to solve it.

Conservative Missions.

There is danger of forgetting that the participation of the pastors in the work of mission administration may for a season only serve the purpose of a training school or apprenticeship to them, and be a hindrance to the administration and a blemish in the conduct of affairs, but withal absolutely necessary in view of the church's great need of natives who are trained to govern and are experienced in administration. If ever our native brethren are to conduct affairs they first must be taught how, not only by example but also by enjoying *now* a limited share in that responsibility of administration. There is more than a possibility that some of the weaknesses and blemishes of character which disqualify them in our eyes may be speedily removed by the elevating influence of a new responsibility. Just as I am opposed to lowering the standard, or to continue at the present low standard, the requirements for admission to this sacred office ; so would I favour a rule whereby the ordination of a brother might be the key to admit him to the councils of the mission. I would not be understood, however, as claiming that he should have a vote in the disbursement of foreign funds.

Present object of giving them a share in the responsibility.

It may prepare them quickly for responsibility.

A limit.

THIRD DAY. For several reasons the missionaries must remain, for the present at least, the sole responsible agents of the home churches in this matter. But in the expenditure of funds raised in their sphere, the mission, and in the raising of which the pastors have had a share, their wisdom should be consulted; and in the institution of new work, as in the general conduct of present work, their voice should be heard and their united wisdom receive due weight. Nothing can be more evident than that our ordained native brethren, in common with influential laymen, must *some time* be prepared to enter into the succession and heritage of responsibility and authority; and it is hardly less manifest that in order to hasten the autonomy of the church in India and make the name "missions" an anachronism, their term of apprenticeship should begin at once. The experience of the government in precipitating upon the people self-government in Municipalities in India should cause us to make haste slowly; but it should not hinder us from making a generous beginning at once wherever such has not been made already. The present experiment of our Church Missionary brethren in Tinnevelly is a most interesting one in this direction. Whatever demerits the scheme may have, it certainly possesses the supreme excellence of training the native clergy and the best laymen in the responsibility of management, and of thus broadening their shoulders for the burdens before them in the arduous work of developing the highest life of the church. It is a curious fact that while the missions of Congregational churches in this land are among the most conservative in sharing responsibility and influence with the natives, our Anglican brethren are trying to work their missions (in the South at least) on a broad plan of representative government.

festina lenta

C.M.S. Tinnevelly.

A curious fact.

Will encourage men of promise to apply.

Conclusion

I may furthermore add that this policy of opening the door of influence to the Native clergy is well calculated to encourage men of greater parts and of higher attainments to seek admission to this service. Young men of ambition and promise cannot be blamed if they seek first to enter those doors which open to them the largest sphere of influence and consequently of usefulness. And these are precisely the kind of young men that we need to-day for our pastorates.

In conclusion, while we need to rejoice in, and be thankful for, this goodly number of faithful toiling ministers of Christ

whom God has raised from among their brethren to be the priests and leaders of the people, we should be stirred greatly by the growing field which is white for the harvest, and pray to the Lord of the harvest to send more of these labourers for His harvest. Nor should we be satisfied with prayer. We must devise and support ever enlarging means of preparing more and still better men, and of encouraging and inspiring them in every possible way.

The missionary must rejoice in hiding himself, so far as the success of the work will permit, behind the rising glory of the faithful native pastor. They must increase, but we decrease.

When our régime shall be successfully substituted by theirs, then shall our work be accomplished and our imperfect system swallowed up by a better. May He hasten that blessed consummation!

FIRST SPEECH.

By the Rev. H. D. GOLDSMITH, M. A., C. M. S., Madras.

The reason of my appointment as a speaker to-day is, I suppose, that in Southern India more progress has been made in the matter of education than in other parts of India and it has been my privilege to spend nine years in training young men of higher education for the Ministry.

It is a matter for congratulation that we have a native brother, the Rev. Dhanjibhai Nowroji, in the chair, presiding over this meeting, and that the next speaker to me is an Indian Christian graduate, the Rev. J. Lazarus, of Madras. I shall have much pleasure presently, in giving way to him on the platform. And this I take as a "parable." We shall gladly welcome the day when India has her own educated ministry, and can educate her own sons for the sacred office, leaving us foreigners free to go to the unevangelized parts of the earth. The *selection of candidates*, though it may seem somewhat outside the subject of their *training*, has been touched upon by the readers of both the papers; and rightly, as this is a most essential preliminary. The chairman's remarks upon the qualification of the Native Ministry, came far more appropriately and forcibly from him, than they could have done from the lips of an European. As to their educational qualifications, it seems to me as well as to

THIRD DAY. the readers of the papers, that the men to be prepared for the University should be drawn for three classes to meet the need of the Native Church. 1. The Vernacular class, *i.e.* those who have never mastered and (may be) never will master the English language. 2. The undergraduates of our University and 3. The graduates and Masters of Arts. As Mr. Sathianadhan remarked in his paper this morning on "Work among the educated classes of India," the work of the Ministry is to be adorned and glorified by the gifts and graces of the men who enter it. An apprenticeship is necessary. In Madras, candidates are now expected to spend one or two years in the itinerancy, either before or after admission into the C. M. S. Divinity School. It would be well if both before and after were the rule. One great question is how to train young men in India in *Pastoral work*. We cannot take the students with us into the homes as we can in England or America.

The best men needed. (i.) In these days we need more and more the leading Indian graduates, and our best men to enter this work. They are needed to deal with the difficult problems before us, and to cope with the infidelity and scepticism of young India of today. Our foreign boards and committees are asking why more of our best educated young men are not coming forward, and our Indian Churches ought to be asking themselves the same question. Some of the Native Christian papers are discussing the matter. The cry frequently is: "We need more pay than you offer us." For the past ten or fifteen years, Government has been offering great inducements for the best young men to enter its service. But, as Dr. Hooper remarks in his paper, we must not offer a bribe for men to enter this holy office. Quite true, there has moreover been a cry heard at home from time to time for "cheap missionaries." But, as a rule, our societies have repudiated such a demand, and have determined that we missionaries shall have, if not the luxuries, at least the comforts and necessaries, of life. On the same principle should we deal with our agents in India, "Freely we have received, freely give." On the other hand if we give enhanced salaries, we hear the objection raised "you are retarding the self-support of the Native Church." My reply to this is—self-support is not the first and foremost aim of Missions: rather is it the efficiency, honour, and dignity of the churches of this

Salaries.

