The Success of Christian Missions

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OF

Testimonies to their Beneficent Results.

BY

AUTHOR OF

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DEDICATED

TO THE

Churches and Societies

WHOSE MISSIONS HAVE ELICITED THE FAVOURABLE JUDGMENTS RECORDED IN THIS VOLUME.

PREFATORY NOTE.

SINCE the idea which has been carried out in the following pages first took shape, and a beginning was made, several years ago, in the collection of the "Testimonies," two works on somewhat similar lines have appeared—viz., an admirably written *brochure* of 48 pages, entitled, "Are Foreign Missions Doing any Good?"* and, more recently, a larger work by an American author, bearing the title, "The Great Value and Success of Foreign Missions." †

Without underestimating in the very least either of these productions, the compiler of the volume now presented to the public (for the work is little else than a compilation) ventures to hope that it will be found not less useful, arranged as it is on a different plan and with greater fulness of detail. One feature of the book is that, in addition to the "Testimonies," there are submitted the views of some of those who have been more or less unfriendly to Missions. Readers have thus the pleadings on both sides.

* Kegan Paul, Trench & Co., London, 1887.
† James Nisbet & Co., London, 1889.

The compiler gratefully acknowledges his indebtedness to several of the missionary magazines, and in particular to the *Church Missionary Intelligencer*, which records the work of a society whose fields of labour are world-wide, and upon which the Divine blessing has in no ordinary degree rested during the ninety years of its existence. His best thanks are due also to the Secretaries of the American Board and of the Mission Board of the Presbyterian Church (North) in the United States, as well as to other friends, for valuable "Testimonies" which otherwise would not have found a place in this volume. Among those who favoured him with helpful suggestions, his obligations are chiefly due to Dr. Robert Hunter and Dr. George Smith, C.I.E.

The favourable reception given to "Modern Missions" and "Light in Lands of Darkness" encourages the hope that, by the blessing of God, the present work may also in some degree conduce to the furtherance of Christ's kingdom in the world.

R. Y.

2 Merchiston Place,
Edinburgh, *April*, 1890.

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OF

CHRISTIAN MISSIONS.

THE SUCCESS OF CHRISTIAN MISSIONS.

CHAPTER I.

THE CASE STATED.

IN the present day there is a wide-spread desire to get to the bottom of things. Men are not disposed to accept without question what in former days was perhaps too readily received. Opinions and beliefs on all manner of subjects, and all modes of action, are subjected more or less rigorously to the sifting process. The Bible itself comes in for its full share of criticism, and not only, as formerly, from infidel and sceptical writers, but also from many of its professed and even devout friends. In the interests of truth, it is well it should, so long at least as the criticism is conducted in a reverent spirit.

Such being the mood of men's minds in these days, it need be no matter of surprise that CHRISTIAN MISSIONS, alike as regards the agents and the manner in which they carry on their work, should have to pass through a similar crucial test. We do not

complain of this. On the contrary, although at the time and in certain cases, the criticism, when it is of a markedly adverse nature, appears to be fraught only with evil, there is no ground for giving way to despondency. The result, in the long run, will be beneficial. The cause which was sought to be hindered will be helped. *Magna est Veritas, et prævalebit.*

The unfriendly critics of Missions may be thus classified. There is, first, a certain class of round-the-world tourists who go in search of pleasure, or from the love of adventure, or professedly in the interests of science, note what they see and hear, and on their return publish the narrative of their travels. Such narratives not infrequently contain statements of a nature so disparaging to Missions and Missionaries, and so grossly one-sided and unfair, and even untrue, that one has no hesitation in characterising them as at best wretched caricatures. The gossip met with on board the steamers, or at the table of hotels, or elsewhere, is to men of this stamp peculiarly welcome when the conversation runs in that direction, as it not infrequently does. To ascertain the truth of what thus casually comes across their path is no part of the business of such travellers, consequently they do not take the trouble to examine for themselves. As matter of fact, they give all missionary work a wide berth, and are even forward to proclaim their ignorance of it, if not to deny or question its existence. To this class belong Von

Weber, with his "Four Years in Africa," who enjoyed nothing so much as a ballet exhibition by Bechuana maidens, clad with the *minimum* of native clothing; and Herr Buchner, a German physician, who, in his "Trip across the Pacific Ocean," glories in being "not out of sympathy with any sort of men *except* the sanctimonious Reverends, with their white neck-ties, their smooth-parted hair, and their heavenly illuminated faces"!

Some of our literary men, too, from the earlier writers in the *Edinburgh Review* down to the present day, have not ceased to exhibit more or less of the same incredulity, contempt, and bitter hostility. Nor need this excite surprise; for, as fallen human nature is the same in all ages, so is its universal and deep-seated repugnance to the dissemination of evangelical truth. As long as professing Christians were content with a mere outward respect for religion, *and nothing more*, just so long did no trouble arise. But when, after centuries of neglect on the part of the Christian Churches, Christianity, like its Divine Founder, sought to go out in earnest, self-denying efforts to rescue the perishing in other lands, forthwith the enmity of the unrenewed heart was aroused. Tongue and pen were employed in decrying the zeal thus kindled as fanatical enthusiasm. The attempt to detach pagans from the idol-worship and superstitious practices to which for thousands of years they had tenaciously clung, and to induce them to embrace Christianity, with its doctrines and life so humbling to the pride

of the natural heart, was described as utterly hopeless, and consequently as in the last degree absurd.

Men high in station and influence in like manner have not seldom exercised their authority by preventing, though happily only for a time, missionary undertakings from obtaining a footing; or, failing this, by throwing obstacles in the way of their furtherance. The history of the earlier efforts to introduce Christianity into India, not to mention other fields, affords ample evidence of the truth of the foregoing statement. Witness the action of the authorities in reference to Wm. Carey and Adoniram Judson, Gordon Hall and Samuel Nott, with other pioneers. Take a single case in point. No sooner had Mr. Chamberlain, one of the Serampore missionaries, begun a mission at Agra, in 1811, than he was sent back under a guard of Sepoys. And when afterwards, while acting as tutor to the children of an English officer, he ventured to preach at a great *mela* at Hurdwar, he was again removed by order of Lord Hastings, who is reported to have said that "one might fire a pistol into a magazine, and it might not explode, but no wise man would hazard the experiment"!

There are those, also, within the pale of the Christian Church, some of them ministers of the Gospel, from whom better things might have been expected. Happily their number is now very small. The opposition of such has varied in degree according to the standpoint of each in relation to evangelical

Christianity. But all of them, as it seems to us, have shown either a sad want of appreciation of Christ's grand design in regard to the establishment of His kingdom in the darkest and remotest corners of the earth, as well as the resources at His command for the accomplishment of such a result; or, as in the case of Mr. W. S. Caine, M.P., have indulged in superficial, grossly inaccurate, and even reckless criticisms of the actual facts of the case—criticisms professedly in the interests of the Missionary cause, but fitted not to advance, but seriously to injure and retard it. Even these, however, are being overruled for the furtherance of the Gospel.*

Much has been said and written with reference to Canon Taylor's articles, especially the one which appeared in the *Fortnightly Review* for October, 1888, with the high-sounding title "The Great Missionary Failure!" The article referred to is, in some respects, supplementary to a paper read by the Canon at the Church Congress, held previously, in which the blessings and value of Islam as a missionary agency were extolled.

It is not our intention to follow the Canon by exposing his bold, one-sided assertions and transparent fallacies. This has already been done by others possessing a competent knowledge of the subject in all its length and breadth, and in a manner that

* See Reply to Mr. Caine's criticisms in the *Baptist Missionary Herald* for March, 1889.

leaves nothing to be desired.* In view of such rejoinders, I content myself by asserting that CHRISTIAN MISSIONS ARE NO FAILURE, and do not doubt that in the estimation of candid readers the statement will be fully confirmed by the "Testimonies" that follow.

In this connection, the words of Archdeacon Farrar, uttered several years ago, on the occasion of an eloquent and powerful Missionary address in the Bute Hall of the Glasgow University—an address that was listened to with rapt attention by fully 2500 people, mostly students—may be re-echoed. Dealing with objections to Foreign Missions, the Archdeacon said :—

"Let me cut away all grounds for another objection which is often plausibly urged for despising missions, and was made not many years ago by a noble duke in the House of Lords, that missions are a 'gigantic impracticability,' or an 'organised hypocrisy,' and that every man engaged in them must be a fanatic or an impostor. Thus do men, who have never taken the smallest trouble to inquire into the subject, reiterate the ignorant assertion that 'missions are a failure.' A failure! . . . I confront the assertion with the most absolute contradiction. I say that, considering the insignificance of our efforts, missions have been more successful than we had any right to anticipate in our wildest dreams. Like a grain of mustard seed, from well-nigh invisible beginnings, the Kingdom of Christ has grown into a mighty tree."

Prejudice, it may be added, has played an import-

* See *Church Missionary Intelligencer* for November, 1888; *London Missionary Society's Chronicle* for December, 1888; and *The Missionary Review of the World* for February, 1889.

ant part in relation to Christian missions. As a rule, among opposing forces, it is about the last to yield, even to the stern logic of facts. In my wanderings in South Africa I repeatedly came across its trail on the part of colonists in giving expression to their antipathy to the evangelisation of the native races. It comes out in various ways; but invariably, underlying it, there are more or less of dislike to the natives, and an ill-concealed sneer at Christian men and Christian missionaries who are, according to their light and to the best of their ability, earnestly endeavouring to raise them in the social and religious scale. Thus, the Superintending Inspector of Schools in Natal, in reporting in 1889 on one of them, writes as follows :—

"From personal observation I have been impressed with the uselessness of much that is taught in many of the native schools. Parrot-like repetition of grammatical rules, and of isolated facts in astronomy, physiology, and ancient Hebrew history is not education, but a travesty of it. The time spent in enumerating the plagues of Egypt and in unravelling the intricacies of patriarchal relationships would be more profitably employed in levelling the breakneck roads and repairing the treacherous drifts that make a visit to many of the mission stations more a penance than a pleasure. . . . With one exception these schools belong to missions, and the end of the missionary's work, both Protestant and Catholic, is to make 'converts.' The children are taught to read in order that primarily they may study their Bibles and learn their Catechism. The whole life of a mission-station is ecclesiastically concentric. . . ."

To one who can read between the lines, the fore-

going sentences simply mean—such at least is my impression—that the native ought for ever to be a hewer of wood and a drawer of water—*to the white man.* The secret of the opposition on the part of so many colonists to the Christianised native lies in this, as a friend in writing to me put it, that "a Christian native can be no more what he was—the ignorant, stupid, bear-to-be-kicked-about creature that the raw native is."

Again, the Honourable Dr. W. G. Atherstone of Grahamstown, in an otherwise admirable treatise entitled "Grahamstown as a Health Resort," allows himself to pen the following most unworthy sentence —unworthy certainly to come from any Christian man—as if, forsooth! it were not criminal neglect but a Christian duty to leave these native Africans in their deep degradation, under the specious plea that, after they have received the benefits of Christian education, they do not display in the first or second generation all the virtues of a long established Christian community. Here is what he says :—

> "Would not an organisation for the alleviation of the sufferings of our fellow-Britons and the saving of valuable lives be a far nobler object, and one more worthy of true philanthropy than the mistaken sentimentalism of those who spend thousands annually on the black races of this continent?"

The foregoing sentence had to be read a second time under the impression that the author's meaning had been misapprehended. I do not hesitate

to affirm that those very people who "spend thousands annually" in their efforts to evangelise the heathen are foremost in every movement for the promotion of "true philanthropy." In point of fact, there is not, in my opinion, any "true philanthropy" which is not the outcome of an aggressive Christianity.

Mr. Edwin Arnold recently informed a Boston audience that he preferred "the dark shadows of Hindooism to the sunlight of Calvinism," and descanted at the same time on the benevolent spirit of the Hindoo, and especially of the Buddhist faith! Mr. Arnold was of course quite at liberty, if he so chose, to give expression to his preference for "the dark shadows of Hindooism," but it says little for his intelligence or his candour when he can uphold Hindoo and Buddhist benevolence as being superior to that enforced by the religion of Jesus Christ. He ought to know that the contrary is the fact.* Either he must

* Here is one illustration out of many that might be given to disprove the truth of Mr. Arnold's statement. It is furnished by Dr. Taylor of the Presbyterian Hospital in Pekin:—"He (Dr. Taylor) was summoned to attend a boy who had been found helpless and in great suffering in an open field. Some rascal had hired the lad, who was a donkey-driver, to take him to a place at a distance from the city. He was tempted, however, to steal the donkey, and when reaching an out-of-the-way place he well-nigh killed the boy, severing the trachea, and cutting him in many places. A stranger passing by found the boy and carried him to an open space in front of the largest temple in the city. A crowd quickly gathered about the lad, but all passed by on the other side, doing nothing for him. This was at noon. The little sufferer lay until the next morning, not one of the lazy, droning priests of this great temple offering the slightest aid or comfort. At length some one suggested calling the foreign doctor, and Dr. Taylor was summoned. The

have peculiar ideas as to what constitutes genuine benevolence, or, which is perhaps more likely, he has allowed his mind to be so blinded by prejudice that he fails to estimate aright the fruits of the several systems.

Instead of pursuing further the line of general remark, it will be more in accordance with the design of the present work to submit, somewhat in detail, extracts from the published opinions of some of those who were unfavourable to missions. These extracts will form an appropriate ground-work for the "Testimonies" that follow. As already indicated, the reader will also thus have presented to him by way of contrast both sides of the question.

long exposure and continued loss of blood had rendered the case well-nigh hopeless. Dr. Taylor, however, resolved to do what he could, and earnestly inquired if anyone in the crowd of two hundred persons could tell him where he could find a room in which to place the patient, in order that his wounds might be dressed. In the gateway of the large temple, directly behind the scene, lounged a dozen priests, devout followers of Buddha, but they could not think of allowing the wounded boy to be put into one of their vacant rooms. He might die, and the expense of burying him might fall on them; or if he recovered, they would have the trouble of caring for him for some days; so they refused (so much for the benevolence and tender mercies of Buddhism). At last a stranger gave permission to have him carried to his house, where his wounds were dressed, and he was able at last to be borne to the hospital. The little fellow is very patient, and as the wounds in his neck prevent articulation, he shakes his hand in Chinese fashion, to express his gratitude and joy."—*The Presbyterian Church at Home and Abroad* for February, 1890.

Book E.

UNFAVOURABLE OPINIONS.

CHAPTER II.

UNFAVOURABLE OPINIONS.

"*When Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And said, What do these feeble Jews? . . . Will they revive the stones out of the heaps of the rubbish which are burnt?*

"*Now Tobiah the Ammonite was by him; and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.*"—NEH. iv. 1-3.

FIRST in the order of time, among those whom it is proposed to pass under review is the distinguished navigator, Captain Cook. So long as his observations were confined to subjects of a geographical and scientific nature, which indeed were what by his voyages he had specially in view, he stood on safe ground. His descriptions of the islands of the Southern Pacific Ocean were so full and accurate, and withal so interesting, that little or nothing was left for succeeding voyages to supply or amend. It was otherwise when he ventured into the region of the moral and spiritual. The heroic Livingstone, whose noble deeds as an explorer may well be placed side by side with, if indeed they did not surpass those of the great navigator, regarded "the end of the geographical feat as the beginning of the missionary

enterprise." Not so Captain Cook. In remarking on a wooden cross which had been erected on Tahiti in the interest of the Romish faith by the members of an expedition sent in 1774 by the Viceroy of Peru (all honour to them!), and, in connection therewith, on the introduction of Christianity to the islands, he thus expresses himself:—

"It is very unlikely that any measure of this kind should ever be seriously thought of, as it can neither serve the purpose of public ambition nor private avarice, and, without such inducements, I may pronounce that it will never be undertaken."

No, certainly, the Christianisation of the heathen in those beautiful islands never would have been undertaken by such as knew of no higher motive than "public ambition" and "private avarice." But undertaken it was by men who not only had no worldly object to gain, but who freely sacrificed all that is usually held dear, even life itself, solely with the view of promoting the spiritual and eternal, as well as temporal welfare of the degraded dwellers there.* With what result will appear in the sequel.

But the distinguished navigator was by no means singular in the estimate formed of the missionary undertaking. On the contrary, he only gave expression to the sentiment that generally prevailed in those days of religious indifference in regard to it.

It is, however, noteworthy that, despite such remarks

*See also "The Martyr Islands of the New Hebrides" by the Author, from which the foregoing statement is taken.

as those quoted, it was the reading of the accounts of these same voyages that first kindled the spark of missionary enthusiasm in Carey's soul, from which such blessed results have flowed.

Take the following letter, written a few years later by Mr. Montgomerie Campbell, private Secretary to Sir Archibald Campbell, then Governor of the Madras Presidency :—*

"Mr. Montgomerie Campbell reprobated the idea of converting the Gentoos. It is true, missionaries have made proselytes of the Pariahs; but they were the lowest order of the people, and had even degraded the religion they professed to embrace.

"Mr. Schwartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his followers; they were proverbial for their profligacy. An instance occurred to his recollection, perfectly in point: he had been preaching for many hours to this caste of proselytes on the heinousness of theft, and in the heat of his discourse taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives did the doctrine of the missionaries operate. Men of higher caste would spurn at the idea of changing the religion of their ancestors."