THIRD DAY.

land. In some cases let the rural pastor's salary be three, or four times that of the day-labourer, so that he may not only be in a position to command respect, but also be able to assist those in need. In the larger cities and towns, or spheres of influence, I see no reason why the support of the native minister should not be proportionate to the wealth of the congregation. A high Government official once told me that the rule that guided Government salaries was that the support of a native should be about one-fifth that of a foreigner, to enable him to live in proportionate comfort and affluence. According to this calculation a native missionary on 60 Rupees should be as well off as the European on Rs. 300 a month. And now as to *the language in which theological training is to be given*. In these days the spread of English Education is so great that I see no reason against English being the medium of communication in the class-room. The chief advantages of this are, the magnificent literature ready to hand, and the excellent class-books already published. Of course, I only refer to candidates who have passed the matriculation examination, for I deprecate English being taught in our divinity school. I think that students of this standard should take Greek as a matter of course, and I would advocate even Hebrew when the course extends over two or three years. After all, the Bible in the centre of our Theology, and everything that contributes to a fuller and deeper knowledge of its contents should be diligently studied. My fifteen minutes is up, and I have no time to speak about the position of the native ministry, though I think I have hinted already that the ministry must be honoured in proportion to the spirituality, gifts and graces of the men who are led by the Holy Ghost to consecrate themselves to its service.

In what language should teaching be given.

SECOND SPEECH.

By the Rev. J. LAZARUS, B. A., D. M. S., Madras.

I am one of those unfortunates whose subject has been changed by the Committee. I was first asked to speak on the Work among Educated Indians—a work to which I have devoted a great portion of my time during the last twelve years. But a few days before the date of the Conference I was requested to address you on the Training and Position of the Native Ministry.

THIRD DAY.

Before proceeding with the subject I desire to make a remark or two. The papers in your hands by Dr. Hooper and Mr. Jones are so full and exhaustive that they can only be the results of a long, rich, and ripe experience in the work of training candidates for the Ministry. I have myself read them with much profit and pleasure. Any remarks therefore that I shall make now are not to be taken as an exhaustive address on the subject in hand. That is not necessary. My intention is simply to say something additional or supplementary to the contents of the valuable papers before us. I shall not take up your time in dwelling upon the selection of candidates, their spiritual qualifications, their general course of theological instruction and other similar topics on which we are all more or less agreed. And, secondly, if in anything that I advocate or urge in connection with the important subject before us my statements should appear to be too radical or calculated to hurt the feelings of my Western brethren, I request you to remember that I have myself no grievances or complaints to lay before you. I belong to a Society which with one or two others makes no difference whatever between its own Agents and those of purely Indian origin. If I plead therefore for greater privileges and rights for the Native Ministry, I plead not my own case, but that of my brethren.

The papers.

Mr. Jones' paper is both conservative and liberal. I am not sure if Mr. Jones has had charge of a theological Seminary, but a careful perusal of his exhaustive paper will shew that he is at great pains to adjust the balance between a conservative and a liberal view of the subject. His references to "ordained evangelists" (not pastors), "men of superior culture and training," "District Superintendents" and the like, prove clearly that he is moving with the times, while at the same time he advocates the continuance of the usual cheap and inferior pastorate. Dr. Hooper advocates training in the English language wherever possible, and on one delicate point—that of position—he is very explicit. For he lays down that "amongst ministers of the one Word of the common salvation, race goes for nothing at all, but honour and rank and dignity depend solely on age, and experience, and education, and usefulness." To me such statements are particularly encouraging, as pointing to a new epoch in the history and development of the Native Ministry.

The training of the Ministry, then, must be a distinct and essential branch of every mission—to which experts must be appointed to devote their whole time and energy as to other departments. I fear very much that this is not the case in some missions. Men with too many irons in the fire are often forced as it were to take charge of the training of students.

THIRD DAY.
Training
under experts.

It was just the case with me. The training I received was anything but sufficient. But this was not owing to lack of qualification—but rather due to the difficult circumstances under which my professors were placed. If possible, superior pastors must be imported from England or America for short periods, so that students might profit by their special pastoral and preaching qualifications. I am afraid a missionary is not just the man to be placed in charge of a divinity class. He has generally too much to occupy his attention, while by long residence in India he gets rather out of touch with the fresh and vigorous pastoral life of Christendom. Specialists are the order of the day.

I think there ought to be three grades of ordained Indians. Namely, rural pastors, ordained evangelists, and missionaries. I propose this after a careful study of the question during many years. For village congregations, such as are being gathered from the lower and depressed classes, vernacular men, with years of training, chiefly in the Scriptures and the art of ruling with holy skill, the rural congregations out of which they themselves spring must be appointed pastors over one or more churches as the case may be. In their case, self-support would obtain a natural and easy solution. As Bishop Thoburn remarked yesterday the needs of such men being very few and simple, the churches would support them without feeling the burden—of course support would come rather in kind than coin—but this is a mere matter of detail. For Mufassal towns, however, I should plead for a higher grade of pastors—who should be at least of the Matriculation standard. Their training should be in both Vernacular and English, and should last at least three years. They might work in such towns as Evangelists under the direction of the District or senior Missionary and at the same time have pastoral charge of the congregation, from which a portion of their salary ought to be drawn. Vigorous evangelistic work could be carried on

Three orders
of Ministry.

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in the mornings and evenings of most weekdays. While mid-day hours and Saturdays could be spent in study and preparation for the pulpit. Such an evangelist with the interests of his pastorate at heart would make an excellent church, and achieve much success in his efforts towards self-support, while every year would see a few converts added to the congregation over which he presides as pastor. Such a man should be ordained soon after leaving his divinity class. His apprenticeship should be served *before* and not *after* his studentship. To ordain a man when he ought to be pensioned is a mischievous practice, and ought to be gradually given up. At the same time, holding out the prospect of ordination as a promotion is demoralizing to the evangelist, who is then led to keep promotion as his goal, and not the reward or the recompense from his Master and Captain.

Graduates for town work.

I now come to the last class of Native agents. They must be drawn from among the graduates of our Universities. These are the agents we require for the cities and larger towns of this country. These men also should have served a voluntary apprenticeship before they are accepted as candidates for the ministry. There are many ways in which a graduate's fitness for the ministry may be ascertained. His love for souls, his enthusiasm for the Master's cause, his gifts of speech and pen, his winning manners and consecrated life—these natural and spiritual qualifications must assert themselves before he could ever be thought of as a likely candidate for the ministry. Such a man should receive a first class training—a training that should be exactly the same as to *standard*, though certainly not as to *kind*, as that given the graduates in Christian countries while under preparation for the ministry. The training should extend over four years, and must be in the hands of experts brought out from Home for the special purpose. On leaving College they must be ordained and appointed to work as Missionaries. There is a general unwillingness to designate Native agents by this name. Government makes no distinctions. If a Native is employed as a Collector, no new designation is invented for him, simply because he is not a European; he is called a Collector—nor even a *native* Collector. Though I am proud of the name Native Christian, and would prefer being thus termed till I die, I

do not like the adjective *native* being prefixed to every employment in mission service. We are constantly referred to *native* pastors, *native* missionaries, *native* teachers, and so on. Except for the purpose of census returns, I think the epithet *native* had better be omitted in missionary lists and reports. As in a professedly non-religious Government, so much more in the church of Christ, there should be neither Greek nor Jew, bond nor free, circumcision nor uncircumcision.”

This naturally brings me to deal with the very delicate and difficult question of salary. But before dwelling on it let me dispose of the question of position. In this matter I am not quite so advanced as Dr. Johnson, who urged the other day—and I admire greatly his liberality of view—that native pastors should have their voice and vote in the disposal and management of funds received from Europe and America. I do not think the time has yet come for a general acceptance of this policy. But so far as native missionaries are concerned—the kind of cultured and well-trained man I plead for—there should be no difficulty. It is feared that Christians who subscribe for missions would rather like their funds to be managed by their own agents. But I am afraid this is merely a fanciful objection. If the proposal were put to them, I am sure they would rejoice—rather than regret—to have the advice and co-operation of qualified Indians in the matter of spending their funds for the benefit of Indians. To come back to the salary question. In trying to solve this problem, while I fully agree with the view usually held that the salaries of pastors must be strictly in proportion to the financial capacity of the Churches—both at present and in the near future—I must at the same time draw your attention to one great factor, which is at work and which accounts for the difficulties experienced on the one hand—and the discontent endured on the other—in the matter of salaries for ordained native agents. I mean civilization. India, as you know, is in transition. Everything and everybody is undergoing a great civilizing change. You see it especially in the large towns and cities. You yourselves are the cause of it. It reminds me of the days when the presence of the Norman in England exerted among other things, a great civilizing influence on the down-trodden Saxon—which continued for well-nigh

THIRD DAY

Salary.

Influence of civilization.

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two centuries and a half, until in the reign of King John the two races became welded together into one English nation. And now your civilization has become stereotyped, except in some trifling details. There is hardly any difference between a German and an Englishman, and our civilization has just begun. We Indians, then, are now passing through a similar change. We are unconsciously yielding ourselves to your civilizing influence. We are not to blame for this. In this respect every man is a slave. He cannot escape it. But for you I should not have worn this black coat. I say then that owing to this civilizing process, we meet with ordained native agents in every degree of civilization. Those who live in far-off villages seldom or never come under this spell, and to them I should say Rs. 15 is far too much. On the other hand, the cultured and civilized missionary in the city needs much more to live on and keep himself in touch with the educated classes of his day and generation. Mr. Goldsmith has referred us to a Government official who has stated that a native gentleman can live comfortably on a fifth of a European's salary. Mr. Goldsmith is well known as a liberal man, and he is not responsible for this view of the case. On the other hand, Government itself has ruled, as regards Statutory Civilians, that they should receive two-thirds of the European pay. I think that is about the fair proportion that ought to exist between the two classes of agents, provided of course that there is the same education and refinement and training.

Love and sympathy.

Our policy must therefore be one that would attract—not by pay and position merely—but rather by love and sympathy—the cultured Christians of the land. There is no difficulty whatever in providing pastors for rural congregations. It is in the matter of raising a high-toned and educated Native Ministry that the greatest difficulty is felt. Some Missions do not attempt it at all; while others do not seem to wish it at all; but the great need of India is a cultured and consecrated pastorate. We want men for Colleges, we want men for the educated classes, we want men for our city churches, where the educated element is steadily on the increase, we want men for missionary work, and unless we extend to our graduates the right hand of fellowship, and accept them as brethren *bonâ fide* in the Master's work, sharing with us the same privileges and responsibilities,

we must remain content with the present inferior sort of pastoral rate, whose tone is confessedly low and whose influence is confined within the narrow horizon of a village church. If therefore the Native Church is to take her proper position in the Indian Continent, if she is to create for herself the form best suited to her national genius and character and produce an Indian theology and an Indian hierarchy, if she is to guide the moral and spiritual destinies of this great land, if under the standard of her Lord she is to be the greatest force in the regeneration of India's millions, the Churches of Europe and America must take up the training of her ministry as a duty next in importance only to that of raising churches and congregations, and spend far greater energy and thought in the creation of a first rate ministry which shall be both a boon and a blessing to the land.