As the foregoing paragraphs referred mainly to matters of fact, Mr. Schwartz felt it necessary to reply to what well deserves to be characterised as a tissue of misrepresentations, which he did in a calm, courteous, and unanswerable manner. The incident to which Mr. Campbell alluded occurred some seven-

* *Courier*, 24th May, 1793.

teen years previous (1776). Mr. Schwartz, when on his way to Tanjore, passed through the village of Pudaloor in the early morning. Not only did he not preach, as was alleged, for hours at the village in question: he did not so much as converse with a single man on that occasion. The theft of the stock and buckle was made by some boys, whose fathers were all professed thieves—that village being then inhabited by people who were notorious for their stealing propensities. And in point of fact, *the villagers were all heathen, there not being a single Christian family among them.* So much for Mr. Campbell's sneer at the "virtuous and enlightened congregation." And as regards his assertion that "men of high caste would spurn at the idea of changing the religion of their ancestors," Mr. Schwartz states that, "had he visited, even once, our Church, he would have observed that *more than two-thirds were of the higher caste.*"

Mr. Campbell's statements are an average specimen of the ignorant prejudice that prevailed in those days. Yet he, from his official position, should have known that, by the charter of 1698, the East India Company was required to provide ministers who should "learn the native language of the country, where they shall reside, the better to enable them to instruct the Gentoos." This much, at least, was originally contemplated.*

* Anderson's "History of the Colonial Church," vol. ii. p. 480, quoted in Ludlow's "British India," vol. ii. p. 260.

With the clerical utterances in the General Assembly of the Church of Scotland which met in 1796, many of the readers of mission literature are already familiar. It is, however, fitting that they should have a place in this record, the more so that they emanated from a quarter from which expressions of opinion more in accordance with Scripture truth might reasonably have been expected. For it was not supineness merely that the few earnest spirits of that dark period of the Church's history had to contend with ; it was undisguised opposition, and that, in many cases, of the intensest kind.

The subject was brought up for discussion in consequence of two overtures—one from the Synod of Fife, urging the consideration of the most effectual means by which the Church in her corporate capacity might contribute to the diffusion of the Gospel throughout the world : the other, from the Synod of Moray, with the same object in view ; but proposing, in addition, that an Act should be passed recommending a general collection towards its furtherance in the various congregations of the Church.

Among the earlier speeches favourable to the proposal, was one by the venerable Dr. David Johnstone, minister of North Leith Parish Church, and the honoured founder of the Royal Edinburgh Blind Asylum :—

"Surely," he said, "however much they might differ from one another in matters of civil or ecclesiastical polity, they could not be other than united in whatever tended to pro-

mote the kingdom of their blessed Lord and Master. . . . The fact that they, themselves, had been called from heathen darkness by missionary exertion in the remote past, had given a direct claim upon them to the perishing heathen of all time."

But differ they did, and that, too, as widely as the poles asunder, not only "in matters of civil or ecclesiastical polity," but in regard to the still more important practical question under consideration.

The first on the opposite side to take exception to the terms of the overtures was the Rev. George (afterwards Dr.) Hamilton, then the young, fluent and bland minister of the parish of Gladsmuir, near Haddington, and at a later period promoted by his party to the Moderator's Chair; and thus he spoke :—

"I should blush, Moderator, to rise in this venerable Assembly for the purpose of opposing a plan so beneficent in its first aspect as the present, did not mature reflection fully convince me that *its principles are not really good, but merely specious;* that no such honour could accrue to us from supporting and promoting it, as its friends among us have fondly anticipated, and because no such benefits could in all probability result from the execution of it to mankind, as they had no less fondly imagined and described. Such being my decided sentiments on the subject, I feel no reluctance to rise and state them fully. I feel this declaration, indeed, incumbent on me; nor do I hesitate to say that, entertaining these sentiments, *it is as much my duty to wish that the house may be firm and unanimous in their opposition to these overtures,* as it appeared the duty of those who were of a very different opinion to be actuated by a very different desire.

"To diffuse among mankind the knowledge of a religion which we profess to believe and revere, is doubtless a good

and important work; as to pray for its diffusion, and to expect it, is taught us in the sacred volume of Scripture. But as even the best things are liable to abuse, and as things the most excellent are most liable to abuse, so, in the present case, it happens that *I cannot otherwise consider the enthusiasm on this subject than as the effect of sanguine and illusive views, the more dangerous because the object is plausible.*

"To spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to me to be highly preposterous, in as far as it anticipates, nay, as it even reverses the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take the precedence. Indeed, it should seem hardly less absurd to make revelation precede civilisation in the order of time, than to pretend to unfold to a child the 'Principia' of Newton, ere he is made at all acquainted with the letters in the alphabet. *These ideas seem to me alike founded in error; and, therefore, I must consider them both as equally romantic and visionary.*"

From these first principles, Mr. Hamilton proceeded to consider the question of responsibility in the case of those who have no opportunity of embracing the Gospel:—

"To this question," he argued, "Scripture furnishes us with an answer, plain, natural, and just. We are in it told that a man is to be judged according to what he hath, not according to what he hath not. We are, moreover, told by Paul to the same purpose, 'that the Gentiles which have not the law, are a law unto themselves;' and that 'they who are without law shall be judged without law.' *So that the gracious declarations of Scripture ought to liberate from groundless anxiety the minds of those who stated, in such moving language, the condition of the heathen.*

"Every state of society has vices and virtues peculiar to itself which balance each other, and are not incompatible with a large share of happiness. The untutored Indian or Otaheitan, whose daily toils produce his daily food, and who, when that is procured, basks with his family in the sun with little reflection or care, is not without his simple virtues. His breast can beat high with the feelings of friendship; his heart can burn with the ardour of patriotism; and although his mind has not comprehension enough to grasp the idea of general philanthropy, yet the houseless stranger finds a sure shelter under his hospitable though humble roof, and experiences that, though ignorant of the general principle, his soul is attuned to the feelings on which its practice must generally depend. But go—engraft on his simple manners the customs, refinements, and, may I not add, some of the vices of civilised society, *and the influence of that religion which you give as a compensation for the disadvantages attending such communications will not refine his morals nor ensure his happiness.* Of the change of manners, the effect produced shall prove a heterogeneous and disagreeable combination; and of the change of opinion, the effects shall be a tormenting uncertainty respecting some things, a great misapprehension of others, and a misapplication perhaps of all.

"When they shall be told that a man is saved, not by good works, but by faith, what will be the consequence? We have too much experience of the difficulty of guarding our own people against the most deplorable misapplication of this principle, though here the people are instructed by stated and regular pastors, though their minds have been early imbued with a pious and virtuous education, and though they are daily warned of the folly and danger of immorality under this pretext,—we have too much experience of this tendency at home, I say, with all our refinement, to entertain a rational doubt that the wild inhabitants of uncivilised regions *would use it as a handle for the most flagrant violation of justice and morality.*

"Why should we scatter our forces and spend our strength in foreign service when our utmost vigilance is required at home? What general would desire to achieve distant conquests, and scatter for this purpose his troops over a distant and strange land when the enemy's forces were already pouring into his own country, estranging the citizens from his interests, and directing the whole force of their artillery against the walls of his capital? *I cannot but reflect with surprise that the very men who in their sermons, by their speeches—in short, by everything but their own lives, are anxious to show to the world the growing profligacy of the times at home—I cannot but reflect with surprise that these are the very men most zealous in promoting this expedition abroad.*

"Upon the whole, while we pray for the propagation of the Gospel, and patiently await its period, let us unite in resolutely rejecting these overtures. For my own part, at least, I am obliged heartily to oppose the notion for a Committee, and to substitute as a motion in its place, *That the overtures from the Synods of Fife and Moray be immediately dismissed.*"

With an air of self-satisfaction at having demolished the men of straw that had been so carefully rigged out in the clerical study at Gladsmuir in order to do duty on the floor of the Assembly, Mr. Hamilton resumed his seat, and was followed by Dr. John Erskine, the honoured leader of the Evangelical section. "Moderator, RAX* ME THAT BIBLE." Such were the memorable words with which he commenced his address. To the law and the testimony he made his appeal, contending, contrary to Mr. Hamilton's assertion, and in entire accordance with the statements of Scripture, that it was not

* *Anglicé* Reach.

"really so absolutely necessary that learning and philosophy should precede the introduction of the Gospel," and stating that "he had been ever accustomed to consider it the peculiar glory of Christianity that it was adapted alike to the citizen and the savage,—that it not only enlightened spiritual darkness, but promoted also temporal civilisation."

I content myself with this brief reference to the pleadings of this eminent divine in favour of the overtures, my object in this part of the present work being rather to put readers in possession of the views of those who opposed them. For the same reason the speeches of other members who supported the overtures are entirely omitted.

It was every way appropriate, and only what might have been expected, that Mr. Hamilton's motion, accompanied as it was by such an extraordinary speech, should be seconded by Dr. Alexander Carlyle of Inveresk—familiarly known as Jupiter Carlyle—the living embodiment of the most extreme and worst type of Moderatism. One paragraph from his speech on that occasion will suffice :—

"Moderator," he said, "my reverend brother (Dr. Erskine), whose universal charity is so well known to me, has just been giving a new and extraordinary instance of it—no less than *proposing as a model for our imitation the zeal for propagating the Christian religion displayed by Roman Catholics!* When we see the tide of infidelity and licentiousness so great and so constantly increasing in our land, it would indeed be highly preposterous to carry our zeal to another and a far distant one. When our religion requires the most unremitted

and strenuous offence against internal invasion, it would be highly absurd to think of making distant converts by external missionaries. This is indeed beginning where we should end. I have on various occasions, during a period of almost half-a-century, had the honour of being a member of the General Assembly, *yet this is the first time I remember to have ever heard such a proposal made, and I cannot help also thinking it the worst time.* As clergymen, let us pray that Christ's kingdom may come, as we are assured it shall come, in the course of Providence. Let us as clergymen also instruct our people in their duty; and both as clergymen and as Christians let our light so shine before men that, seeing our good works, they may be led to glorify our heavenly Father. This is the true mode of propagating the Gospel; this is far preferable to giving countenance to *a plan that has been well styled visionary.* I therefore do heartily second the motion made some time ago by my young friend, Mr. Hamilton,—That the overtures be immediately dismissed."

Such was the undiluted Moderatism of these two professed ministers of Christ. Well might the profound Warburton, when referring to ministers of this type in one of his letters to Dr. Erskine, say: "I think many of them to be more than half-paganised, and their Saviour to be only another Socrates."

Among those who took part in the debate was the Rev. Principal Hill, one of the ministers of St. Andrews. Though anxious, apparently, to avoid the obloquy which he feared might attach to the utterances of Mr. Hamilton and Dr. Carlyle, and adopting with this view a somewhat more conciliatory line of argument, his lengthened and laboured speech was thrown into the same scale, and had but the sole object of defeating the overtures. One choice ex-

tract may be submitted, and that the reader may fully appreciate the argument of the Reverend Principal, it is only necessary he should bear in mind that the war of the first French Revolution was raging at the time.

"Besides the considerations," he said, "which lead us to augur unfavourably of these (missionary) societies from the circumstances I have enumerated, there is one argument, drawn from a consideration of a much more important nature in itself, *because threatening much more awful and extreme effects than even these, not indeed to the heathen or the missionaries, but to this country—to society at large.* The political aspect of the times, marked with the turbulent and seditious attempts of the evil-designing or the deluded against our happy constitution—against the order of everything we possess and hold dear, whether as citizens or as men—renders it incumbent on me to state, that I observe, with serious regret, not only many of the striking outlines, but even many of the most obnoxious expressions, or expressions similar to those which have been held with affected triumph in the lately suppressed popular assemblies."

Not the least noteworthy of the many remarkable utterances on the occasion was the speech of a young advocate, named David Boyle (afterwards Lord President of the Court of Session), who represented the burgh of Irvine in this memorable Assembly. The opening sentence was as follows :—

"I rise, Moderator, impressed with a sense of the alarming and dangerous tendency of the measures proposed in the overtures on your table—overtures which I cannot too strongly, which the house cannot too strongly oppose, and which, I trust, all the loyal and well-affected members will be unanimous in opposing. . . ."

Missionary, anti-slavery, and other kindred societies, no matter what the object in view, having been denounced by Mr. Boyle, in no measured terms, as "all equally bad," he wound up thus :—

"As for those missionary societies, I do aver, that since it is to be apprehended that their funds may be in time, *nay, certainly will be, turned against the constitution*, so it is the bounden duty of this house to give the overtures recommending them our most serious disapprobation, and our immediate, most decisive opposition."

Had these been the sentiments merely of individual ministers and elders, they might well have been allowed to remain in deserved oblivion. The fact, however, that they were indorsed by a majority of the Assembly invests them with an historical importance, the more so when it is remembered that the decision then given practically shelved the question, so far as the Church in its corporate capacity was concerned, for another quarter of a century.*

Let the reader try to imagine what the feelings of the Great Head of the Church would have been had He, as on the occasion of the meeting in Jerusalem of the disciples on the evening of the first day of the week after His resurrection, unexpectedly appeared in visible form in that Assembly! And yet it is not difficult to realise what He must have felt in listening to such utterances. Undoubtedly, *grief*, the same in

* The vote stood thus :—For the appointment of a committee to consider and report upon the subject of the overtures, 44; for the dismissal of the overtures, 58—majority, 14.

kind to that which was His close companion when in very deed He dwelt with men on the earth, must have been the uppermost feeling in His heart. He could not have failed to be moved with profound sorrow that those who were His professed representatives and ambassadors should have so grossly misinterpreted His mind and will, as made known in His Word. Nay, but, methinks that on the supposition of His visible presence, the men in question, even the boldest of them, never would have dared to deliver such speeches. On the contrary, it is all but certain that a silence would have been observed by them similar to that which followed the memorable scene in the temple, when the Scribes and Pharisees, instead of casting a stone at the accused, "being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last."

The spirit that animated the *literary* critics of those days is well illustrated in connection with some addresses to the natives of Tahiti, which had been prepared with much care and tact by the venerated Dr. John Love, as Secretary of the London Missionary Society. They were thrown into the form of dialogues, abounded in figures, and, containing as they did a brief summary of the leading facts, doctrines, and precepts of the Gospel, were designed to aid missionaries in their work. The *Monthly Review* for October, 1797, following in the line of Captain Cook's remarks, and encouraged apparently by his

confident assertion, thus comments upon the said addresses :—

"When Otaheite (Tahiti) was discovered by the European navigators, its inhabitants were as happy as a delightful climate, a sufficiency of food, moderate labour, health, and all the animal enjoyments in their natural state could render them; from their connection with Europe they have already derived various mischiefs; and from the present publication, it appears that they are destined, by a society confidently pretending to '*the rich communications of wisdom and power from on high*,' to experience the horrors of civil war, lighted up and aggravated by theological zealots from Great Britain!!!'

"Towards the close of 1807"—so we learn from the *Calcutta Review* (Vol. iii.)—"a pamphlet printed in the Persian language at the Missionary Press, Serampore, fell into the hands of one of the Secretaries of the British Government. It was in the form of 'An address to all persons professing the Mohammedan religion.' It contained a brief statement of Gospel truth, while it depicted in plain but strong terms the character of Mohammed and his sanguinary faith; but not in terms plainer or stronger than justice demanded, and historic truth fully warranted. The *only* effect which it had on the Mussulmen themselves, was, that it led to the request, on the part of a Mogul merchant, that one of their learned men 'should prepare an answer to it.' Any proceeding more absolutely harmless, or one less calculated to disturb the public peace, could scarcely be conceived. But it was enough to put the whole Council Chamber into a state of combustion and uproar.

"As a purely *preliminary* measure, the Danish Governor of Serampore was promptly solicited to 'interpose his authority to prohibit the issue of any more copies of the pamphlet, or of any publications of a similar description.' It was also suggested that the missionaries shall 'be required

to deliver up all the remaining copies of the pamphlet in question.' And further still, his Excellency of Serampore was distinctly apprised of 'the necessity of ascertaining from the missionaries to what extent, and in what manner, the pamphlet had been circulated, with a view to enable them (the Governor-General and his Councillors) to counteract its dangerous effects in these places, within the limits of their authority or influence, to which it might have been conveyed.'

"With these requests the Danish Governor instantly complied. The issue of any more of the pamphlets was prohibited by him. All the printed copies remaining in the hands of the missionaries, amounting to 1700, out of 2000, were delivered up, and transmitted to the Supreme Council at Fort-William; while a stringent order was issued to prevent the printing or circulating of any works of a similar character in future.

"The British Government next issued an order prohibiting the missionaries from printing *any books* 'directed to the object of converting the natives to Christianity.' On this, the operations of the Serampore Press were suspended, and 'the translation of the Bible and the New Testament forbidden' until the Danish Governor obtained from the British Governor-General an *official* answer to the question, 'Whether the circulation of the Bible in the Bengali language was to be included in his Lordship's prohibition?' The reply of the Governor-General in Council was the following: 'We are not aware of any objection to the promulgation of the Scriptures in the Bengali language, unaccompanied by any comments on the religions of the country. . . .'