The meeting being now open for discussion,

The Rev. Robert **TEBB**, W. M. S., Galle, Ceylon, said:—"No subject brought before this Conference can be of greater interest and importance than the one now before us. If we are to win India for Christ, if we are to have self-supporting, self-governing, self-propagating churches, too much attention cannot be given to the training of the ministry. I have, from the commencement of my missionary life, had specially favourable opportunities of becoming acquainted with the native ministers. Many of them have been my best friends. In the Conference a morning or two ago I was painfully surprised to hear a speaker ask us to pray that the native ministers in his church might be converted. I thought there was a recognised obligation to have none but professedly converted men in our ministry. We should also assume that a person placed in that position had received a special divine call to preach. We want and must have men called by the Holy Spirit. Men who are burdened with souls, who in all their actions testify 'Woe is me if I preach not the Gospel.' Besides these things in my opinion the laity should be associated in recognising this call and have a share in setting apart the ministry. The Holy Ghost to the Church at Antioch said,—“separate me Barnabas and Saul for the work whereunto I have called them.” It may be instructive if I mention briefly the methods adopted in the Church to which I belong to recognise the call, assist in the training, and secure the position of our native ministry. We endeavour to get all our people to work. A youth on his conversion would be appointed to some duty, such as Sunday school teaching, tract

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Unconverted Ministers.

All should work.

THIRD DAY.

Divinity
School
training.The
Minister's
position.

distribution, assisting in cottage or open-air services. If he had any talent for public speaking it would speedily be noticed. We have a class of workers we call Lay or Local preachers. These brethren, while working for their own living do invaluable service by taking preaching appointments according to plan almost every Sunday and occasionally during the week. A youth giving promise as a speaker would speedily be mentioned in the Quarterly Meeting of the Local Preachers. He would probably be appointed to go in company with senior brethren to assist in conducting services. His studies would be directed and in due course, if suitable and after passing examinations he would be accredited as a Local Preacher. All our Ministers must have been in this position for at least twelve months. If the young man's gifts and graces, added to his success in winning souls, attract attention, he would probably be spoken of as likely to make an acceptable Minister. In one of the representative meetings of the circuit which is largely composed of laymen, an opportunity is given of eliciting opinion as to eligibility of candidates for the ministry. You thus see that the first step towards the work is in the hands of the laity who must by their votes approve of the nomination of the candidate. Assuming that the candidate has passed all the preliminary examinations he is sent as a student to the divinity school where for usually three years he is assisted in qualifying himself for his future work. The subjects in the curriculum are intensely practical. The aim is to give a correct acquaintance with the system of heathenism which will meet the candidate every day when he begins his ministry, but especially to supply information which will make him an acceptable and successful preacher of the Gospel. All instruction in scripture and theology is given in the vernacular which the student will have to use as a Minister. He is constantly employed as a preacher, district visitor and evangelist during his period of training. Having finished his three years at the Institution, he is appointed as a Catechist on trial. Proving successful in practical work he would become a catechist, and in a few years, as he proves himself fit, he becomes a Probationer for the ministry, and after four years' trial in that class he is publicly recognised and ordained. The training for the work, both theoretical and practical, is continuous and thorough. As to the position of the native ministry a few seconds only is allowed me. We should do our utmost to support them. After their divine call and careful training we should entrust them with as much responsibility as possible. They should be expected to preside and take the lead in matters connected with the church or group of churches to which they are appointed. Baptism and the ordinances generally should be committed to them. In all respects people should be taught to look up to and respect

them as their spiritual guides. There is one thing which has caused me great trouble and I mention it in conclusion. One of our most experienced aged members told me: The ministers are not now as earnest in making known the Gospel as formerly. They wear boots now and cannot walk across paddy fields as they did, they do not get access to the people as formerly. Probably there is a danger here of over-training and thus unfitting for aggressive work.

J. G. SHOME, Esq. M. A., B. L., Christo-Somaj, Calcutta, said:—I am afraid we are going a little too fast in this matter and importing men into the ministry who were not always duly qualified for it. We commonly speak of the three learned professions—of law, medicine and theology—but while it would be monstrous if doctors and lawyers were turned out with but a smattering of learning in their departments, men are hastily ordained to the ministry which is intended for ‘the perfecting of the saints’ without due regard to their intellectual and spiritual attainments, with the natural result that they do not command that power and influence over their people which they should. This undue haste in multiplying ministers arose from an erroneous practice by which the administration of the sacraments was vested *exclusively* in the ordained minister, although the Reformed Protestant Church had long ago repudiated the doctrine of sacerdotalism on which it was originally based. In consequence of this error, it was felt there could be no Church, be its members only five or five hundred, unless there was an ordained minister as its pastor, who alone could administer the sacraments. Christians could meet together and pray, read the word of God and exhort one another, but they felt that they could not observe the Lord’s Supper without the mediatorial office of the ordained minister who occupied the same position as the priest under the old covenant. This error found no sanction whatever in the Scriptures. St. Paul, in his pastoral Epistles, gives the minutest details as to what a bishop was required to do—that is, he was to teach, preach, exhort, rebuke, admonish, &c., &c., but there was not a single word anywhere in those epistles enjoining him to administer the sacraments. And yet that which is found nowhere, is made in the present day as the chief function of the Christian ministry? In this way, the status of the Christian minister has been lowered and immense difficulties thrown in the way of self-support. We must get rid of this erroneous practice, as we have repudiated the erroneous belief on which it was originally based, and then our course will be as simple as possible. We would then have pastors who were not ordained ministers in the technical sense of the word. The most gifted brother or brothers in a congregation, be it large or small, would do the pastoral work,—that is, lead the people in worship, administering the sacraments as well, be their ordinary

Going too fast.

THIRD DAY.

What the
ministry
should be.

avocations in life what they may, and only those would be appointed to the work of the ministry properly so called, who were able like Timothy to give themselves wholly to it, and who by their superior gifts and education were properly qualified for it. This plan was followed by the Apostles—it is followed now in the organisation of the Brahmō Somajes throughout this country, and thus while the Brahmō Somajes are independent of all pecuniary help from Europe or America for the carrying on of their theistic worship, Indian Christians it seems cannot exist as a Church, unless large pecuniary subsidies come from foreign countries! This is to be deeply regretted. Let a very few men be ordained to the ministry, who could be supported by the joint collections of many Churches and who, like St. Paul, would have the cares, not of one Church, but of many, and let, as in a family, the worship of each congregation be committed to the hands of the elder brother or brothers best qualified for the same, who would freely give what they had freely received, until such times when it could support a duly ordained pastor from the contributions of its members.

The call of
the Holy
Spirit.

The Rev. T. J. SCOTT, M.A., D.D., M.E.C., Bareilly, N.-W.P., said:—As a first and all-important qualification in a Minister I put the question of a distinct call by the Holy Spirit to the work of the ministry, and this call is testified to the heart by first, a feeling that “woe is unto me if I preach not the Gospel,” and secondly there will be such hunger for souls as Miss Chalmers used to feel when passing through the streets of Edinburgh. She would cry in her heart “O Lord, give me souls to-day.” Such an impression of duty and such yearning for the salvation of others, marks a true call. In training the ministry we should teach directly from the Bible rather than from laboured volumes of dogmatic theology. I do not underestimate dogma or systematic theology, but I emphasize drawing from the Word of God rather than from the controversies of men. We have much still to learn from the Bible—the Spirit of God is still guiding into all its truth. As to the extent of ministerial education, if you ask me if I believe in an educated ministry, I say yes, and also in an uneducated ministry, where circumstances indicate a more simple ministry among poor people who can support the pastor. *Moral* qualification is imperative. I would give Greek and Hebrew to such as are qualified for it. When will more of our educated young men cheerfully enter the Native Ministry, and not lay so much stress on the question of salary and social position. When will more men of the type of Elijah and Paul rise up full of burning zeal, and ready to endure hardship in the work of India’s redemption. This is our need to-day, men who will endure hardness. In many matters, foreigners cannot be an example in mode of life for the ministry India needs. Let us pray

Bible study.

An educated
ministry.

the Lord of the harvest to raise up the workmen required. THIRD DAY.

The Rev. K. C. CHATTERJEE, A. P. M., Hoshiarpur, Punjab, said:—The object under discussion is one of the most important that has been brought before the Conference. On the proper training of the Native Ministry depend the welfare of the native church and the extension of the Kingdom of Christ amongst the heathen. I shall spend the five minutes granted to me in making a few remarks on some of its salient points. First of all, I remark, great care should be taken in selecting suitable candidates for training. They should not only be converted men, but men who have been *called* to the ministry and have consecrated themselves to the Lord's service, and felt the constraining influence of "Woe be unto me if I preach not the Gospel of Christ." This essential qualification is too often neglected and men are put into the seminary who have no right to be there. In order to ascertain their *call*, their own word alone should not be accepted. Their fathers and brethren in the church should watch them and give their testimony in their favour. When once their call has been thus ascertained, there need not be much anxiety about the degrees of B. A. and M. A. and other intellectual tests. For whom the Lord has *called* for his work, he himself will qualify. (2) When these candidates are admitted into the Seminary, the Bible itself should form the principal subject for their training. Introduction to the Bible, Systematic Theology, Church History, &c., &c., have their importance and value and should not be neglected. But their place should be subordinate to the Bible. Large portions of the text itself, if not the whole text should be critically taught. Our preachers ought to be men mighty in the Scriptures. I have made these remarks because I have noticed that most of the men turned out of our seminaries, whom I have met are poor exponents of the Bible. They seem to know everything about the Bible but the Bible itself. I would also suggest that all our pastors and evangelists should be familiar with one of the classical languages of the country, Arabic or Sanskrit. This would make them powerful in meeting the learned classes of this country, and also the members of the Ariya Somaj. (3) The pay question ought not to be raised in a man's mind when he is entering into the ministry. He should not bargain for the Lord's service. The Missionary Societies may be relied upon to make provision for his necessary wants and comforts. If they do not, the Lord will. This has been my experience for the last thirty-two years. (4) The question of position is a most vexatious question. Dr. Hooper avoids the discussion of it in his very thoughtful paper, and I do not wonder that he does so. I have seen it discussed for the last thirty-five years without producing any satisfactory result. It has no reference to the ecclesiastical position of native ministers. This, as far as I know, is the same

Care in selecting candidates.

Need of Bible teaching.

Salary.

Position.

THIRD DAY.

as that of Foreign Missionaries in all the churches. It refers to their secular position in the management of mission affairs and the administration of mission funds. All foreign missionaries, whether engaged in this country or sent out from Europe and America, enjoy this prerogative. All native ministers are denied it. There are two classes of native ministers (*a*)—*Pastors*. The connection of these with Mission Societies is indirect and temporary. They are not the agents of the Societies, but of Churches to which they minister. (*b*) The second class is variously called *evangelists*, *assistant missionaries* and *missionaries*. The connection of these with Mission Societies is direct and permanent. They are the agents of Mission Societies and not of the Indian Churches. They are their agents in the same sense of the term as foreign missionaries are. My full conviction is, that those of them who are fitted by education and character to undertake the same duties and responsibilities as the foreign missionaries, ought to have the same position. Equal responsibilities imply equal power. Not to give them this power is to make an invidious distinction of race and colour. Many reasons have been assigned for it, but none of them are satisfactory. They are simply excuses. The present policy of Missionary Societies to native ministers of this class is a secular policy and based on worldly principles. It is a policy of injustice, suspicion and distrust, and cannot have the sanction and the blessing of the Master. Of course native ministers might give up the question of position and be content to serve the Lord in whatever position they are placed. Many of them are most cheerfully doing so. I am speaking of it on practical business principles.

Who are
"Ministers?"