"The inquiries instituted respecting the 'Persian tract' led to the fearful discovery that there were other tracts of a similar nature in the Hindoostanee and Bengali languages, and to the still more astounding discovery that the Gospel of salvation was actually preached to the native inhabitants of Calcutta! The following is a quotation from the Dispatch

of the Supreme Government (signed by the Earl of Minto, Governor-General, and others) to the Court of Directors:—

"'At our consultation, in the secret department, of the 8th of September, the Secretary reported to us that, having desired Mr. Blaquiere, one of the magistrates of the town of Calcutta, to adopt measures with a view to ascertain the proceedings of the missionaries in disseminating pamphlets of the nature of that which was submitted to Government at the last meeting of Council, and in meetings stated to be held within the town of Calcutta, for the purpose of exposing to the native inhabitants the errors of their religion, and of persuading them to adopt the Christian faith, Mr. Blaquiere had attended the Secretary's office, and informed him that, being apprised of the practice adopted by the missionaries or their converts of preaching to the multitude every Sunday at a house in the city engaged for that purpose, he had directed a person in his employ to attend one of those meetings, and that Mr. Blaquiere had delivered to the Secretary a memorandum of what passed at that meeting, drawn up by the person who attended it. A copy of that memorandum we deem it proper to enclose. The Secretary proceeded to state from Mr. Blaquiere's verbal report, that Mr. Blaquiere had at the same time directed a Brahman in his service to attend the missionaries, and, under *a pretended desire to become a convert*, to obtain copies of any publications which had been issued under the authority of the missionaries; that the Brahman accordingly waited on the Reverend Mr. Ward, one of the Society, residing principally at Calcutta, and that Mr. Blaquiere had delivered to the Secretary eleven pamphlets, written, some in the Bengali, some in the Hindoostanee language, which, on that occasion, the Reverend Mr. Ward had delivered to the Brahman. The Secretary reported that those pamphlets, for the most part, consisted of strictures upon the characters of the Hindoo deities, tending to place them in a hateful and disgusting light, and to deduce from those strictures the fallacy of the Hindoo mythology; of exhortations to

the Hindoos to abandon their idolatrous worship and embrace the doctrines of Christianity; of the translations of the Psalms of David and other parts of Scripture. That two of those pamphlets, however—one in the Bengali, the other in the Hindoostanee language and character—were addressed exclusively to the class of Mohammedans, and contained the same or similar abuse of the doctrines, books, and foundations of the Mohammedan religion, as was contained in the Persian pamphlet laid before the Board at the last meeting of Council, and that these two pamphlets were stated to have been printed at Serampore, in the year 1806.'"

The following were the resolutions adopted by the Supreme Council in reference to these communications:—

"That the publications in question and the practice of preaching to the multitude, described by Mr. Blaquiere, were evidently calculated to excite among the native subjects of the Company a spirit of religious jealousy and alarm, which might eventually be productive of the most serious evils. That the distribution of such publications, and the public preaching of the missionaries and their proselytes at the very seat of Government, were acts tending to indicate that the proceedings of the missionaries, in vilifying the religions of the country, were sanctioned and approved by the Supreme Authority; that the prevalence of such an impression would both augment the danger and render more difficult the application of a remedy; that if these proceedings should be suffered to continue until their effects should be manifested in their clamour and discontent of the people, any measure then adopted to arrest the progress of the evil, would necessarily appear to be the result of apprehension. That it was of the highest importance, therefore, to adopt, without delay, such measures as were calculated to preclude a conjuncture so injurious to the authority and dignity of the Government,

and so hazardous to the prosperity and even the security of these dominions; and, finally, that the obligations to suppress, within the limits of the Company's authority in India, treatises and public preachings offensive to the religious persuasions of the people, were founded on considerations of necessary caution, general safety, and national faith and honour.

"With this view we deemed it necessary to direct that the practice of public preaching at the house employed for that purpose by the missionaries in the town of Calcutta should be immediately discontinued; and to prohibit the issue of any publications from the press superintended by the Society of Missionaries, of a nature offensive to the religious prejudices of the natives, or directed to the object of converting them to Christianity; observing, that whatever might be the propriety of exposing the errors of the Hindoo or Mussulman religion to persons of those persuasions, who should solicit instruction in the doctrines of the Christian faith, it was contrary to the system of protection which Government was pledged to afford to the undisturbed exercise of the religions of the country, and calculated to produce very dangerous effects, to obtrude upon the general body of the people, by means of printed works, exhortations necessarily involving an interference with those religious tenets which they considered to be sacred and inviolable.

"The Earl of Minto having succeeded in crushing the efforts of Christian evangelists, next directed his attention to the heathenish institutions which owed their origin and support to the munificence of some of his predecessors. These he resolved not only to perpetuate but to render still more efficient. And not only so,—but his purpose was consentaneously formed to add to their number, at the expense of the State. In 1811, he committed his views on the subject to writing, in an elaborate Minute.

"Nothing whatsoever (in the said Minute) of an educationally remedial character is proposed or even alluded to,

as regards the great body of the people. On the contrary no education whatever is proposed but a *learned* education; no classes whatever of the community are provided for, but the learned and more respectable classes. So far as the Governor-General's Minute is concerned, the teeming myriads, which constitute the overwhelming majority of the population, are coolly and deliberately consigned to all the evils of a hopeless and incurable ignorance! . . ."

A few months after the outburst at Calcutta, as described in the foregoing extracts, there appeared in the pages of the *Edinburgh Review* for April, 1808, a lengthened article on the same subject, characterised by equally intense opposition to the missionary undertaking. The writer, it is generally understood, was the well-known Sydney Smith, whose sterling good sense, kindness of heart, genial disposition, overflowing humour, brilliant genius, and rare conversational powers, are justly admired.

The article referred to is somewhat of a curiosity in its way, and shows how much bitter obloquy it is possible to heap, unjustly and needlessly, on a good cause. One wonders what the witty Reviewer would say to the opinions and sentiments there expressed, if he had the opportunity of glancing over them at the present time, *in view of what has taken place in India and elsewhere during the intervening eighty years!*

After referring to the Sepoy Mutiny at Vellore on 10th July, 1806, the cause of which some both then and since have not hesitated to lay at the missionary's door—the fact being that *no Protestant missionary*

was at the time within many hundred miles of the place —and also to the Danish Missions at Tranquebar, founded more than a century before, the writer goes on to say :—

"The missions in Bengal, of which the public have heard so much of late years, are the missions of Anabaptist dissenters, whose peculiar and distinguishing tenet it is, to baptise the members of their church by plunging them into the water when they are grown up, instead of sprinkling them with water when they are young. Among the subscribers to this society, we perceive the respectable name of the Deputy-Chairman of the East India Company (Mr. Charles Grant), who, in the common routine of office, will succeed to the chair of that Company at the ensuing election. The Chairman and Deputy-Chairman of the East India Company are also both of them trustees to another religious society for missions in Africa and the East.

"The first number of the Anabaptist Missions, informs us that the origin of the society will be found in the workings of Brother Carey's mind, whose heart appears to have been set upon the conversion of the heathen in 1786, before he came to reside at Moulton. (No. 1, p. 1.) These workings produced a sermon at Northampton, and the sermon a subscription to convert 420 millions of Pagans. Of the subscription we have the following account:—'Information is come from Brother Carey, that a gentleman from Northumberland had promised to send him £20 for the Society, and to subscribe four guineas annually.'

"At this meeting at Northampton, two other friends subscribed, and paid two guineas a-piece; two more one guinea each, and another half-a-guinea, making six guineas and a-half in all. And such members as were present of the first subscribers, paid their subscriptions into the hands of the treasurer; who proposed to put the sum now received into the hands of a banker, who will pay interest for the same."

Following some ten pages of extracts from the journal-letters of Messrs. Carey, Ward, and other missionaries, the article proceeds :—

"It would perhaps be more prudent to leave the question of sending missions to India to the effect of these extracts, which appear to us to be quite decisive; both as to the danger of insurrection from the prosecution of the scheme, the utter unfitness of the persons employed in it, and the complete hopelessness of the attempt while pursued under such circumstances as now exist. But as the Evangelical party, who have got possession of our Eastern empire, have brought forward a great deal of argument upon the question, it may be necessary to make to it some sort of reply. . . .

"To us it appears quite clear, from the extracts before us, that neither Hindoo nor Mohammedan are at all indifferent to the attacks made upon their religion; the arrogance and the irritability of the Mohammedan are universally acknowledged, and we put it to our readers whether the Brahmins seem in these extracts to behold the encroachments upon their religion with passiveness and unconcern. A missionary who converted only a few of the refuse of society, might live for ever in peace in India, and receive his salary from his fanatical masters for pompous predictions of universal conversion, transmitted by the ships of the season; but, if he had any marked success among the natives, it could not fail to excite much more dangerous specimens of jealousy and discontent than those which we have extracted from the *Anabaptist Journal.* How is it in human nature that a Brahmin should be indifferent to encroachments upon his religion? His reputation, his dignity, and, in a great measure, his wealth depend upon the preservation of the present superstitions, and why is it to be supposed that motives which are so powerful with all other human beings are inoperative with him alone? . . .

"Methodism at home is no unprofitable game to play.

In the East it will soon be the infallible road to promotion. This is the great evil; if the management was in the hands of men, who were as discreet and wise in their devotion, as they are in matters of temporal welfare, the desire of putting an end to missions might be premature and indecorous. But the misfortune is, the men who wield the instrument ought not, in common sense and propriety, to be trusted with it for a single instant. Upon this subject they are quite insane and ungovernable; they would deliberately, piously, and conscientiously expose our whole Eastern empire to destruction for the sake of converting half-a-dozen Brahmins; who, after stuffing themselves with rum and rice, and borrowing money from the missionaries, would run away, and cover the Gospel and its professors with every species of impious ridicule and abuse. Upon the whole, it appears to us hardly possible to push the business of proselytism in India to any length without incurring the utmost risk of losing our empire. The danger is more tremendous because it may be so sudden; religious fears are a very probable cause of disaffection in the troops; if the troops are generally disaffected, our Indian empire may be lost to us as suddenly as a frigate or a fort; and that empire is governed by men, who, we are very much afraid, would feel proud to lose it in such a cause. . . .

"*Secondly*, Another reason for giving up the task of conversion is the want of success. In India, religion extends its empire over the minutest actions of life. It is not merely a law for moral conduct, and for occasional worship; but it dictates to a man his trade, his dress, his food, and his whole behaviour. His religion also punishes a violation of its exactions, not by eternal and future punishments, but by present infamy. If a Hindoo is irreligious; or, in other words, if he loses his caste, he is deserted by father, mother, wife, child, and kindred, and becomes instantly a solitary wanderer upon the earth; to touch him, to receive him, to eat with him, is a pollution producing a similar loss of caste, and the state of such a degraded man is worse than death

itself. To these evils a Hindoo must expose himself before he becomes a Christian, and this difficulty must a missionary overcome before he can expect the smallest success; a difficulty which, it is quite clear, that they themselves, after a short residence in India, consider to be insuperable. . . .

"*Thirdly*, The duty of conversion is less plain and less imperious when conversion exposes the convert to great present misery. An African or an Otaheite proselyte might not perhaps be less honoured by his countrymen if he became a Christian; a Hindoo is instantly subjected to the most perfect degradation. . . .

"*Fourthly*, Conversion is no duty at all if it merely destroys the old religion, without really and effectually teaching the new one. Brother Ringletaube may write home that he makes a Christian, when, in reality, he ought only to state that he has destroyed a Hindoo. Foolish and imperfect as the religion of a Hindoo is, it is at least some restraint upon the intemperance of the human passions. It is better a Brahmin should be respected than that nobody should be respected. A Hindoo had better believe that a deity with a hundred legs and arms will reward and punish him hereafter, than that he is not to be punished at all.

". . . Whoever has seen much of Hindoo Christians must have perceived that the man who bears that name is very commonly nothing more than a drunken reprobate, who conceives himself at liberty to eat and drink anything he pleases, and annexes hardly any other meaning to the name of Christianity. Such sort of converts may swell the list of names, and gratify the puerile pride of a missionary; but what real, discreet Christian can wish to see such Christianity prevail? . . .

"The duties of conversion appear to be of less importance when it is impossible to procure proper persons to undertake them, and when such religious embassies in consequence devolve upon the lowest of the people. Who wishes to see scrofula and atheism cured by a single sermon in Bengal?

who wishes to see the religious hoy riding at anchor in the Hooghly river? or shoals of jumpers exhibiting their nimble piety before the learned Brahmins of Benares? This madness is disgusting and dangerous enough at home? Why are we to send out little detachments of maniacs to spread over the fine regions of the world the most unjust and contemptible opinion of the Gospel? The wise and rational part of the Christian ministry find they have enough to do at home to combat with passions unfavourable to human happiness, and to make men act up to their professions. But if a tinker is a devout man, he infallibly sets off for the East. Let any man read the 'Anabaptist Missions';—can he do so without deeming such men pernicious and extravagant in their own country, and without feeling that they are benefiting us much more by their absence than the Hindoos by their advice? . . .

"Shortly stated, then, our argument is this:—We see not the slightest prospect of success; we see much danger in making the attempt; and we doubt if the conversion of the Hindoos would ever be more than nominal. If it is a duty of general benevolence to convert the heathen, it is less duty to convert the Hindoos than any other people, because they are already highly civilised, and because you must infallibly subject them to infamy and present degradation. The instruments employed for these purposes are calculated to bring ridicule and disgrace upon the Gospel; and in the discretion of those at home, whom we consider as their patrons, we have not the smallest reliance; but on the contrary, we are convinced they would behold the loss of our Indian Empire, not with the humility of men convinced of erroneous views and projects, but with the pride, the exultation, and the alacrity of martyrs. . . ."

Few more remarkable productions have issued from the press than that by the Abbé J. A. Dubois, for thirty-two years Roman Catholic missionary in

Mysore, in the shape of "Letters on the State of Christianity in India."* The passages that immediately follow are taken from the preface, or "Advertisement," as he calls it, and will be read with interest in the light of subsequent events.

The Abbé states that the "Letters" were "published for the information of the public, among whom much misapprehension prevailed, chiefly occasioned by many erroneous statements, published of late years at home, by many well-intentioned authors, who, misled by too warm a zeal, and mistaking their own religious creed as the common standard which should rule all the human race, and knowing nothing or very little of the invincible attachment of the people of India to their religion and customs, expected to be able to overcome the insurmountable religious prejudices of the Hindoos, and bring them at once to their own faith.

"The author has endeavoured to state (as well as his very imperfect acquaintance with the English language has enabled him to do) with freedom, candour, and simplicity the desperateness of such an attempt. His notions on the subject are derived from an experience of thirty-two years of confidential and quite unrestrained intercourse among the natives of India, of all castes, religions, and ranks; during which, in order to win their confidence and remove suspicion, as far as possible, he has constantly lived like them, embracing their manners, customs, and most of their prejudices in his dress, his diet, their rules of civility and good-breeding, and their mode of intercourse in the world. But the restraints under which he has lived during so long a period of his life have proved of no advantage to him in promoting the sacred cause in which he was engaged as a religious teacher. During that time he has mainly, in his exertions to promote the cause of Christianity, watered the soil of India with his sweats, and many

* Longman, Hunt, Rees & Co., London, 1823.

times with his tears, at the sight of the quite insurmountable obduracy of the people he had to deal with; ready to water it with his blood, if his doing so had been able to overcome the invincible resistance he had to overcome everywhere, in his endeavour to disseminate some gleams of the evangelical light. Everywhere the seeds sown by him have fallen upon a naked rock, and have instantly died away.

"At length entirely disgusted at the total inutility of his pursuits, and warned by his grey hairs that it was full time to think of his own concerns, he has returned to Europe, to pass in retirement the few days he may still have to live, and get ready to give in his accounts to his Redeemer."

Not less remarkable are the following passages extracted from a "Vindication of the Hindoos" by the Abbé in the same volume. He states :—

"On the whole, from all that has come within my knowledge, I observe, with sorrow, that the interference of the new reformers to improve the condition of the Hindoos has thus far produced more evil than good. In support of this assertion, I will content myself with citing the two following striking instances :—

"The first relates to the burning of widows on the pile of their deceased husbands. It is an indubitable fact, fully confirmed by the official reports of the local magistrates, that since the clamours raised in Europe and India, and since the country-government has judged fit to interfere, to a certain degree, in order to render it less frequent, it has come more into fashion, and more prevalent. I have seen lists of the victims devoting themselves to that cruel superstition; and I have observed that, in the districts of Calcutta and Benares, where the horrid practice is most common, the number of victims has been of late much greater than it was about twelve years ago, when the natives were left to themselves, and nobody presumed to interfere with their customs.

"The second instance is more within my province and

personal observation. It is a certain fact, that since the new reformers have overflowed the country with their Bibles and religious tracts, the Christian religion and the natives who profess it have become more odious to the heathen than ever.

"Formerly the native Christians, when known, were, it is true, despised and shunned by the pagans; but, on account of their small numbers, they were scarcely noticed. Now the religious tracts, dispersed with profusion in every direction, have brought them into public notice, and rendered them an object of universal opprobrium; and I apprehend that this very cause would have given rise to an open persecution were it not for the awe inspired by a government which is well known to extend an equal protection to all religious worship.

"All know that nothing is better calculated to produce irritation, opposition, and resistance than contradiction; above all, when the contradicted party is the strongest and most obstinate. Now such is precisely the effect produced by the interference of the new reformers with the prejudices of the Hindoos; and I have reason to apprehend that the opposition of the latter will increase in proportion to the extent of the contradictions to which they are exposed, until it shall finish by some explosion, which may make all India a theatre of confusion and anarchy, to which it will be in the power of no government to apply a remedy."

The Edinburgh Literary Journal, or *Weekly Register of Criticism and Belles Lettres,* of 30th May, 1829, with self-confident, though certainly not prophetic foresight, thus concludes a brief notice of the "Memoir of Mrs. Ann H. Judson":—

"Having had some opportunities of investigating the subject, we must candidly state that we consider the conversion of the Burmese to Christianity a very hopeless speculation for at least several centuries to come."

Happily for the poor heathen Burmese and Karens, this prophecy was not destined to be fulfilled. What are the facts? They are briefly these: during the first six years, dating from 1813, the labour expended on the mission, founded by the apostolic Adoniram Judson, was apparently fruitless. After twenty years the converts numbered upwards of 2000, and by the time another score of years had run their course, they had increased to over 8000.

At the Seventy-fifth Anniversary of the Missionary Baptist Union, U.S.A., May, 1889, the secretaries had the satisfaction of reporting that the number in full communion at the close of 1888 was close upon 30,000. These have been gathered into 521 churches scattered over the country, the members of which contributed in 1888, for churches, schools, and general benevolence, $46,067, or £9213 sterling, 377 of these churches being in addition, to start with, *self-supporting!*

To the numbers here given fall to be added some 1831 communicants belonging to the S.P.G. Society, in the diocese of Rangoon.