The Rev. J. E. PADFIELD, B. D., C. M. S., Masulipatam, said:—I do not think it is quite clear what is meant by the "Native Ministry." It may be that by the term we are to understand merely native ministers; but here again the term is indefinite. In some missions agents are termed pastors or sub-pastors, who in other missions would be called catechists. I suppose, however, that we may take it that by the term minister is understood all those who may have the spiritual charge of congregations and as distinct from Evangelists. The more experience one gets, the more evident it is that the character of the Native Ministry is of pre-eminent importance. The life and growth of the Church of Christ, humanly speaking, depends more upon this than upon anything else whatever. The missionary at best can see but comparatively little of the real inner life of his people; his visits can be but at intervals, and more or less brief in duration. It is to the pastor that we must look for influencing the congregation, to feed the flock of Christ. Viewed in this light, it is impossible to overestimate the importance of the subject before us; no greater curse can be

Character of
the Native
Ministry.

inflicted upon a people than a vicious or ignorant Priesthood; and by this term I would include religious teachers of every class and grade, of any sect or religion. I have witnessed terrible spiritual evil the result of bad teachers. Hence it is that I magnify my office and think of the importance of my own individual work. For many years I have been engaged, chiefly in training and instructing mission workers. In our institution at Masulipatam, we have a Normal Department for training schoolmasters, who obtain Government Normal Certificates, and a Divinity School or Department for training catechists and candidates for Holy Orders. Something has been said about such training being in the vernacular. I am thankful to say that all our work is in the vernacular, Telugu, and we also have a small literary department in which we labour to do some thing towards providing a Christian Literature in the vernacular, for the Telugu Church generally. I say I magnify my office, for I feel that every day's work tells very directly upon the welfare of the Church of Christ in this land. I think some of our Brethren are not sufficiently alive to the importance of having the native ministry a well instructed one. I have heard Missionaries say: "Oh! I want good men, I do not care for clever men"—as if a man might not be clever or well instructed and at the same time *good!* Depend upon it, if we do not have an instructed pastorate we shall have but an ignorant people and in a country like this, with a people just emerging from heathenism, we shall have as a consequence of ignorance, a recurrence, in some form or other, of many of the errors and heresies of the early Church. I look upon it as one of the chief duties of Missionary Societies, at the present stage of things, to do their utmost to provide an enlightened well-instructed native ministry and to provide a carefully prepared Christian Literature in the vernaculars. As to modes of doing this, I think past experience, as well as mere abstract reasoning, shows that we should avoid as much as possible, taking untried inexperienced youths from our Boarding Schools and putting them into charge of spiritual work. Whatever may be the rule in other countries, where the circumstances are different, it should be a very rare instance, and only under very exceptional circumstances, that a candidate, however bright or clever, should be taken direct from the Seminary and put into the ministry without any experience. I may say that, with us, the rule is for no student to be admitted into the Divinity School who has not had some experience in the work and whose character has not been thus tested, both as to personal piety and also general fitness for the ministry. Our students are thus, to a certain extent, experienced in Christian work, before admission into the Institution, and this does away with the difficulty expressed by a former speaker as to the training in pastoral work during the

THIRD DAY.

Training in the vernacular.

Must be a well instructed Ministry.

Ministers should be experienced.

THIRD DAY.

course of study. At the same time we do provide practical work for the students, and they also are systematically trained in homiletics and things of a kindred nature. As to the curriculum, I am surprised that there should be any question as to the necessity of Bible study in such Seminaries. The word of God is naturally one of our chief text books and we not only instruct in the letter, but we also endeavour to make our Bible study of spiritual benefit to the students. Indeed I think that besides the actual knowledge acquired and the training in modes and habits, one of the chief benefits to be derived from a course in such an Institution is that the students come into close contact with men of larger knowledge and wider experience and riper spiritual character, which must, by God's blessing, tend to form in them a deeper spiritual life. I cannot close my remarks without drawing attention to the necessity of looking to the *wife* when you are choosing your candidate for the pastorate. I need not tell you that whilst a good wife is of inestimable help in his work to a pastor, an unsuitable wife is liable to hinder his work very much, if not to spoil it altogether. At the same time, though this is a truism known to us all, it is, I fear, not so much acted upon, in actual practice, as it should be. I know of instances to the contrary. Personally I make a great point of enquiring into the character and antecedents of the young woman in view when a young agent expresses a wish to marry, and I even bring pressure to bear when I think the person unsuitable. I may also mention that, as the most of the students in our Divinity School are married men, we take some steps towards instructing the wives, too, during the period of training of their husbands.

Influence of
the minister's
wife.

The Rev. W. B. BOGGS, D.D., A. B. M., Ramapatam, Madras, said:—My work is in our Theological Seminary. It is only twenty years since this institution was established; it is therefore comparatively young. I have come to hear about Ministerial training work in other Missions, and to learn what I can. 1. All the work in our Seminary is in the vernacular. The great majority of our students can be far more advantageously taught in their own tongue than in any other. They are preparing for work in small rural congregations where none can understand English, and therefore their instruction is all in Telugu. As the demand for religious teachers and leaders among the large numbers of professed Christians in our Mission has always been so great, we have not been able to limit the privileges of the Seminary to a few choice, well advanced students. Whilst scores of Christian workers were urgently needed to meet the demand in the villages we have been obliged to take into the Seminary many young men who had enjoyed very limited instruction previously, and give them what training we could, chiefly in the Bible and the leading truths of the Christian religion. But the course of

Vernacular
teaching.

study is being steadily raised and enlarged, so as to be adapted also to those who are more advanced. 2. The regular course of study extends over four years. The Telugu Bible may be said to be our *principal* text-book. Besides the careful analytical study of the whole Bible, the course embraces Bible Geography; Outlines of Chronology and Ancient History; Moral Science; Church History; Evidences of Christianity; Systematic; and Pastoral Theology; and Homiletics. Of course these are all very elementary, as Telugu text books in these various branches are, thus far, little more than outlines. Much work has yet to be done in the production of suitable text books. 3. There is one feature in our school which is perhaps peculiar. The wives of our students, *i.e.*, those who are able to do so, frequently take the full course in the same classes with their husbands. We consider this a great advantage, as it fits them to become Bible women and Zenana workers, and greatly to aid their husbands in their Ministry. Last month eleven men and six women completed the course and graduated.

THIRD DAY.
A four years' course.

Wives also taught.

The Rev. F. ASHCROFT, M. A., Rajputana, Pr. M., Ajmere, said:—I fear we are too often wrong in our choice of candidates. In our great need of young men to train for the Ministry we are too apt to fix upon likely young men, without much thought of their spiritual condition. If they are willing to be trained, we are willing to train them, and once trained they become pastors or evangelists, even although they have given no clear proof of being really converted men. We should not leave it to young men to choose the ministry as they would any other profession. Young men in India are not ripe for this, nor are the churches ready for the ministry of young and inexperienced men. It should be left to them to choose their pastors from amongst themselves and they should be the most experienced and most spiritual men among them. These might be then trained in a simple way by the Missionaries. The men most eager for such work are not always the best. Augustine and Ambrose in the early Church had to have their duties thrust upon them—so it should be here. When we have the men, how shall we train them? for they must be trained. We cannot afford to have an ignorant ministry. Well, it seems to me that the training should be less Western, should be more in accordance with the real needs of our Indian Church, should be more in harmony with the pastor's position as one who feeds the flock and seeks to extend it. We do not teach our students enough of the Bible. We take too much for granted. We have drunk it in with our mother's milk, we have grown up surrounded by a Bible atmosphere, they have not. The patient teaching of the Bible must be the chief work in our Theological Seminaries. Then we want less Theology, especially the theologies that have died long ago. Instead of recalling them for the

Candidates should be converted men.

What kind of training should be given.

THIRD DAY.

Salaries and position.

benefit of our bewildered students we ought to devote our strength to making them thoroughly acquainted with Hinduism and Muhammadanism in their contrast to Christianity. We should forget dead theologies and train our men to combat error in their aggressive work. The question of pay and position is a serious one, but it is one that we must face and face honestly. We want our best men to become pastors, and yet the pastor's position socially is not the best. It is very inferior to that of the well paid English teacher. It is all very well to say that the young men ought to cheerfully sacrifice pay and position for the sake of the work. Even in Scotland the majority of the students in our halls will better their position by becoming ministers, and it is questionable how many of them would become students if the case were otherwise. And in India the student is not free to choose. A whole host of hungry relations look upon him as a sure source of income, and they almost force him to adopt that line of life which will benefit them most. If he becomes a teacher, he will in a few years have a salary of Rs. 100. If he becomes a pastor, he will probably never have more than Rs. 40. What wonder is it that all our brightest lads are found choosing other professions? So long as one man in secular employment gets a large salary, and another equal to him, or perhaps better and nobler than he, gets a small one, both from Mission funds, the difficulty will continue to exist. We are not ripe, therefore, for pastors entirely supported by the congregations. We should have instead a class of ordained native missionaries paid from the funds of the Home Societies, till the congregations are strong enough to give a salary such as will command a really suitable man.

Mr. W. H. CAMPBELL, M. A., B. D., L. M. S., Cuddapah, Madras, said:—I am not an expert on these questions, but with some 150 congregations under my charge, I have had some opportunities of learning the needs of the people. I should like to emphasize Dr. Hooper's contention that our pastors, evangelists, and catechists should receive their theological training chiefly, if not altogether, in their vernacular. It is a great mistake to train according to Western standards and Western methods men who are to combat Eastern errors and lead Eastern thought. It is extremely difficult for us (Europeans) with our peculiar training, and the habits of thought which it has produced, to understand the people amongst whom we work and make them understand us. It would be a fatal error to train our native brethren in such a way that there should be a similar, aye, or it might be a greater gulf between them and the masses of their countrymen. This is what an exclusively English education leads to. I have heard of men, able men too, who had given themselves so much to English work that they declared themselves unable to prepare

Let the training be in the vernacular.

suitable tracts in their own language. Now the preparation of a good vernacular Christian literature is a work of supreme importance. I hold that any methods of education which tend to make the abler and more highly educated members of our Indian Churches unfit to take part in it are to be entirely deprecated. Let us train the future leaders of our Churches in the language of their fathers that they may be enabled to take their part in leading the religious thought of the people and preparing a Christian literature, which shall have its influence, not on a small select section, but on the whole body of the Christian Church in India.

KALI CHARAN BANURJI, Esq., M.A., B.L., Calcutta, said, in substance, that it was a fundamental mistake to assume that a person qualified to be a missionary, was likewise qualified to be a pastor. The training of Native Pastors had been defective, because, for the most part, it had been taken in hand by Missionaries without pastoral experience. It would be a good thing, if arrangements could be made for eminent pastors in Europe and America to visit the Native Pastorate from time to time. The system of recognising candidates for the ministry, years ahead of the time when alone the proper indications of a call were likely to become manifest, either to the men themselves or to the people over whom they might be placed, led to results prejudicial to the interests of the Native Church. It was also a mistake to suppose that indifferent pastors might do for rural congregations. These required the very best teachers.

The Rev. W. HOOPER, D.D., C. M. S., Jabalpur, C. P., writer of one of the papers, said:—I think we must have all felt this afternoon what a pity it is that the Business Committee were forced to have this meeting and that on women's work going on together; for surely the division is a cross one. Is not the Christian ministry, in its wider sense, female as well as male? Is not the same word, "Deacon" or "Deaconess," use in the New Testament for Christian women engaged in Christian work, as St. Paul delights to apply to himself as Christ's Apostle? One word may I be allowed about the word "Native," on which a good deal has been said at this Conference, either for or against its use I have never been able to see why my Indian brethren should object to this designation. To my mind "Native" is a term of respect and "Foreigner" (which is its opposite) one of disparagement, as is felt by English people, for instance, in France. And I, as a foreigner here, look for consideration from my native brethren and, I am thankful to say, I get it. My brethren wish to substitute the word "Indian;" but I consider that we are all Indians; our work and our hearts are in India, though we may not happen to have been born here. All the same, I do not think the introduction of the word "Native" into the title of our subject this afternoon a happy one. For surely, in the considera-

THIRD DAY.
Vernacular literature needed.

Teachers should have had pastoral experience.

"Native."

THIRD DAY. tion of the training and position of Christian ministers in this country, race has very little to say. What we want to know is, how ministers, who have not been trained elsewhere, and who have already received a certain position from other countries, shall be trained, and what position they shall occupy, of whatever race they may be. With regard to the position, I think Mr. Lazarus' statement a very suggestive one, that the present is a transition period, and that the question of pay will ultimately be settled, not according to race, but according to *situation* in respect of civilization and intelligence. But I also feel very strongly, that very little would be said or thought on such subjects as pay and outward position, were the heart filled with the love of Christ. One speaker has mentioned his conviction, that ministers should continue to be students after their appointment. This is of course true, for without continually taking in, how can they give out? yet I think it is a truth which has its dangers. There is real danger, specially in this enervating climate, of ministers becoming too much *mere* students, and too little active. What makes me feel this the more is that, owing no doubt to my own studious habits, several of those whom I have trained have grievously neglected their active duties for those of the study. I liked greatly what was said on the need of free personal intercourse in spiritual things between the teacher in a theological seminary, and his students. I am sure that this is really more important than getting men to pass examinations, and woe be to that divinity college, where the latter is made the first object!