What a comment upon the paragraph quoted from the *Literary Journal* are the simple facts just stated! "At whatever cost," said the Rev. Dr. D. A. W. Smith, of Burma, in 1888, when presenting to the Union the report on the missions there, "at whatever cost, let the year of our Lord 1913, the hundredth year of occupation, find Burma a Christian country, prepared to do its full share as one of the

evangelising agencies of the world." A bold outlook this in the estimation, doubtless, of many, but who shall presume to say that it may not be brought about?

The period of the Mutiny in India was a testing time in many respects. The preservation of our Eastern Empire to Britain, while undoubtedly a signal interposition of God's dealing with us as a nation, was, I do not hesitate to say, humanly speaking, due not merely to the bravery of our gallant soldiers, but also in some good measure to the devoted loyalty of the native Christians, which had been fostered by missionaries, and by such God-fearing men as the two Lawrences, Havelock, and Edwardes. And yet there were not wanting those who, at that time of national calamity, sought to fasten blame on the friends of missions. The following paragraph from "The Greville Memoirs"* will serve to illustrate the statement just made. The reader will note the sneer indulged in at the expense of a distinguished Christian statesman, lately removed from our midst. Writing on 2nd December, 1857, Mr. Greville says:—

"Yesterday morning Lord Sydney received a letter from Lady Canning, who said that, although undoubtedly many horrible things had happened in India, the exaggeration of them had been very great, and that she had read for the first

* "The Greville Memoirs (Third Part): A Journal of the Reign of Queen Victoria." By the late Charles C. F. Greville, Esq., Clerk of the Council.

time in the English newspapers, stories of atrocities of which she had never heard at Calcutta, and that statements made in India had turned out to be pure inventions and falsehoods. Yet our papers publish everything that is sent to them without caring whether it may be true or false, and the credulous public swallow it all without the slightest hesitation or doubt. Shaftesbury, too, who is a prodigious authority with the public, and who has all the religious and pseudo-religious people at his back, does his utmost to make the case out to be as bad as possible, and to excite the rage and indignation of the masses to the highest pitch. He is not satisfied with the revolting details with which the Press has been teeming, but complains that more of them have not been detailed and described, and that the particulars of mutilation and violation have not been more copiously and circumstantially given to the world. I have never been able to comprehend what his motives are for talking in this strange and exaggerated strain, but it is no doubt something connected with the grand plan of Christianising India, in the furtherance of which the High Church and the Low Church appear to be bidding against each other; and as their united force will in all probability be irresistible, so they will succeed in making any Government in India impossible."

In the following year, in a letter referring to the system of grants-in-aid to missionary schools, Lord Ellenborough, an Ex-Governor-General of India, whose bitter opposition to the Education Despatch of 1854, in so far at least as it sanctions grants to mission schools, is well-known, took occasion to have a fling at the said schools, and sought to make out that the receipt by them of such grants was an infringement of the principle of neutrality, and that the promoters of them were, in conse-

quence, chargeable with being the cause of the Mutiny. Here are some of his Lordship's remarks:—

"This measure, guarded as it appears to be by restricting the aid of Government to the secular education of natives in missionary schools, seems to be of a very perilous character. . . . I have, from the very first, been under the impression —and all that I have heard from the commencement of the mutinies has only tended to confirm it—that this almost unanimous mutiny of the Bengal Army, accompanied as it has been by very extensive indications of a hostile feeling among the people, could never have occurred without the existence of some all-pervading apprehension that the Government entertained designs against their religion. No cause inferior could have produced so great a revolution in the native mind. There may have been acts of recent legislation, and certain hardships attending our revenue administration, which may have had a painful effect in alienating classes of our subjects; and there may, perhaps, have been a change in the demeanour of persons in civil employment towards the people, and of officers towards the troops; but, however much to be regretted, these causes of alienation from our Government must have been confined to particular classes and particular localities. Our system of education pervaded the land. It was known in every village. We were teaching new things in a new way; and often, as the teacher, stood the missionary, who was only in India to convert the people."

In the *Times* of 21st December, 1872, appeared an article on missions. Well might the editor of the *Church Missionary Intelligencer*, when reviewing it, remark:—"That the *Times* could issue such an article is perhaps as conclusive a proof of the general indifference concerning missions as could well be

adduced. If there were not extensive ignorance still existing among intelligent men it would have been arrested before it appeared in type." Take but one paragraph :—

"Upon an occasion somebody can be produced who can tell of wonders done in some cities or villages of India a very long time since, with a careful reticence as to the last half or quarter of a century. The most remarkable part of the business is the almost total absence, from English society of all grades, of the persons who could tell us something about it. There ought, by this time, to be many returned missionaries, and even converts; nor ought they to be ashamed of their position. But who is there who can number among his personal acquaintance a man who has done some years or a single year of Church Missionary work in any field? An ordinary Englishman has seen almost every human or brute native of foreign climes, but few can say that they have seen a missionary or a Christian convert. Dr. Selwyn went out a good man, and came back a good man, and, what is more, still a vigorous believer; but fortunately he has something else to do than to tell New World stories."

Elsewhere* will be found a spirited reply to the article in question by Lord Lawrence, than whom no man was more competent to expose its ignorant misrepresentations.

For unblushing ignorance, reckless flippancy, and bitter hostility, nothing can exceed the criticisms of missionaries and mission work in China in which Lieutenant Wood of the United States Navy recently indulged.† Here is one of his statements :—

* See p. 82.

† These appeared in the *Washington Post*, *New York Evening Post*, and other newspapers during September, 1889.

"There is not a Chinese convert to Christianity of sound mind to-day within the entire extent of China. They are merely the menials employed about the headquarters of the Missionaries, who, for a salary of four dollars per month, become converts; but when they are discharged there is no further evidence of their change of mind. As a matter of fact they (the Missionaries) are looked upon about as the Salvation Army in America, only to a degree ten times as great."

Dr. Ellinwood, one of the Secretaries of the Foreign Mission Board of the Presbyterian Church in the United States, in his unanswerable reply justly remarks :—

"One of the most inexhaustible sources of reckless criticism is found in the letters of naval officers, and this has been the case for many, many years. There have been noble exceptions, in such men as Admiral Wilkes, Admiral Fitzroy, Commander Perry, Admiral Foote, Admiral Sullivan, Captain Brinkley, R.N., Lieutenant Bove, and many others; but on the other hand, there has been quite another class of naval officers, American and European, who with their crews have been pests of the mission work for more than a half century. Their visits to the shore while lying in the harbours of distant nations were often made for anything but missionary purposes, and many a young officer has found in the marts of eastern countries, far away from the restraints of home, those associations at which his mother might well have felt solicitude. . . ."

Other adverse criticisms might have been quoted, but the foregoing selection will, it is hoped, suffice; and I pass on, therefore, to view the subject in its brighter aspect.

Book II.

FAVOURABLE OPINIONS.

The "Testimonies" that follow are scattered through Government Blue Books, Books of Travel, Reviews, Reports, &c. The present work is, for the most part, a collection of the more outstanding of these. They are valuable chiefly as being, in most cases, the spontaneous expressions of opinion of such as have been or still are distinguished as statesmen, lawyers, educationists, travellers, or men of letters, and the like; and also because such witness-bearers were not officially connected or prominently identified with any missionary organisation, but gave their impressions as the result of personal observation and experience. Many valuable "Testimonies" by Clergymen, and especially by Missionaries, might have been cited, and there is no valid reason why they should not be heard in their own defence. Lest, however, it should be thought that their calling disqualifies them to some extent from pronouncing an impartial opinion, the "Testimonies" have been confined exclusively to laymen.

CHAPTER III.

GENERAL TESTIMONIES.

JESUS CHRIST SAID—"*All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.*"—MATT. xxviii. 18, 19.

"*After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.*"—REV. vii. 9.

SAMUEL JOHNSON, LL.D., AUTHOR OF "A DICTIONARY OF THE ENGLISH LANGUAGE," &c.

CONSIDERING that the following passages from the introduction to "The World Displayed" by the great English moralist were written more than a century ago, before the commencement of the era of modern missions, the manner in which the important question of the relation of maritime discovery to the work of missions is discussed reflects the utmost credit, alike on his stupendous intellect, his penetration, and his benevolent nature. The views here expressed are worthy to take precedence, as chronologically they are entitled to do, in this galaxy of "Testimonies." Here is what he wrote:—

"In 1463, in the third year of the reign of John II., died

Prince Henry, the first encourager of remote navigation, by whose incitement, patronage, and example, distant nations have been made acquainted with each other, unknown countries have been brought into general view, and the power of Europe has been extended to the remotest parts of the world. What mankind has lost and gained, by the genius and designs of this prince, it would be long to compare, and very difficult to estimate. Much knowledge has been acquired, and much cruelty committed; the belief of religion has been very little propagated, and its laws have been outrageously and enormously violated. The Europeans have scarcely visited any coast, but to gratify avarice, and extend corruption; to arrogate dominion without right, and practise cruelty without incentive. Happy had it been for the oppressed, if the designs of Henry had slept in his bosom, and surely more happy for the oppressors. But there is reason to hope, that, out of so much evil, good may sometimes be produced: and that the light of the Gospel will at last illuminate the sands of Africa, and the deserts of America, though its progress cannot be but slow, when it is so much obstructed by the lives of Christians.

"The first propagators of Christianity recommended their doctrines by their sufferings and virtues; they entered no defenceless territories with swords in their hands; they built no forts upon ground to which they had no right; nor polluted the purity of religion with the avarice of trade, or the insolence of power! What may still raise higher the indignation of a Christian mind, this purpose of propagating truth seems never to have been seriously pursued by any European nation; no means, whether lawful or unlawful, have been practised with diligence and perseverance for the conversion of savages. When a fort is built and a factory established, there remains no other care than to grow rich. It is soon found that ignorance is most easily kept in subjection, and that by enlightening the mind with truth fraud and usurpation would be made less practicable and less secure."

Sir Walter Scott, Bart.

The great Novelist, in his "History of Scotland," * thus refers to the Picts and Scots while yet barbarians, and to the efforts to introduce Christianity among them :—

"Their worship might be termed that of demons, since the imaginary deities whom they adored were the personification of their own evil pursuits and passions. War was their sole pursuit, slaughter their chief delight ; and it was no wonder they worshipped the imaginary god of battle with barbarous and inhuman rites.

"Even over these wild people, inhabiting a country as savage as themselves, the Sun of Righteousness arose with healing under His wings. Good men, on whom the name of Saint (while not used in a superstitious sense) was justly bestowed, to whom life and the pleasures of this world were as nothing, so they could call souls to Christianity, undertook and succeeded in the perilous task of enlightening these savages. Religion, though it did not at first change the manners of nations waxed old in barbarism, failed not to introduce those institutions on which rest the dignity and happiness of social life. The law of marriage was established among them, and all the brutalising evils of polygamy gave place to the consequences of a union which tends most directly to separate the human from the brute species. The abolition of idolatrous ceremonies took away many bloody and brutalising practices ; and the Gospel, like the grain of mustard seed, grew and flourished in noiseless increase, insinuating into men's hearts the blessings inseparable from its influence."

The Same.

In the prose works of the same distinguished

* "Cabinet Cyclopædia," London, 1831, vol. i. p. 8.

writer the following passage occurs.* Though it was penned with special reference to the philosophers of the French Revolution, the sentiments expressed have such a direct bearing on the diffusion of Christianity in pagan lands, that no apology is needed for giving them a prominent place in this volume :—

"Religion cannot," wrote Sir Walter, "exist where immorality generally prevails, any more than a light can burn where the air is corrupted; and, accordingly, infidelity was so general (during the revolutionary times) in France as to predominate in almost every rank of society. The errors of the Church of Rome, connected as they are with her ambitious attempts towards dominion over men in their temporal as well as spiritual capacity, had long become the argument of the philosophers and the jest of the satirist; but in exploding these pretensions, and holding them up to ridicule, the philosophers of the age involved with them the general doctrines of Christianity itself, nay, some went so far as not only to deny inspiration, but to extinguish, by their sophistry, the lights of natural religion implanted in our bosoms as a part of our birthright. Like the disorderly rabble at the time of the Reformation, but with infinitely deeper guilt, they not only pulled down the symbols of idolatry, which ignorance or priestcraft had introduced into the Christian Church, but sacrilegiously defaced and desecrated the altar itself. This work, the philosophers, as they termed themselves, carried on with such an unlimited and eager zeal as plainly to show that infidelity, as well as divinity, hath its fanaticism. An envenomed fury against religion and all its doctrines; a promptitude to avail themselves of every circumstance by which Christianity could be

* Prose Works, published by Cadell & Co. in 1834, vol. viii. pp. 52-56.

misrepresented; and ingenuity in mixing up their opinions in works which seemed the least fitting to involve such discussions; above all, a pertinacity in slandering, ridiculing, and vilifying all who ventured to oppose their principles, distinguished the correspondents in this celebrated conspiracy against a religion, which, however it may be defaced by human inventions, breathes only that peace on earth and good-will to the children of men which was proclaimed by Heaven at its Divine origin.

"If these prejudiced and envenomed opponents had possessed half the desire of truth, or half the benevolence towards mankind which were eternally on their lips, they would have formed the true estimate of the spirit of Christianity, not from the use which had been made of the mere name by ambitious priests or enthusiastic fools, but by its vital effects on mankind at large. They would have seen that under its influence a thousand brutal and sanguinary superstitions had died away; that polygamy had been abolished; and, with polygamy, all the obstacles which it offers to domestic happiness, as well as to the due education of youth, and the natural and gradual civilisation of society. They must then have owned that slavery, which they regarded, or affected to regard, with such horror, had first been gradually ameliorated, and finally abolished by the influence of the Christian doctrines—that there was no one virtue, tending to alleviate mankind, or benefit society, which was not enjoined by the precepts they endeavoured to misrepresent and weaken — no one vice by which humanity is degraded and society endangered, upon which Christianity hath not imposed a solemn anathema. They might also, in their capacity of philosophers, have considered the peculiar aptitude of the Christian religion, not only to all ranks and conditions of mankind, but to all climates and stages of society.

"Nor ought it to have escaped them that the system contains within itself a key to those difficulties, doubts, and

mysteries by which the human mind is agitated, so soon as it is raised beyond the mere objects which interest the senses. Milton has made the maze of metaphysics, and the bewildering state of mind which they engender, a part of the employment, and, perhaps, of the punishment, of the lower regions. Christianity alone offers a clew to this labyrinth; a solution to these melancholy and discouraging doubts; and, however, its doctrines may be hard to unaided flesh and blood, yet, explaining as they do, the system of the universe, which, without them, is so incomprehensible, and through their practical influence rendering men in all ages more worthy to act their part in the general plan, it seems wonderful how those, whose professed pursuit was wisdom, should have looked on religion not alone with that indifference, which was the only feeling evinced by the heathen philosophers towards the gross mythology of their time, but with hatred, malice, and all uncharitableness. One would rather have expected, that after such a review, men professing the real spirit which searches after truth and wisdom, if, unhappily, they were still unable to persuade themselves that a religion so worthy of the Deity (if such an expression may be used), had emanated directly from revelation, might have had the modesty to lay their finger on their lip, and distrust their own judgment, instead of disturbing the faith of others; or, if confirmed in their incredulity, might have taken the leisure to compute at least what was to be gained by rooting up a tree which bore such goodly fruits, without having the means of replacing it by aught which could produce the same advantage to the Commonwealth."

Isaac Taylor, Author of "The Natural History of Enthusiasm."

The following extracts from the "Saturday Evening" Meditations of this literary celebrity will be read with

special interest in view of the recent disparaging and most unfriendly and unjust criticisms on the subject of missions by his son. Whatever the latter has inherited, it is evidently not his father's warm and intelligent interest in the world's evangelisation. The "Natural History" of the lamentable *want* of "enthusiasm" displayed in these criticisms must be left to the reader to discover. The critic of a former generation thus wrote :—

"If the conversion of all nations be in question, we have before us, first, a *practical*, and then a *theoretic* subject of inquiry. In reference to the former, no difficulty can be started. The duty of every Christian to promote piety within his family, and his neighbourhood, is clear and imperative, and the most distant missionary enterprise (if prudently undertaken and conducted), is nothing else than an extension of the charity which we severally owe to our neighbours ; a village of England, and a village of India, are the same in the sight of Christian zeal, if it comes within our power to convey to the inhabitants of either the knowledge of God and His Gospel.

"It is manifest that no opinions we may entertain relative to the second, or *theoretic* question, concerning the conversion of the world, can properly interfere, in the smallest degree, with what we are called to do, personally, for the conversion of those (far or near), who may stand within the circle of our influence. Truly it is a pitiable imbecility of mind that leads certain persons to withdraw from the field of evangelical labour, because they surmise that the vast designs of Heaven are soon to be accomplished by other agency, or in a manner of its own choice. . . . A consideration of the *theoretic* question concerning the probable conversion of mankind, if rightly interpreted, and wisely used, instead of tending to enhance, or to give colour to any such

indolent delusion, would at once greatly stimulate our zeal, and (which, perhaps, is still more to be desired), would simplify our motives, free the heart from a too onerous solicitude, render us more tranquil amid reverses, and, especially, would lead us with more reverence to wait upon God for the fulfilment of His promises. In the preparation, and arrangement, and government of our evangelic institutions it must be confessed that we have too slenderly admitted the principles of human prudence; while in our expectations and surmises of what is to be the issue of those endeavours we have too much gone on the ground of those secular principles which we profess to renounce. This species of inconsistency besets the human mind at every turn.

"It may be—who shall deny it?—that the zeal which now animates a thousand bosoms, shall ere long animate the bosoms of a million; that for every ten who now devote themselves to the service of the Gospel, there shall stand forth a hundred; that printing, and translation, and teaching shall, year after year, with rapid increase, fill wider circles. It may be that, the Christians of this age, or the sons of the present movers of Missions, may become so devoted, and so wise, and may so receive power from above, as that obstacles and opposition shall give way, and the field—the field of the world—be vanquished by their hands. Such, perhaps, is the destined order of the Divine compassion to mankind, and, assuredly, we should act and pray in hope of it."

The Same.

"The grave and masculine superstition of the Asiatic nations, after employing the hot blood of its youth in conquering the fairest regions of the earth, spent a long and bright manhood in the calm and worthy occupations of government and intelligence. During four centuries the

successors of Mohammed were the only MEN the human race could at all boast of. In the later season of its maturity and strength—a lengthened period—the steadiness, the gravity, and the immovable rigour, which often mark the temper of man from the moment when his activity declines, and until infirmity is confessed, belonged to Islamism, both Western and Eastern. And now, is it necessary to prove that every symptom characteristic of the last stage of human life, attaches to it? Mohammedan *empire* is decrepit; Mohammedan *faith* is decrepit; and both are so even by confession of the parties. . . ."

ADAM SEDGWICK, M.A., F.R.S., WOODWARDIAN PROFESSOR, AND FELLOW OF TRINITY COLLEGE, CAMBRIDGE.*

"I remember well the mockery and ribaldry—seasoned with pungent wit, and spiced with words which, if they helped to raise a laugh, served also to raise a blush on a modest cheek—by which a party of humble missionaries, who went out to the islands of the Pacific in the early years of this century, were held up to open scorn in some of the most popular works of that period. These missionaries were not learned men; and some of them may have imperfectly known their own strength, and ill counted the cost of what they undertook. But they were earnest men, and not to be put down by the wit and mockery of those who had done, and were willing to do, nothing for the civilisation and instruction of the licentious inhabitants of those beautiful islands. The missionaries persevered against scorn and ill-bodings; and before many years were over, their labours were blessed; and they christianised the islands to which they first shaped their course; and their goodly victory was, under God, followed by one of the most rapid advances in

* Appeared in *Christian Treasury* for 1858, p. 314.

civilisation of which we can find an account in the moral records of the present century.

"If some of the fruits of this holy triumph have fallen short of expectation, and have not been allowed to ripen, that misfortune was not the fault either of the missionaries or the natives; but was the fault of stronger men, who, without a plea of law or justice, invaded and beat down the inhabitants by force of arms, and drove away their Christian teachers. Wisdom is approved of her children; and from this good band of Christian labourers—once so much mocked and scorned by writers of great power and skill—have arisen works we may with truth call philosophical; which have advanced the cause of physical science, cast a good light upon the history of a very interesting section of the human family, and added a goodly chapter to the religious literature of the present day.

"Just in the same narrow, and I am sorry to say unchristian spirit, some of the most popular writers of this time—men who have delighted us by their prolific works of fiction, and done some service to the cause of humanity and justice, national taste, social freedom, and brotherly love—have thought fit to blight their laurels by frequent and hasty scoffings at honest acts of public zeal for the instruction of the poor natives of heathendom. They write as if every man must be a brained-heated fanatic who stands up on a public platform to plead for his fellow-creatures in distant lands; and as if every woman, who goes to listen to him and desires to help him, must needs be a simple dreamer, a slattern, a sorry housewife, and a bad mother. Such gross caricatures, if they prove nothing else, are a proof of vulgar taste, and may help to do some mischief; but they partly carry with them their own antidote; for they are nauseously false and ridiculously untrue to nature.

"Who ever doubted that there are, and ever will be, great follies even among good men? There will be found at all times men who talk of goodness, and make a show of it,

without loving it for its own sake. Such men are the chaff which the blast of ridicule might, perhaps, winnow from the corn. But our Bible tells us not to be in too great a hurry to divide the good part of the crop from the bad—rather to leave the separation to an unerring hand—and as for ourselves, it tells us to hope all things, and to live in charity with our neighbours.

"A man who pleads honestly (and wisely too), for a cause in which his heart is warm, but for which his hearers have no sympathy, may, perchance, appear to them to be acting and talking like a fool, while he is speaking the very words of truth and wisdom. Let us keep down our mockery, and try gravely and honestly to look Society in the face; and we shall most certainly see that, among men and women of every grade—from the highest to the lowest—who have felt true love for their fellow-creatures at home and in heathendom, and have proved it by efforts for their instruction in the lessons of the Gospel, are to be found some of the best patriots, some of the most high-minded men and best clergymen, and many of the best daily fireside models of social duty and domestic love. . . ."

After disposing of the hackneyed remark that "charity begins at home," and referring to evils which, as in the case of Africa, Christian Britain, instead of removing, had fostered and engendered for centuries, and to the fruits of Christian missions in the islands of the Pacific, and more especially in New Zealand, previously alluded to, Professor Sedgwick, proceeds :—

"But a true-hearted Christian does not need an appeal to facts, however much he may rejoice to think of them. The Book of Life is before him. He knows its commands and its promises, and he feels its hopes. He knows well that its

promises embrace the whole human family, and are not bounded by latitude or climate. He does not, on that account, give up the homely duties of that state in which God has placed him. He performs them prudently, loyally, and faithfully. But that does not hinder him from honouring those good and brave men to whom his Maker has given a stronger frame, a wider vision, a firmer will, and an ampler and more glorious line of duty than his own. Such men he honours by outward reverence, assists by prudent counsel, and encourages by substantial sympathy. . . ."

"*Saturday Review.*"

In a notice of the volume of "Krapt's Travels," which appeared in 1861, the *Saturday Review* thus exposes, somewhat scathingly, those who indulge in sneers at the expense of missionaries :—

"It would be difficult to find a volume which cuts more completely across the silly popular platitude that missions to the heathen are useless, and that wise men would confine themselves to our own heathens at home. It is strange that, if a man goes merely to hunt, or to make geographical discoveries, he is loudly applauded by the very people who speak slightingly of missionaries. To bring home hundreds of tusks and teeth and skins, or to show where a river rises, and what is the altitude of a mountain range, is thought to be a noble achievement; but to have crossed the plains where the elephants roam, and to have ascended those unknown heights in order to give the greatest of blessings to the men who live there, is thought quixotic, and derogatory to the wisdom of civilised men. The real facts are just the other way."

W. E. Baxter, formerly M.P. for the Montrose Burghs.

At the annual public meeting of the Baptist Missionary Society, held in 1866, Mr. Baxter spoke as follows :—

"There was a time when most men, even in this Christian country, regarded Christian missions as an enterprise at once hopeless and absurd; and you know very well that our forefathers had to spend their breath in proving that there was any meaning at all in the words of the Saviour, 'Go ye, therefore, and teach all nations . . . and, lo, I am with you alway, even unto the end of the world.' You recollect the ridicule, the obloquy heaped upon the heads of our leaders in their enterprise, not only by the vain and frivolous men of the world, but by philosophers, politicians, and some of the leading statesmen of the day. The jeering is now in a lower tone, for with all their dislike and distrust—and there is much dislike as well as distrust—still they cannot shut their eyes to the importance of what really has been doing, when they have seen one after another of the islands of the Pacific throwing away their idols to be baptised in the name of the Lord; the churches we have formed, and which are flourishing far away on the west coast of Africa; and that what has defied the powers of warriors, merchants, and statesmen—viz., the awakening of the mind of our fellow-subjects in India, has been slowly, but surely and certainly, effected by the more humble missionary efforts.

"But do not suppose adversaries have abandoned the field of battle; nothing of the kind. They have only changed their ground, and their charge now is not that the missionaries have effected nothing, but that they are a set of pestilent fanatics who have effected a great deal too much.

"We had last year a Select Committee of the House of Commons upon British Settlements on the west coast of

Africa, and certain evidence was laid before us to prove two very remarkable things—two propositions which, I daresay will extremely surprise this audience. The first was, that Mohammedanism is the great converting and enlightening power of the world; and the second, that all the agents of all the Missionary Societies—for to do the gentlemen justice they made no distinction—on that coast were very bad men, and very much disliked. The first and most important witness on behalf of these tales was a certain gentleman, of whom probably some of you have heard, Captain Richard Burton, one of the few Englishmen who has been in Mecca, and who, they say, is very much enamoured of at least one Mussulman institution, which shall be nameless here. But unfortunately for testimony of this kind, and for its patrons on the Committee—for I am sorry to say it had patrons on the Committee of the House of Commons—there was a man in London at the time whose words even the veriest scoffer did not dare to doubt, and who knew more about Africa than any living man. I proposed that the Committee should call for Dr. Livingstone, and never shall I forget those few sentences, full of force and logical power, in which he shook their baseless fabrics down. The evidence extended over several pages, but I think I can condense it for the benefit of this audience into two questions and answers. The first question—'In your African travels did you find much proof of the progressive power of Mohammedanism? Reply—'In all my African wanderings in the interior I met but two Mohammedans, and they were both very bad men.' Second question—'Is it true that the missionaries of the west coast are very much disliked, and if so, why? Reply—'It is true, and the reason is plain and obvious. Their holy lives are a standing rebuke to the immorality of the surrounding people.' And that plain answer, to use rather a vulgar expression, 'shut up' the Committee."

The Right Hon. W. E. Gladstone, M.P.

At a complimentary dinner given in London to Dr. George Smith, on 16th May, 1879, Mr. Gladstone in proposing the memory of Dr. Duff, spoke as follows:—

" . . . I confess for myself that in viewing the present state of the Christian world, we should all adhere openly and boldly to that which we believe and which we hold, not exaggerating things of secondary importance as if they were primary; and, on the other hand, not being ashamed of the colours of the particular regiment in which we serve, nor being disposed to disavow the secondary portions of our convictions. Having said that, Sir, I may add that I have said it for the purpose of attesting, as I trust it will attest, the sincerity with which, upon this present occasion, I wish to bear testimony to the noble character and the noble work of the man whose memory I propose we should honour. Providential guidance and an admonition from within, a thirst and appetite not addressed to the objects which this world furnishes and provides, but reaching far beyond it, and an ambition—if I may so say—an ambition of a very different quality from the commodity ordinarily circulated under that name, but something irrepressible, something mysterious and invisible prompted and guided this remarkable man to the scene of his labours. Upon that scene he stands in competition, I rejoice to think, with many admirable, holy, saintly men, almost contemporaries of ours—contemporaries, many of them, of myself, and perhaps of the older members of this company. Proceeding from quarters known by different names and different associations here, but engaged in a cause essentially holy in those different quarters of the world, I am glad to think that from the bosom of the Church of England there went forth men like Bishop Selwyn and Bishop Patteson, bearing upon their labours a very heroic and Apos-

tolic stamp. But I rejoice not less unfeignedly to recollect that they have competitors and rivals in that noble race of the Christian warfare, among whom Dr. Duff is one of the most eminent. . . . He is one of the noble army of the confessors of Christ. Let no one envy them the crown which they have earned; let every one, on the contrary, knowing that they now stand in the presence and in the judgment of Him before whom we must all appear, rejoice that they have fought a good fight, that they have run their race manfully and nobly, and that they have laboured for the glory of God and the good of man. Whatever account others might render, they at least have devoted all their energies to diminish the lamentable sum total of sins and sorrows in the world, and done something for their race, and for eternity. . . ."

Hugh Mason, M.P.

Addressing a meeting in the Free Trade Hall, Manchester, in the spring of 1882, Mr. Hugh Mason, the chairman, and M.P. for Ashton-under-Lyne, spoke as follows :—

"Standing in this great commercial city of Manchester, which sends its productions to every part of the globe, not only to the civilised parts, but to the uncivilised parts, and to the unchristian parts, I think I may venture, without bringing any undignified consideration or reflections before you, to appeal to commercial men to stand up for Christian missions even upon subordinate grounds.

"I look upon the Christian missionary as the pioneer of commercial enterprise, and many a market in distant parts of the globe would have been closed for years and years to the introduction of the manufactures of Lancashire if it had not been that devoted missionaries had first led the way in an attempt to raise the heathen in the scale, not only of

Christian position, but of social position. I think that commercial men are bound to support the missionary societies very much more nobly than they have done, and that the obligation rests upon them as commercial men, even as much as it rests upon them as Christian men, to be more munificent and more liberal in their contributions in the future than they have been in the past."

The Right Honourable Earl Cairns, 1st Earl.

On various occasions empathic testimony to the value of missions was given by the late Earl Cairns. Some passages from two of his lordship's speeches will be read with interest. One of these was delivered at the annual meeting of the Bournemouth Auxiliary of the Church Missionary Society, held in February, 1879. On that occasion he said :—

"I look with the greatest admiration upon men—many of them men of great learning, cultivation, intelligence, energy —who might have spent their lives at home, who at home might have carried away many of those prizes which are looked upon as the reward of merit in this country, but who, constrained by love to Christ, and constrained by the desire to spread among the heathen the knowledge of the Gospel of Christ, have forsaken kindred, country, friends, and ease, and have gone abroad among the heathen to spend a life, often of suffering, often of privation, merely for the purpose, and merely for the satisfaction, of proclaiming the knowledge of the Gospel.

"Suppose we ask ourselves, What was the duty of the early Christians? What was the duty of the Christians at the end of the first or the middle of the second century, when they were small in number, compared with the rest of the world, than Christians now are? Was it their duty to

remain content with the point to which they had attained, to remain content with the knowledge which they themselves had, or was it their duty to endeavour to spread that knowledge over other parts of the world? And if they had remained content, if they had ceased to make any exertion to spread the knowledge of the Gospel, I want to know where we should have been at the present time? Well, now, is the duty changed, or is the state of things so altered that that which was a duty in the first days of the Church has ceased to be a duty at the present time? Is the world so saturated, so permeated with the knowledge of the revealed Word of God, that there no longer is the duty to endeavour to spread it further? Unfortunately, this is far from being the case. We know that those reckoned as Christians—those who pass under the name of Christ and inhabit Christendom—we know that not more than between two-thirds and three-fourths of the population of the world have ever heard of the name of Christ; and I conceive, in answer to the question which I have put, that our duty at the present day is just as strong to endeavour to spread the knowledge of Christ to those who have not yet received it as it was in the first generation of the Church. . . ."

The Same.

At a densely crowded meeting, held in Exeter Hall, 24th March, 1885, by the Church Missionary Society, on the invitation of the Young Men's Christian Association, for the purpose of interesting the young men of London in the heathen and Mohammedan world, Earl Cairns thus spoke*:—

" . . . We are approaching the end of the nineteenth century, and I am bound to say that great as has been our

* He died eight days thereafter.

progress in arts, in science, in manufacture, in the diffusion of knowledge, and of intercourse during the century, the progress of missions and of missionary enterprise in the century has not been less. At the close of the last century what was the case? Why, you could not have laid your finger upon a spot in the heathen world and have said, 'On this spot at least the pure light of the Gospel has shone down.' And now what do we see around us? Look at India, look at Japan, look even at China, look at Africa—West Africa, East Africa, South Africa, Central Africa—look at the great districts of the Hudson's Bay; look at Fiji, look at Polynesia, look at Melanesia, and what do you find? No doubt your maps of heathendom are covered with large surfaces of blackness and darkness, but yet what gleams, what patches, yes, and what whole districts of light and brightness have become interspersed!

"And what an honour has been conferred upon England and upon the Anglo-Saxon race in being privileged to do God's missionary work. We boast and pride ourselves on this—that we have been throughout the world the pioneers of commerce and civilisation. Yes; that is quite true. But it has pleased God to confer upon the Anglo-Saxon race, and mainly upon England, a higher, because a purer and a more holy honour, in that it has been given to the Anglo-Saxon race, and mainly to England, pre-eminently and almost exclusively of all the countries in the world, to be the bearers to the heathen of the wondrous revelation of God's mercy and love. And in that great day when He comes to make up His jewels, I wonder if any brighter name will shine forth in the galaxy of heaven than the names of those great British missionaries whom this century has produced—Henry Martyn, William Carey, Judson, Morrison, Marsden, Williams, Johnson, Hunt, Gardiner, Duff, Livingstone, Moffat, and Bishop Patteson, the martyr of Melanesia. . . ."

The "Spectator."

The following passages are extracted from an article which appeared in the *Spectator* on 5th November, 1887, criticising Canon Taylor's attack on Christian missionaries :—

" . . . The plain truth about modern missionary work we believe to be this. It has become a profession, a most noble and very successful profession, and like every other profession, has drawn to itself men of all kinds, of whom a large majority are qualified by inner disposition for its duties. At an expense of about a million a-year, the Protestant Churches send out to most parts of the heathen, and some parts of the Mussulman world, a perpetually renewed force of men and women, to teach to those who know them not, Christianity and civilisation. Those men and women are of all sorts, some unfit, one or two in a thousand hopelessly unfit—bad persons, in short—a few fit to a degree no words of ours will adequately describe, but a majority well qualified in extremely varied ways for the burdensome duty they have to perform. Many are teachers, many preachers, many scholars, many, like Dr. Moffat, born rulers of men; but in all but a very few, there is one quality rare in any other profession,—absolute devotion to the work to be done. If they can do it, living as quiet, hardworking pastors in the tropics, they do it so. If it requires of them excessive toil, abstinence from all that is pleasant to man, the incessant facing of physical danger, including what is a moral certainty of death by torture, they accept those conditions, not boasting, not murmuring, as parts of the burden their consciences have placed upon their necks. The writer once knew one of them intimately who for twenty years preached in a tropical jungle under daily threats of death by torture, who was repeatedly ordered for execution, who nevertheless was a

cheerful, even humorous man, with this one great sadness on his conscience,—that he had once—he, a strict preacher of non-resistance—to save a girl from murder, knocked her assailant down. The majority are not called upon for his sacrifices, but everywhere they do their work, setting up an ideal which raises even heathenism, establishing Christian colonies, teaching native teachers—often, no doubt, in Africa, as Mr. Johnston says, in his cold yet sympathetic paper in the *Nineteenth Century*, horrible failures, but often also the salt of entire districts—and everywhere spreading among barbarians the first ideas of a nobler and loftier life. We say distinctly, as the result of a life's experience, that this much is successfully done, and done frequently by men whom the world would account underbred; done, too, by a few in whom varied experience, wide knowledge of many faiths, intense observation of lower races, have begotten something hardly distinguishable from an inner doubt. The profession, as a rule, conquers them all, producing, among other things, a sort of horror, occasionally almost painful in its manifestations, of ceasing from direct labour, 'going,' as they say, 'back from the plough.' How it is possible for Christians of any sort to condemn such a profession with such results, we can no more conceive than we can conceive how a Christian Church can be fully alive, yet never wish to proselytise.