I must confess that one thing in the discussion this afternoon has disappointed me. I mentioned in my paper how puzzled I was as to how pastoral theology was to be taught in divinity schools in this country. The only suggestion that has now been made on the subject is, that the teacher should himself have had experience of pastoral work. But I have had parishes, one in England and one in New Zealand; but this fact only increases my despair, for it shows me so clearly what is wanted, without showing how to get it! It is exceedingly important that the *wives* of the students should receive some sort of training, as well as their husbands. This I have always done; and this I considered to be the great advantage of receiving the families of married students, and an advantage far outweighing the external inconveniences arising from having to provide more room, &c. At the same time, I have never been able to see with Mr. Maclaurin at the Calcutta Conference, how women *with children* are to receive the *extensive* training that their husbands do; for surely we must not encourage the neglect of *home* duties for those of the ministry of the Church! But every minister's wife should be taught to *know her Bible well*. The last thing I would say is, that I cannot join in the disparagement of systematic Christian theology which one speaker uttered.

Position.

Continued study.

Spiritual intercourse.

Students' wives.

Systematic theology.

I hope I need not say that I yield to none in making the text of the Bible the principle subject of instruction to divinity students. That is a thing I assume that we are all agreed on, and if I have not said much about it in my paper, it is because I thought there was no need. I also agree that we have to teach the students to understand and deal with Hinduism and Islam. But these two together cannot take the place of systematic Christian theology. If non-Christian systems are to be studied, is not the Christian system also to be studied, as a system? It is no use to be afraid of the word system; there can be no thought without system. And if you teach the separate facts and truths and precepts of the Bible without showing also how they cohere in a system, you cannot enlist the *thought* of the students, and of those who are to learn of them, in the Bible. And the result will be, that because they *will* exercise thought upon it, they will probably form to themselves wrong systems. Systematic theology, in a word, cannot be avoided; and if you want to avoid crude and more or less heretical systems, the best plan is to teach the right ones to your divinity students.

The Rev. J. P. JONES, M. A., A. B. F. M., Madura, writer of one of the papers, said:— This is a very difficult question for us to treat in such a way as to reach harmonious conclusions, for the simple reason that the missionaries and missions differ so much among themselves and in some respects, from most of the native brethren, concerning preliminary considerations. For instance our divergence of views is marked as to the amount of emphasis and importance to be attached relatively to the self-support and the efficient character of the pastorate of the Church. Some missions place first before themselves a self-supporting Church as a consummation immediately or speedily to be achieved. All, or nearly all, other matters must be shaped with a view to this end. Others relegate the questions of self-support to the future, and give largest emphasis and paramount importance to an efficient and highly trained class of pastors, men of large calibre and thorough training, who can command the respect of the whole community. They appoint such men as Brothers Goldsmith, of Madras, to train such a high class agency, the question of the immediate support of such men is not possible of solution; and so foreign funds are in part devoted to their salaries. We in the Madura Mission have thus far lifted high the banner of self-support; chief and almost exclusive emphasis has been placed upon the necessity of each congregation or pastorate, supporting its own pastor, so that foreign funds may be entirely diverted to other Channels and work.

Inasmuch as our congregations are small and scattered, the consequence is that no Church can pay a high salary, and the inevitable result of this is that our pastors are not conspicu-

THIRD DAY.

Difference of opinion.

Consideration of Self-Support.

THIRD DAY.

ous for large ability or broad training. We missional missionaries have much difficulty in meeting our city brethren on this subject. Where are we to get the Rs. 100, Rs. 150, Rs. 200 to pay as the monthly salaries of the B. A.'s and M. A.'s? We are prepared to pay more to general evangelists and district superintendents, but feel that the pride and glory of the Church should *from the first* be in its *own* pastors—men who are supported *entirely* by the native Church. As

Candidates. to candidates for training we, as other missions, receive young men of piety and promise. But we do not receive them as “candidates” for the ministry. We do not believe it to be wise to give to a man the promise or the impression that because he is received into the school he is on the path that *must* ultimately lead him to the ministry. We aim to take in young men who show piety and possibilities of usefulness and say to him:—“We will prepare you for Christian service; but you must subsequently prove, by active work and life, your qualification for ordination before that holy office can be promised to you.” This year we have taken ten such youths into our Theological School, of whom we trust that some in after years may climb up to the dignity and honour of the pastorate. I desire to emphasize one point in my paper, and that is the need of a training more in sympathy with the thought and life of the country. I do not agree with the idea presented by one speaker that we should abandon systematic theology; but I do believe that we should do more and more to adapt our theology, both in its spirit and in the emphasis given to its various truths and doctrines, to oriental ideas. There is an occidental and an oriental way of seeing and reaching truths, and our institutions will never be fully useful until the latter spirit shall colour all our methods of presenting truth. I may illustrate what I mean by the divine attribute of Omnipresence. In the West a few remarks only are needed to teach and explain it. In this land, owing to the universal prevalence of pantheism as a basis of all philosophy as well as of religion, it is necessary to enter into full detail and explanation with a view to meeting and overthrowing pantheistic error. In like manner the teaching of homiletics and pastoral theology should not be the translation or reproduction of works upon these subjects from the West, but original instruction appropriate to the vastly different conditions of pulpit and pastoral work in this land. Above all, the students should be brought face to face with the religious systems of this land, which systems they have to combat, and through whose errors and truths they are to find access to the minds of the people. Most of the training in our institution is given in the Vernacular. I have learned by experience that English should be very scantily used as a medium of instruction, except where there is full ability to understand and use it on the part of the students.

Sympathy
with oriental
thought.

Training
mostly in the
Vernacular.

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