"But then, these results are not conversions? Yes they are, just as much conversions as St. Augustine's. Let us speak out the exact truth. We no more believe that the majority of converts anywhere in the tropics are men raised to the level, say, of English clergymen, than we believe that St. Augustine's or Olaf's converts were. They are nothing of the kind. Ordinary intellectual acquiescence in Christianity as truer than any other faith, will no more turn a savage into a civilised man than it will turn a Bengalee into an Englishman. It took more than one generation, or three, to kill the brutality out of the Saxons; and it will take many to kill out the special predispositions of the tropical races

towards evils—incontinence for one—which oftentimes they only dimly, and as it were at a distance, even see to be evils. There is always the difficulty, too, which, *pace* Dr. Taylor, has nothing on earth to do with Christianity, that tropical man, when he drinks, longs to be drunk; and that the Christian missionary, unlike Munoo, Gautama, and Mohammed, is unable to say that drink *in se*, and apart from drunkenness, is inevitable damnation. But, nevertheless, there are converts, genuine converts, converts as complete and as sincere as were any of those made by the Apostles. The missionary reports often use, though less now than formerly, a sickening religious phraseology; but we appeal to hostile critics to answer the question whether they have ever known a Christian Native Church in the tropics in which there were not one or two whom they excepted from all their doubts or censures, whom they felt to be utterly unlike all around, 'Christian' as well as heathen, whom they could trust implicitly under all circumstances, and who were of themselves proof, positive proof, that there is nothing in race, nothing in climate, nothing in circumstance, which should ultimately prevent, in any corner of the world, the triumph of Christianity. The work is hard, but it is not hopeless."

CHAPTER IV.

INDIA AND BURMA.

Colonel Sir Herbert B. Edwardes, K.C.B., Commissioner of Peshawur.

AT a public meeting held at Peshawur in December, 1853, with a view to the organising a mission to the Afghans, the Commissioner made the following discriminating remarks on the respective duties of Government officials and missionaries to their Indian fellow-subjects :—

"Our mission in India is to do for other nations what we have done for our own. To the Hindoos we have to preach one God, and to the Mohammedans to preach one Mediator.

"And how is this to be done? By State armies and State persecutions? By demolishing Hindoo temples, as Mahmud of Ghuzni did? or by defiling mosques with Mohammedan blood, as Runjeet Singh did?

"It is obvious that we could not, if we would, follow such barbarous examples. The 30,000 Englishmen in India would never have been seen ruling over 20,000,000 of Hindoos and Mohammedans, if they had tried to force Christianity upon them with the sword.

"The British Government has wisely maintained a strict neutrality in religious matters, and Hindoos and Mohammedans,

secure of our impartiality, have filled our armies and built up our empire.

"It is not the duty of our Government, as a Government, to proselytise India. Let us rejoice that it is not; let us rejoice that pure and impure motives, religious zeal, and worldly ambition are not so lamentably mixed up!

"The duty of evangelising India lies at the door of private Christians; the appeal is to private consciences, private effort, private zeal, and private example. Every Englishman and Englishwoman in India are answerable to do what they can towards fulfilling it."

The Same.

In a letter, dated from Kussowlee, in the Punjab, 27th July, 1863, the hero of Mooltan, as he has been well called, wrote as follows to the late Earl of Chichester, for many years the honoured President of the Church Missionary Society:—

"Since returning to India, I can perceive the strongest indications of its people being on the march from the stronghold of their own ideas. There is a marked activity of thought in the educated classes, especially of the Hindoos; a sudden recognition of being wrong, or not quite right, and a desire to advance to new things under cover of old names; a sort of shame-faced reformation, tending away from idolatry and towards Christian belief, through the half-way house of Christian morals; and all from native exponents, declaring *this* is not Hindooism, nor *that*, and must be put away, but never telling where they get the light; from the feeble tapers which your Society and others have kept flickering alive, in scattered mission-houses, for sixty years, amid darkness, and discouragement, and scorn. Missions in India have begun to tell. God grant that we may see their triumph in our day!"

The Same.

At the sixty-seventh anniversary of the Church Missionary Society, held 1st May, 1866, the same distinguished soldier moved the following resolution :—

"That the speedy triumph of Christianity in British India becomes every day more hopeful, if the proclamation of the Gospel be viewed in connection with the momentous changes which are going forward in the political, social, and intellectual habits of the people."

In speaking to the foregoing resolution, after alluding to the extraordinary changes in the political life of India resulting from the Sepoy Mutiny of 1857, and to the momentous changes also that were going forward in the social and intellectual habits of the people, Sir Herbert Edwardes thus proceeds :—

"What I wish to ask this assembly is, whence do they spring, and whither are they leading the people of India? I maintain that from Christianity they come, and in Christianity they will find their consummation. I do not deny that the secular education imparted by the State has had a large share in this good work as well as direct missionary labour. But what is the secular education of the nineteenth century? It is an amalgam of ancient learning, modern science, and Christian ethics. Alone it cannot give the Christian faith, but neither is it hostile to Christianity, rather it prepares the way, and welcomes fuller light and truth when it arrives. That secular education and civilisation will ever regenerate a nation I do not believe. It does not go to the root of the matter. It is a police force at best. It does much to suppress crime between man and man, but

it does nothing for sin between man and his Maker. Undoubtedly it softens what is brutal in human nature; but it leaves untouched what is Satanic. It was well said by one of the ablest missionaries in India (Dr. Mullens) that 'He alone can make a new nation who can form a new man.' That He is forming a new nation in India is clear to every thoughtful mind. While the Hindoos are busy pulling down their own religion, the Christian Church is rising above the horizon.

"Amidst a dense population of 200 millions of heathen, the little flock of 200,000 native Christians may seem like a speck, but surely it is that 'little cloud out of the sea, like a man's hand,' which tells that there is to be 'a great rain.' Every other faith in India is decaying.

"Christianity alone is beginning to run its course. It has taken long to plant, but it has now taken root, and, by God's grace, will never be uprooted. The Christian converts have already been tested by persecution and martyrdom in 1857, and stood the test without apostasy, and I believe that if the English were driven out of India to-morrow Christianity would remain and triumph. In conclusion, I would wish to guard all friends of missions against two great errors—the Scylla and Charybdis of evangelical work—1, Expecting too great results; 2, valuing too little the results obtained. On the one hand, don't expect a millennium on earth before the coming of our Lord Himself. The conversion of 200,000,000 of heathen is not to be done by pulling a bell at your fireside. It is the vast inheritance of the Saviour, and must be gathered in by toil and waste of human life. But do not, on the other hand, be discouraged by the testimony of those faint-hearted witnesses, who return from the promised land with the report that 'The people be strong that dwell in the land, and the cities are walled and very great, and, moreover, we saw the children of Anak there.' I, too, have gone up and seen it, and have flung at your feet, this day, a cluster of the grapes of Eshcol. It is but 'a cluster,' it is true, for time

and strength do not serve to gather more; but it testifies that the land 'floweth with milk and honey' of Christian promise, and I would say with Caleb, 'Let us go up and possess it, for we are well able to overcome it.' Put confidence, then, in your missionaries, and sustain their hearts. I feel ashamed to offer my poor testimony in behalf of such a band; but the questions that have been put to me in England compel me to say a word. I have been twenty-five years in the Indian service, and have been thrown into contact with many missionaries of many Protestant denominations, and from many countries. I confess freely that I have found no angel among them. They were all men. Some were gifted by God with very high powers, indeed, and some with very humble powers. To some were vouchsafed large measures of success, to others little. All had some share of human frailty. But I have never seen one who was not labouring with a single eye for the conversion of the heathen to the utmost of his ability, and setting the example of a holy Christian life. Well would it be for the State if, in any department of its service, civil or military, it had such a body of servants as the missionaries in India. Do not discourage them then; do not distrust them. Send out more to help them. Think how little can be done by 500 missionaries among 200,000,000 of heathen. Remember the two first missionaries who ever went to India—Ziegenbalg and Plutscho. They were sent by Frederic IV. of Denmark, great-great-great grandfather of our Princess of Wales, in 1705. They found not one Protestant native Christian in India. Remember Schwartz and Rhenius, and the long line of evangelists and martyrs down to Ragland, Pfander, Janvier, and Robert Noble. These men ploughed and sowed, but only reaped their tens and hundreds. And where are they now? Absorbed, like the souls of the Brahmins? Or annihilated like the souls of the Buddhists? No! they are a portion of the 'great cloud of witnesses,' who encompass you now as Abraham, Isaac, and Jacob encom-

passed the Hebrew Church. And they are now thanking God for the 200,000 redeemed ones, over whose scanty numbers you are murmuring with faithless discontent. Murmur no more, but urge your missionaries to develop and complete the native churches; to bring forward native pastors for ordination; and, where these have been secured with vast congregations of native Christians, as at Tinnevelly, give no rest to the Bishops of India till they consecrate a native Bishop, and leave the native Christian Church to walk alone. Christianity will then be more indigenous in India than Mohammedanism has become in eleven centuries; for instead of being propagated by the sword of the stranger, it will be preached and evangelised by the natives of the soil. God grant that we may all live to see it!"

Macleod Wylie, Barrister, First Judge of the Calcutta Court of Small Causes.

Extracted from his valuable work "Bengal as a Field of Missions"* :—

"In this country, notwithstanding all deficiencies and all shortcomings, I am persuaded that there has been decided and remarkable progress. In all the places where missions are known, the conviction has been growing that Christianity will certainly prevail. There has been, indeed, a long course of trial and discouragement; there have been few things to kindle enthusiasm at home; but from the time when the illustrious band at Serampore began their memorable labours, to the present hour, there has been a breaking-down of Brahminism, and now the blight of God is on it, and it is waning and fading away. . . . Education is uprooting ancient prejudices and superstitions, and I would fain hope that the day is near at hand when there will be such an out-

* W. H. Dalton, London, 1854.

pouring of Divine Grace as will vivify the dormant convictions of those who now appear to be halting between two opinions, and are almost persuaded to be Christians. Changes, great changes, undoubtedly have already taken place—even in the period of my own residence I have seen and known them. But the signs of infinitely mightier changes are apparent all around, and India, as the young of the present generation come forward into action, perhaps will lead the vanguard of Christianity in Asia. . . . There is nothing in India to withstand the progress of Christianity. Hindooism is effete—even civilisation by itself would overthrow a system in which so much folly, and so much corruption, join together to deify a heartless and sensual priesthood. The idols are already a shame, and also a reproach, and the Brahmins are conscious that their supremacy is doomed. There is neither political power nor popular enthusiasm, now, to uphold their ascendency; they trust simply to the continuance of delusions, which are becoming less and less prevalent every hour. . . .

". . . There may be in this land now crowds of deluded worshippers, idols in thousands, and every hateful and God-dishonouring sign of vile and debasing demon-worship; but the eye of faith can pierce beyond the present scene, and behold this thickly-peopled country from north to south, and east and west, elevated, and blessed, with all things made anew. . . ."

Two years or so later, Mr. Macleod Wylie, in the *Church Missionary Intelligencer*, writes as follows:—

". . . If education, combined with the motives and temptation of ambition, and the growth of wealth and civilisation, have thus signally failed to elevate these people, must we not feel that our missions have here a work of peculiar difficulty and trial? And have we not thus an explanation of much which would otherwise sorely discourage us? Carry the Gospel to the poor liberated negro,

who looks on you as his deliverer, and whose mind is pre-occupied by no antecedent belief of any power or influence; go to the South Seas, and speak to a people who witness the superiority of your civilisation; and you enter at once on a career of almost certain success, if not of the very highest and purest kind, at least in their nominal and thankful adoption of Christianity. But here all things are against us. We have a people whose religion presses on them—as Robert Hall said—like the atmosphere; whose history of suffering and oppression, century after century, has crushed within them the elements of courage, independence, and sincerity; and whose daily life reminds them, from moment to moment, of their identification with a system, and their subjection to a priesthood, both of which have been almost omnipotent for ages. . . .

"We are compelled, then, in dealing with Christianity in India, to regard our work here as a grand experiment of the power of Christianity on an empire already largely civilised, in possession of a definite and ancient creed and an elaborate system of worship; a work in which we have no complete precedents to help us from the records of experience, and in which there is such a combination of obstacles and difficulties as never, probably, was encountered before. And it may seem that hitherto we have made little progress. But let not that be too hastily concluded. Certainly, if we measure our progress by that which we see of direct results, we may well feel grieved and saddened. But when we consider how widely spread, in some parts, is an intellectual knowledge of the Gospel, and how often the Lord prepares His work beforehand, as it were, and lays deep foundations for future moral revolutions, we may well be silenced; and rather believe that, in fact, the work of His servants will prove not to have been in vain, than hastily conclude that there is no more fruit than we are permitted to gather. . . ."

Lieut.-Colonel J. H. Wakefield, H.E.I.C.S.

Early in 1858, Colonel Wakefield, in a paper on "The Feeling of the Native Mind in India towards Christianity," thus writes :—

"After a residence of thirty-four years in India, with an intimate knowledge of the language, habits, customs, and the workings of the native mind acquired during so long a period of constant association with the natives, I am in a position to speak to the point regarding the feeling of the native mind towards Christianity. During the last twenty years the native mind has undergone a wonderful change. A flood of light, by means of secular learning, in addition to the publication of Gospel truth, has been shed over this dark land. This has been deeply felt by the warrior-priests in the native army, and has been the great cause of the present revolt. The Hindoo, either of high or low caste, after being assured that the Christian religion does not consist in wearing a coat and trousers, or eating beef and drinking intoxicating liquors, is quite willing to hear the pure truth of our spiritual religion, and admires and respects the development of it in the consistent action of a true Christian.

"Not so the fanatical follower of the false prophet. The corner-stone of our religious fabric is to him a stumbling-block and standing rock of offence. He hates him who speaks to him of the divinity of Christ. He denounces him as an impudent infidel, and considers the application of the sword as the only cure of such blasphemy. For years past I have been asked by the sepoys whom I commanded if the Government intended to make them Christians by compelling them to eat and drink like Europeans. They (the Hindoos) had heard from their forefathers of the force used in making proselytes to the Mohammedan superstition, and with the caprice and credulity of all Asiatics (though they knew that every act of the Indian Government proclaimed non-interfer-

ence), they would believe that force would be used to make them Englishmen, by interfering with their caste. . . . I feel assured that the terrific events now taking place in India are preliminary to a strong reaction of the native mind towards Christianity, if our Government will only honestly confess it."

The Right Honourable Lord Lawrence, G.C.B., G.C.S.I., D.C.L., Governor of the Punjab, and afterwards Viceroy and Governor-General of India.

The following weighty passages are extracted from Lord Lawrence's Despatches on the subject of Christianity in India. They were written in 1858, when his Lordship was Chief Commissioner of the Punjab, and deserve to be carefully pondered :—

"In doing the best we can for the people," his Lordship wrote, "we are bound by our conscience, and not by theirs. Believing that the study of the Bible is fraught with the highest blessings, we, of course, do desire to communicate to them those blessings if we can. We desire this, not only as individuals, but as a Government, for Christianity does truly go hand-in-hand with all those subjects for which British rule exists in India. But this can be effected by moral influences voluntarily received. Anything like proselytism or persecution of any kind, or the application of secular motives, direct or indirect, are, in the first place, absolutely forbidden by the very religion we profess, and, in the second place, would be worse than useless for the object in view. Therefore, we have nothing to do with such means. Neither do we as a Government undertake to found and maintain Christian missions, because the thing can be done better by

private effort, and because our doing so might tend to introduce those secular means for the propagation of Christianity which we wish to avoid. But as we have schools, there arises a fair opportunity of offering the Bible to those who may choose to receive it; and, in the Chief Commissioner's opinion, it is just, politic, and right, that we should avail ourselves of that opportunity. Such, briefly stated, is the real argument for the formation of Bible classes in Government schools. . . .

"To say that we have no right to offer Christian teaching to Government schools because we do not allow the native religions to be taught there, is to misapprehend the fundamental relation that in this country subsists between the Government and the people. We are to do the best we can for them, according to our lights, and they are to obey us.

"Mr. Arnold writes, 'What answer am I to give to Hindoos and Mohammedans if they say that after having excluded their religions, I have introduced my own? Shall I say that I am master, that I am the Officer of a conquering government, and will do as I please?' That answer I am to observe, would indeed be arbitrary. The proper answer would be thus—'We offer you the Bible in our Government schools because we believe it to be for your inestimable good, if you choose to listen to it. We do not wish you to study it unless you do so voluntarily. But you cannot expect us to help in teaching your religion, which we do not believe to be true. That you can do for yourselves. . . .'

"All those measures, which are really and truly Christian, can be carried out in India, not only without danger to British rule, but, on the contrary, with every advantage to its stability.

"Christian things done in a Christian way will never, the Chief Commissioner is convinced, alienate the heathen. About such things there are qualities which do not provoke or excite distrust, nor harden to resistance. It is when unchristian things are done in the name of Christianity, or

when Christian things are done in an unchristian way, that mischief and danger are occasioned. . . ."

The Same.

The following is the crushing reply of this distinguished soldier and statesman to the article which appeared in the *Times* of 21st December, 1872,* on the subject of missions—an article as unjust as it was unworthy of a newspaper in which one expects to find the highest intelligence :—

"Although I must leave to others who are more competent to deal with it, the consideration in all its aspects of the very complex question of missions upon which you have recently touched in connection with the day of prayer, it has so important a bearing upon the stability of our Indian Empire that I may be pardoned for making a few remarks on the subject.

"A mere enumeration of the countries in which Church of England missionaries are employed would suffice to show that there are no grounds for stating that they give up any race or region as inaccessible. But, instead of referring to Africa, New Zealand, North-Western America, and other fields in which the Church of England is labouring, I will restrict myself to India, of which I have personal knowledge. Those who are disappointed at the results of missionary labours in this country must bear in mind that the Hindoos, who form the bulk of the population, have shown such tenacity to their faith that eight centuries of Mohammedan rule had left the masses as strongly wedded as ever to their system of caste, and to their religious belief and rites. In almost all other countries the Mohammedans had succeeded in proselytising the people whom they had subjugated, but in India they found

* See p. 45.

a religious system which had so moulded every thought and habit and custom of the people, that the sword of persecution, wielded by some of the Delhi Emperors, and the temporal advantages offered by others, had no effect except upon an insignificant number of the Hindoos.

"Bearing in mind that general missionary effort in India dates from 1813, and that even now missionaries are sent forth in such inadequate numbers that, with few exceptions, only the large towns and centres have been occupied (some of them with a single missionary), it was scarcely to be expected that in the course of sixty years the idols of India would be utterly abolished; the wonder rather is that already there are so many unmistakable indications that Hindooism is fast losing its hold upon the affections of the people. It was hardly to be expected that the citadel should surrender at the first summons, but there is every prospect, by God's blessing, of its being stormed at last; and at this crisis of India's history it is most important that the people should receive instruction in the saving truths of the Gospel.

"But you say there is no human enterprise of such organisation as the missions of the Church of England which shows such poor results. Is this indeed the case? It is very difficult to estimate the effects of moral, and still less of spiritual, work. Those of material operations are palpable to even superficial observation. Not so in the other case. One must look deeply, one must understand the people subject to such influences, before it is possible to estimate the effects which have been produced on their minds and characters. The number of actual converts to Christianity, including Burma and Ceylon, is not insignificant. By the latest returns, which are trustworthy, their numbers do not fall much short of 300,000. But these numbers do not by any means give an adequate estimate of the results of missionary labour. There are thousands of persons scattered over India who, from the knowledge which they have acquired, either directly or indirectly, from the dissemination of Christian truth, of

Christian principles, have lost all belief in Hindooism and Mohammedanism, and are in their conduct influenced by higher motives, who yet fear to make an open profession of the change in them, lest they should be looked on as outcasts and lepers by their own people. Such social circumstances must go on influencing converts until the time comes when their numbers are sufficiently large to enable them to stand forth and show their faith, without ruin to their position in life.

"You tell us, again, that there ought to be many returned missionaries, and even converts, who ought not to be ashamed of their position. Alas! but few of the former live to see their native land, or at any rate to pass the remnant of their lives in it after years of toil abroad. But those who know, or have known, such men as Lacroix, Dr. Duff, Dr. Wilson, C. B. Leupolt and Mr. Smith (both of Benares), Edward Stuart, John Barton, Valpy French, Joseph Welland, and Robert Clark, and many others, whose names for the moment escape my memory, within the last twenty years, cannot have a doubt that we have earnest and faithful Christian missionaries still in our ranks. It is only a month ago since we heard of the death of one of this class, Dr. William Elmslie, who for the last seven years had devoted his life to the good cause in Cashmere, and whose death was caused by the privations and exposure incident to the discharge of the duties he had undertaken in that country.

"I will not deny that we do not see as many Christian converts among the natives of India as we would wish, but, nevertheless, there are such men. Your readers will recall the Sub-Assistant Surgeon of Delhi (formerly a Hindoo in religion) who, at the outbreak of the Mutiny, gave up his life rather than renounce the Christian faith he professed. There are few Englishmen who have taken an interest in Indian missions who could not produce many other cases of the kind. Men like Lord Napier of Merchistoun, Sir Bartle Frere, and others have borne testimony to the good fruits of

missionary enterprise in India; and in such men as the late Bishop Heber, Bishop Cotton, and the present Bishop Milman and Bishop Gell, we have had and still have clergymen who, both by their example and devotion to their duties, have advanced the faith which they have preached.

"If we are to wait until the time when all the people of England are influenced in their lives by Christian principles before we carry on our efforts to convert the inhabitants of India, I am afraid we must postpone the enterprise to an indefinite period. But was that the principle on which the Gospel was first preached by the commands of our Lord and Saviour? Was that the rule adopted by the Apostles and the Primitive Church? Truly, the conduct and character of Englishmen have had a mighty influence on missionary enterprise in India and elsewhere. No doubt such considerations have led many a heathen to reject the faith which seemed to him to produce such evil fruit. But the greater the baneful effects of such examples, the more necessary is it that we should apply the Gospel as an antidote. Apart from the higher interests of religion, it is most important, in the interests of the Empire, that there should be a special class of men of holy lives and disinterested labours living among the people, and seeking at all times their best good. To increase this class, and also to add to the number of qualified teachers among the natives themselves, was the object of the day of special prayer, and in this object I heartily sympathise.

"In England we too often see good and earnest men weakening the influence of the power of Christian faith by their want of union, and by their excessive differences on unimportant points of Church doctrine and administration. This is a stumbling-block in the way of many of our own people as well as among the natives of India. But such jarring views, for the most part, are either not found among the different classes of Christian missionaries in that country, or are studiously kept in the background. These missionaries

are in the habit of meeting in conference from time to time for the purpose of mutual counsel, and for the general furtherance of the cause they have at heart."

The Right Hon. George W. Frederick Howard, K.G., 7th Earl of Carlisle.

At the annual meeting of the Baptist Missionary Society in 1859, the Earl of Carlisle—known in his day as "the Good Earl"—spoke as follows :—

"I cannot forget that the Baptist Missionary Society has borne no obscure or ignoble part in the history of Christian missions. I cannot forget that it has chosen for its own field of labour the most arduous, the most exposed, at times the most apparently hopeless, posts in the glorious warfare ; and that it has, on more than one occasion, found itself, if I may use the term, leading, as it were, the forlorn hope in the Gospel sieges—at all times alike with the same unmoved attitude, and the same unblenching front, meeting the opposition of the day, whether that opposition which it had to encounter manifested itself, as in the earlier days of the Society, in the form of unsparing ridicule from wits and from reviewers, or, after a long interval of devoted and indefatigable service, in the more appalling form of mutiny, havoc, and bloody massacre. Such has been your career of fiery trial at all times in the annals of this mission, beginning with your first establishment at Serampore, under the honoured championship of Carey ; thence, as the official and imperial hostility gradually subsided, through a series of hard fought struggles, sometimes in connection with other Christian communities, sometimes foremost or almost alone. I may refer to the unremitting efforts to abolish suttees, now happily crowned

with success; to the permission for widows to marry, more recently achieved; to the continuous protest against caste, I hope now in the process of achievement; to the establishment of native schools; to the diffusion of printing presses; to the translation into, I believe, more than thirty Indian languages and dialects of the New Testament;—to all these processes, carried on with singular constancy and faithfulness, till, in the midst of these healing and promising operations, which seemed to indicate tranquillity and to predict progress, out burst that fearful crisis which shook the pillars of the State and plunged so many domestic households into terror and misery. Well, in the midst of these fearful scenes, this, your society, had its own conspicuous martyrs, both British and native—both male and female. So that, as I indicated before, it may be truly said that your society has borne a faithful, consistent, and unfaltering witness, from the laying of the first stone or foundation of Serampore to the storming of the blood-stained ramparts of Delhi."

The Right Hon. Viscount Halifax, G.C.B., Secretary of State for India, Author of the Despatch (1854) on the subject of General Education in India.

Towards the close of 1859, on the rising of Parliament, a large and influential deputation, representative of various denominations and classes, under the leadership of His Grace the Archbishop of Canterbury, waited on the Prime Minister and the Minister for India, "to request a removal of the authoritative exclusion of the Word of God from the system of education in Government Schools in India, so that none, who may be so disposed, be interdicted

from the hearing or the reading of the Bible in school hours, provided always that such safeguards be adopted against undue interference with the religions of the natives as may appear just and proper to the chief local authorities in the several Governments of India." On that occasion Viscount Halifax (then Sir Charles Wood) remarked :—

"No person can be more anxious to promote the spread of Christianity in India than we are. Independently of Christian considerations, I believe that every additional Christian in India is an additional bond of union with this country, and an additional source of strength to the empire."

Viscount Halifax was followed by

THE RIGHT HONOURABLE LORD PALMERSTON,
Then PRIME MINISTER,

who spoke as follows :—

"We seemed to be all agreed as to the end. It is not only our duty, but it is our interest, to promote the diffusion of Christianity as far as possible throughout the length and breadth of India. If the Christian schoolmaster, who is capable of teaching Christianity, is to be allowed to assemble for half an hour before the Government school opens, that portion of his pupils who are willing to receive Christian instruction, why that is authoritative instruction in Christianity."

SIR WILLIAM DENISON, K.C.B.,
GOVERNOR OF MADRAS.

On the occasion of a visit of the Governor of Madras to Palamacotta, on 17th October, 1862, an

address was presented to His Excellency, signed by thirteen European and thirteeen native missionaries in Tinnevelly. The following are the terms of his acknowledgment :—

"Reverend Gentlemen,—I have listened with great interest to the statements in the address which you have just presented, which bear upon the condition and prospects of the native Christian population of the district.

"I have been long aware that the exertions of the missionary bodies had, under God's blessing, been productive of far greater results in this district than in any other part of India; but I am glad to have this confirmed to me by the statements which you have now made.

"It must, of course, be expected that there will be a large proportion of a semi-educated body whose religion will consist more in the observance of external forms than in a change of heart and life.

"We must also expect that habits engraved upon the native mind by precept, example, and by every process which tends to the formation of national character, cannot be rooted out and destroyed at once. Still, however, there is much to encourage us to persevere in efforts that have obtained results so valuable as those which have blessed your exertions.

"I quite agree with you that Government would step out of its proper province were it to attempt to aid directly in the evangelisation of the people, but you may rest assured that it looks with great interest upon the efforts you are making, and will be glad to afford to you such aid as may be legitimately demanded from it.

"I thank you most heartily for the good wishes expressed towards myself and Lady Denison, and in her name, and my own, I have to assure you that we shall be glad to give our individual assistance towards the promotion of the objects of the societies in any manner which you may point out."

Babu Kessub Chunder Sen.

As the result of the educational agencies that have been in operation for half a century and more, there has arisen a Hindoo Reform party, the leader of which for a number of years was the well known Babu Kessub Chunder Sen. As the able and eloquent expounder of the principles of the Brahmo-Somaj, the following remarkable statements made by him in the course of an *extempore* address, delivered in the theatre of the Medical College, Calcutta, on 5th May, 1866, may well find a place in this volume :—

"On referring to the map of what is known as the Old World, we find two vast continents, Europe and Asia, separated from each other by the Ural Mountains, the river Ural, and a number of inland seas. Near the southern extremity of this boundary line, and bordering on the waters of the Mediterranean, lies the country called the Holy Land. Here, upwards of 1800 years ago, Jesus Christ, the greatest and truest benefactor of mankind, lived and died. Here He originated that mighty religious movement which has achieved such splendid results in the world, and scattered the blessings of saving truth on untold nations and generations. I purpose this evening to trace the gradual and steady progress of this grand movement, and its influence on the character and destinies of the European and Asiatic nations. It will be seen how the Church of Christ grew and expanded from small beginnings ; how, but a small rivulet at first, it increased in depth and breadth as it flowed along, swept away in its resistless tide the impregnable strongholds of ancient error and superstition, and the accumulated corruptions of centuries, and, by spreading its genial currents on humanity, fertilised it, and produced cheering and magnificent harvests.

"When Jesus was born, grim idolatry stalked over the length and breadth of the then known world, and prejudices and corruptions of a most revolting type followed in its train. Greece, Rome, and Egypt each had its pantheon of varied and countless deities, who ruled the mind of the age with iron sway. The principles of morality had also suffered a wreck amid the surges of extravagant luxuries and sensuality, and unbridled dissipation and debauchery prevailed on all sides. The light of wisdom and truth, which solitary greatness had now and then enkindled, had become well-nigh extinct. There was hardly any vestige of the beneficial influence produced by that code of pure ethics which the venerable Socrates founded, and for which he laid down his very life; the same was also the fate of the sublime system of theo-philosophy, elaborated by the master-mind of Plato, and the unrivalled organum of ratiocination, by which Aristotle laid the basis of true scientific knowledge. Only in corrupt and demoralising forms the perverted spirit of philosophy still lingered.

"Thus the world presented almost one unbroken scene of midnight darkness on all sides. A light was needed. Humanity was groaning under a deadly malady, and was on the verge of death; a remedy was urgently needed to save it. Jesus Christ was thus a necessity of the age. He appeared in the fulness of time. . . .

"How He lived and died; how His ministry, extending over three short years, produced amazing results, and created almost new life in His followers; how His words, spoken in thrilling but simple eloquence, flew like wildfire, and inflamed the enthusiasm of the multitudes to whom He preached; how, in spite of awful discouragements, He succeeded in establishing the kingdom of God in the hearts of some at least; and how ultimately He sacrificed Himself for the benefit of mankind, are facts of which most of you here present are no doubt aware. I shall not enter into the details of His life and ministry, as my present business is simply with the influence which He exercised on the world. It cannot be denied that

it was solely for His thorough devotion to the cause of truth and the interests of suffering humanity that He patiently endured all the privations and hardships which came in His way, and met that fierce storm of persecution which His infuriated antagonists poured on His devoted head. It was from no selfish impulse, from no spirit of mistaken fanaticism that He bravely and cheerfully offered Himself to be crucified on the cross. He laid down His life that God might be glorified. I have always regarded the cross as a beautiful emblem of self-sacrifice unto the glory of God, one which is calculated to quicken the higher feelings and aspirations of the heart, and to purify the soul; and I believe there is not a heart, how callous and hard soever it may be, that can look with cold indifference on that grand and significant symbol. Such honourable and disinterested self-sacrifice has produced, as might be anticipated, wonderful results; the noble purpose of Christ's noble heart has been fully achieved, as the world's history will testify. The vast moral influence of His life and death still lives in human society, and animates its movements. It has moulded the civilisation of modern Europe, and it underlies the many civilising and philanthrophic agencies of the present day. . . .

"The first Gentile Church was established at Antioch. It was here also that missionary enterprise, on an extensive scale, commenced. God, in His wise providence, selected Antioch to be the centre of missionary activity, and, indeed, no place could have better served the purpose. . . . It was from this place that the stream of Gospel truth flowed on all sides, and it was here that the followers of Christ, who had hitherto been a mere Jewish sect, got the distinctive name of 'Christians,' and assumed the form of a distinct religious community. That name, however, which so many now bear as a badge of honour, was first given by the adversaries of Christianity as a term of contempt. St. Paul, the great apostle of the Gentiles, was the leader of this missionary movement. . . .

"Since the Reformation almost new life was infused into Christianity, and several circumstances transpired to facilitate its dissemination. Its more ardent followers, inflamed with holy zeal, have gone about in all directions to preach the religion of the cross to their benighted brothers and sisters in remote countries. They have braved all hazards, crossed oceans and deserts, surmounted insuperable difficulties, and, with patience, perseverance, and self-denial, have planted the cross in many a land. Through their labours Christianity has penetrated the furthest extremities of the globe, and has made proselytes among nearly all races of men. Many a country where barbarism and bestiality prevailed has now become the abode of civilisation, refinement, and peace; and many a nation, long immersed in the mire of idolatry and immorality, has been reformed and purified. The stream of Christianity, which first flowed westward, has wheeled round towards the east, and has diffused the blessings of enlightenment from China to Peru. . . .

"It cannot be said that we in India have nothing to do with Christ or Christianity. Have the natives of this country altogether escaped the influence of Christianity, and do we owe nothing to Christ? Shall I be told by my educated countrymen that they can feel nothing but a mere remote historic interest in the grand movement I have described? You have already seen how, in the gradual extension of the Church of Christ, Christian missions came to be established in this distant land, and what results these missions have achieved. The many noble deeds of philanthropy and self-denying benevolence which Christian missionaries have performed in India, and the various intellectual, social, and moral improvements which they have effected, need no flattering comment; they are treasured in the gratitude of the nation, and can never be forgotten or denied. That India is highly indebted to these disinterested and large-hearted followers of Christ for her present prosperity, I have no doubt the entire nation will gratefully acknow-

ledge. Fortunately for India, she was not forgotten by the Christian missionaries when they went about to preach the Gospel. While, through missionary agency, our country has been connected with the enlightened nations of the West, politically, an all-wise, all-merciful Providence has entrusted its interests to the hands of a Christian sovereign. In this significant event worldly men can see nothing but an ordinary political phenomenon; but those of you who can discern the finger of Providence in individual and national history will doubtless see here His wise and merciful interposition. I cannot but reflect with grateful interest on the day when the British nation first planted their feet on the plains of India, and the successive steps by which the British Empire has been established and consolidated in this country. It is to the British Government that we owe our deliverance from oppression and misrule, from darkness and distress, from ignorance and superstition. Those enlightened ideas which have changed the very life of the nation, and gradually brought about such wondrous improvement in native society, are the gifts of that Government, and so likewise the inestimable boon of freedom of thought and action which we so justly prize. . . ."

Major-General Sir Arthur Cotton, K.C.S.I.

At the annual meeting of the Oxford Church Missionary Association, held 10th February, 1868, General Sir Arthur Cotton thus spoke :—

"I am always glad to be allowed to bear testimony as a man of forty years' knowledge of India, and not personally connected with Missions, as to their progress in India. I have traversed India from Hurdwar to Cape Comorin, and have had many opportunities of visiting the missions, and I would first express my confidence in the missionaries generally as true men of God, faithful, earnest and able men;

many of them of first-rate talents and energy, preaching the Gospel in great simplicity. With respect to the progress of the work, I must state my conviction that the missionaries generally are disposed to underrate the advance they have made. I compare the case with that of soldiers in the heat of battle: they often think themselves hard pressed, and are doubtful of the event, when a man overlooking the field sees plainly that they are making steady and sure progress, and gaining ground at every effort. I was once advancing with a column against an entrenched position of the enemy, marching in the Engineers' post on the right of the leading company of the column, when it came into my mind to observe particularly the behaviour of the men, and I saw them moving exactly as if on parade, not a man hastening or slackening his pace, or fidgeting to fire, though the fire was getting very hot, and the men were dropping every moment. Then I felt sure that no enemy could stand before them. Just so I look upon the missionaries in India; and however much they may at times be discouraged by many partial failures and disappointments and innumerable difficulties, I see plainly the solid progress they are making, as proved in many ways. There are, in fact, multiplied evidences that the whole fabric of ignorance and idolatry and Mohammedanism is shaking. . . ."

The Same.

From an address delivered at the annual meeting of the Church Missionary Society, held at Oxford, 7th February, 1881:—

"Having been sixty years connected with India, I can speak from my own experience of the effects of the Church of England and other missions in that vast country. . . . For years after I went to India the Government of Madras used to send the heads of police in state to present a grand dress to the principal idol of Madras, and a collector of a district would go out

in full state, attended by his peons, at the annual drawing of the idol car, and dismounting from his horse put himself at the head of the thousands of poor degraded creatures to take hold of the great rope by which the car was dragged, himself by far the most degraded of the whole assemblage. Such was the state of things long after I went to India. Compare the state of things of late years, when Governors-General have not been ashamed of their God and Saviour, and have publicly declared themselves most anxious to lead the natives to turn from their idols. And what has been a prime cause of this blessed change? Undoubtedly, the missions so despised at first have been principally instrumental in shaming the rulers into conduct more becoming their position as Christian men."

Lord Napier and Ettrick, LL.D.

On the occasion of a visit paid by Lord Napier, when Governor of Madras, to Tanjore, in November, 1871, an address was presented to him by the Church of England Missionaries, to which, as reported in the *Homeward Mail* of the 27th of that month, he replied as follows :—

"Gentlemen,—My travels in this Presidency are now drawing to a close, but when I shall revert to them in midst of other engagements and other scenes, memory will offer no more attractive pictures than those which will reproduce the features of missionary life. In Ganjam, in Masulipatam, in North Arcot, in Travancore, in Tinnevelly, in Tanjore, I have broken the missionary's bread, I have been present at his ministrations, I have witnessed his teaching, I have seen the beauty of his life. The reverend agents of the Society for the Propagation of the Gospel, those of the Church Missionary Society, those of the London Mission, the Wesleyan

Ministers, the Lutheran Ministers, the Americans, the Jesuit fathers, all have given me the same welcome.

"The benefits of missionary enterprise are felt in three directions—in converting, civilising, and teaching the Indian people.

"Of the diffusion of Christianity in this country, it would not become me in my present position to say much. It is the primary object of the missionary, and the object in which he is a perfectly free agent, unfettered by connections with or obligations to the State. Yet I may still express my personal impressions. The progress of Christianity is slow, but is undeniable. Every year sees the area and the numbers slightly increase. The Gospel is brought more and more to the doors of the poorest and most ignorant outcast people. I cannot but believe that the time may come when these classes who have no real religious belief, and no place in the social hierarchy of their own country will be attracted in great numbers by the truths, the consolations, and the benefits of the Christian faith. The advance of Christianity has at all times been marked by occasional fitful and spasmodic movements in India. The present period is one of moderate progression; but it does not exclude the expectation of rapid and continuous expansions such as were witnessed in the sixteenth century in Malabar and Madura, in the last century in Tanjore, and more recently among the Shanars in the South.

"In the matter of education, the co-operation of the religious societies is of course inestimable to the Government and the people. At no previous time were the relations of the free educational agencies with the Government more useful and harmonious. The missionary bodies have recently assisted the State with the greatest promptitude in effecting a modification of the scale of school fees which the State could not have carried out in a satisfactory manner without their assent, and which was indispensable to the development of our educational resources. The same spirit of co-

operation has been shown in the manner in which the missions have received the educational provisions of the Towns Improvement Act and the Local Funds Act. One of the greatest difficulties which the Government will meet in working these provisions for the instruction of the poor will be the influence of caste which keeps and will long keep the out-caste child from the municipal and the village schools. Missionary agency is, in my judgment, the only agency that can at present bring the benefits of teaching home to the humblest orders of the population, and the missions will learn to shape their operations so as to avail themselves of the pecuniary help which the recent Acts open to every teaching power. But the conciliatory sentiments which unite the missions with the Government are equally conspicuous in the relations between the missionaries and the superior classes of the native community. Nothing has struck me more than the intelligent confidence which reigns between the missionary and the mirassidar, between the Englishman and the Hindoo, between the teacher and the taught. This harmony between the Christian and the heathen must be the result of much discretion and forbearance on the part of the clergy. It is the fruit of Christian zeal tempered by practical wisdom. Nor is it less honourable to the natives of the country that they have so quickly discerned and appreciated the motives, the temper, and the methods of the foreign teachers who labour among them with so much constancy and so much love.

"In conclusion, I must express my deep sense of the importance of missions as a general civilising agency in the South of India. Imagine all these establishments suddenly removed! How great would be the vacancy! Would not the Government lose valuable auxiliaries, would not the poor lose wise and powerful friends? The weakness of European agency in this country is a frequent matter of wonder and complaint. But how much weaker would this element of good appear if the mission was obliterated from the scene.

It is not easy to overrate the value to this vast empire of a class of Englishmen of pious lives and disinterested labours living and moving in the most forsaken places, walking between the Government and the people with devotion to both, the friends of right, the adversaries of wrong, impartial spectators of good and evil."

Report of Secretary of State and Council of India for 1872-73 (to Parliament).

Among the varied testimonies to the admirable work of missionaries in India none are more weighty and valuable, because given with such extreme care and unprejudiced discrimination, than that to be found in the "Report of the Secretary of State and Council of India upon the moral and material progress of India for 1872-73."* It stands out in striking and most favourable contrast to the official utterances of earlier days. The labours of the missionaries are reported on in detail, and at considerable length. The following extracts will suffice :—

"In 1852 there were 459 (Protestant) Missionaries in India at 320 stations, and in 1872 the number of missionaries was increased to 606, and of stations to 522.

"This large body of European and American missionaries settled in India bring their various moral influences to bear upon the country with the greater force because they act together with a compactness which is but little understood. Though belonging to various denominations of Christians, yet from the nature of their work, their isolated position, and

* Blue Book. XII. Education, p. 153.

their long experience, they have been led to think rather of the numerous questions on which they agree than of those on which they differ, and they co-operate heartily together. Localities are divided among them by friendly arrangements; and, with few exceptions, it is a fixed rule among them that they will not interfere with each other's converts and each other's spheres of duty. School books, translations of the Scriptures and religious books, prepared by various missions, are used in common, and helps and improvements secured by one mission are freely placed at the command of all. The large bodies of missionaries resident in each of the Presidency towns form missionary conferences, hold periodic meetings, and act together in public matters. They have frequently addressed the Indian Government on important social questions involving the welfare of the native community, and have suggested valuable improvements on existing laws. During the last twenty years, on five occasions, general conferences have been held for mutual consultation respecting their missionary work; and in January last (1873), at the latest of these gatherings at Allahabad, 121 missionaries met together, belonging to 20 different societies, and including several men of long experience who have been forty years in India.

"The labours of the foreign missionaries in India assume many forms. Apart from their special duties as public preachers and pastors, they constitute a valuable body of educators; they contribute greatly to the cultivation of the native languages and literature, and all who are resident in rural districts are appealed to for medical help to the sick.

"No body of men pays greater attention to the study of the native languages than the Indian Missionaries. . . . The result is too remarkable to be overlooked. The missionaries as a body know the natives of India well; they have prepared hundreds of works, suited both for schools and for general circulation, in the fifteen most prominent languages of India, and in several other dialects."

After adverting in similar terms to the numerous mission schools for both sexes, and to the "high character of the general education given in the college department" of the missionary institutions, the report proceeds :—

"They augur well of the future moral progress of the native population of India from these signs of solid advance already exhibited on every hand, and gained within the brief period of two generations. This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by missionaries only. It has been accepted by many distinguished officers of the Government, and has been emphatically endorsed by the high authority of Sir Bartle Frere.

"WITHOUT PRONOUNCING AN OPINION ON THE MATTER, THE GOVERNMENT OF INDIA CANNOT BUT ACKNOWLEDGE THE GREAT OBLIGATIONS UNDER WHICH IT IS LAID BY THE BENEVOLENT EXERTIONS MADE BY THE 600 MISSIONARIES, WHOSE BLAMELESS EXAMPLE AND SELF-DENYING LABOURS ARE INFUSING NEW VIGOUR INTO THE STEREOTYPED LIFE OF THE GREAT POPULATIONS PLACED UNDER ENGLISH RULE, AND ARE PREPARING THEM TO BE IN EVERY WAY BETTER MEN AND BETTER CITIZENS OF THE GREAT EMPIRE IN WHICH THEY DWELL."

SIR RICHARD TEMPLE, BART., M.P., EX-GOVERNOR OF BOMBAY, G.C.S.I., C.I.E., D.C.L., LL.D.

On the occasion of the annual distribution of prizes in the Serampore Missionary Institution, in the spring of 1875, after referring to the opposition of the East India Company when Carey and his

associates commenced their work in Bengal, Sir Richard Temple proceeded :—

"The Government now no longer fears that disturbances will arise from preaching the Gospel of peace. The natives themselves seem no longer to regard missionaries with distrust; indeed, as an impartial observer travelling through Bengal, it seems to me that missionaries are absolutely popular. If I go to the large cities, I see schools and colleges belonging to the various missions, which may not equal the Government institutions in strength and resources, but which fully equal them in popularity. In the interior of the country, among the villages, I find missionary schools established in almost all parts of Bengal. The missionaries appear to be regarded by their rustic neighbours with respect —I may almost say with affection. They are consulted by their poor, ignorant neighbours in every difficulty and every trouble, and seem to be regarded as their best and truest friends."

The Same.

In the course of a speech delivered at Birmingham, in 1880, after denying that European opinion in India was adverse to missions, and having referred to the weight of the testimony borne by almost all the best and greatest men who had served their country in India, Sir Richard Temple stated that he had had acquaintance with, or had been authentically informed by nearly all the missionaries of all the Societies labouring there for a period of thirty years—and then proceeded :—

"And what is my testimony regarding these men? They are most efficient as pastors of their native flocks, and as

evangelists in preaching in cities and villages, from one end of India to the other. In the work of converting the heathen to the knowledge and practice of the Christian religion they show great learning in all that relates to the native religions and to the caste system. They often evince appreciative thought in dealing with educated natives. As schoolmasters, in their numerous educational institutions, they are most able and effective; and although the educational establishments of the State in India are highly organised, the missionaries are esteemed, on the whole, to be the best class of schoolmasters in India. Again, in Oriental literature, they are distinguished as scholars and authors and lexicographers, and have done much to spread the fame of British culture among the nations of the East.

"In all cases of oppression—and despite the general excellence of our rule in India, such cases do sometimes arise—they are found to be the friends of the oppressed; and so they exert a salutary influence on the servants of Government. In my official capacity I always listened with deference to their representations on all matters pertaining to the welfare of the natives. They are, moreover, most useful by their writings, speeches, and preaching, in enlightening and forming public opinion in India. When pestilence, the unseen enemy, is abroad—when famine has smitten down millions, they have been ever present as ministering angels. They have themselves helped the suffering, and have encouraged those who organised the administration of relief. The excellence and purity of their lives shed a blessed light on the neighbourhood wherever they dwell. Their wives, daughters, and sisters, are zealous in co-operation, are foremost in promoting all beneficent works, and are the fair harbingers of enlightenment and of civilisation. Although of the missionaries many are men of great talent, which would have won them distinction in the walks of secular life, they are, nevertheless, found living on the barest modicum of salary on which an educated man can subsist, without

hope of honour or of further reward. They do not proceed to England on furlough, unless forced by sickness, and they have no pension to look forward to until they are placed on the list of sick and disabled. Often there has been mortality among them, and no men have shown better to the heathen and to their English brethren how a Christian ought to die. Such is their conduct. And what is its result? It conduces to our national fame, and adds stability to the British rule in India. The natives are too apt to think of us as incited by national aggrandisement, by political extension, by diplomatic success, by military ambition. These adverse thoughts of theirs are, no doubt, mitigated by the justice of our laws, by our State education, by the spread of our medical science, by our sanitary arrangements, and, above all, by our efforts to mitigate or avert famine. But, beyond all these, I am bound to mention the effects of the example of the life and of the conduct of the Christian missionaries."*

Sir William Robinson, K.C.S.I., (Acting) Governor of Madras.

At the annual meeting for the distribution of prizes in connection with the Institution and Schools of the Free Church of Scotland's Mission, Madras, 22nd March, 1876, Sir William Robinson thus spoke :—

". . . I confess I have long viewed the Free Kirk of Scotland's Mission in India as essentially a Christian mission to the young within its sphere. Many of the best men on her long roll of good names have, in the main, spent their useful lives in imparting to boys and girls, and to early man-

* Similar testimony is borne by Sir Richard Temple in his very able work, published by John Murray, entitled "India in 1880."

hood, sound and liberal education combined with earnest Christian teaching and true moral training. This Institution and its affiliations have thus long been occupying a very needful and very important place in the varied field of education in this country, and have occupied it with steadily increasing power and advancing confidence on all sides. . . .

"There are few present here, I am sure, who do not accept cordially, as I do, the principle of complete neutrality as regards public administration in these matters—who do not most respectfully concede to every parent in this country the liberty to judge of the influences under which his children shall study. No other course can for the present command mutual confidence and the respect of the people. But I am sure that most of those here present likewise recognise the moral duty and right of Christian bodies to offer for the use of all classes needing or preferring them, good Christian schools and a well-conducted Christian College, and that in doing so they deserve the sympathy and should command the hearty support of India's wellwishers, and I feel assured I may tell the Principal and all engaged in this place, in your name, that we are satisfied that they are doing and propose to extend a thoroughly good and useful educational, as well as a needful and worthy Christian work for the youth of India in this place. . . ."

Two years later, on a similar occasion, in connection with the same mission, Sir William Robinson bore the following emphatic testimony :—

"I have myself often seen that singular embodiment of Christian life, zeal, and faithfulness, the late Rev. John Anderson, labouring some thirty-five years ago among some 200 or 300 children, with a staff of teachers, poor perhaps in their *materiel*, but bright from his example. When I have told you this fact, and now point around to a United Christian College and Central School, training upwards of 1000 intelligent youths and young men from the most respectable classes,

I have told you what it is that tells me that the blessing of our God is with what we are looking on here; tells me that this beneficent Institution has been, and still is, meeting a real intellectual and moral want which certainly exists; and tells me that its Christian and intellectual work is accepted, and has been done in a manner that provides certainty as regards the future. . . .

"And now I wish to say a few words on the distinctive assertion of character which the College Department of this Institution has more recently put forth; for practically this Institution has ever been Christian in its life and being throughout its every branch, and missionary in its every aim. And I wish to say them in no critical spirit. I am quite satisfied that the time has more than fully come for the establishment of what I will term an Official United Christian College in this Presidency—a College around which most of our Christian Societies may group, in whose management they may take part. And I think that our Christian Societies are doing very wisely to adapt to their purposes a well-founded and well-tried structure like this rather than begin afresh. I accept the fact that such union has already been partially formed around this Institution amongst varied bodies of the Christian workmen, who have but one aim for their labours in this country, as an evidence and guarantee of the Biblical and catholic character of the Christian teaching given, and to be given here. May, therefore, the union widen, and deepen, and be peace-making; and may there come with it the strength which mutual confidence and common Christian aims confer.

"But the earnest encouragement that I would bid to this Institution and all others of the same character, carries with it no disparagement of our State or Native Schools or Colleges. These, too, are doing excellent intellectual work throughout the country, and are advancing its moral tone by precept and example, by virtuous training and good culture. I accept the principle of perfect neutrality as respects religion, which

guides our State education as the best that we can follow under the circumstances, because the bulk of our fellow-subjects as yet seek no more; and I am not sorry to find the executors of our pledges very jealous of their trust. These pledges, my native friends, will never be withdrawn, except in obedience to your own well-marked desire to annul them—if ever that day should come.

"My native friends, I have well-nigh done with you for this life; and I am sorry for it. But one long loving desire for you I will carry to my grave, and it is this:—that every School and College—more especially those of your own founding and management—into which the marvellously quick, intelligent, and susceptible youths of this land are thronging, may one day have in use the opened Word of God, and possess teachers who shall be free to take your loved ones past all beggarly dilutes and adaptations, right up to the free, simple, peaceful, lovely, Christian law of God, to the Word full of grace and truth and of the spirit without measure.

"It is these thoughts that lead me to bid God-speed with all my heart to Christian Colleges and Christian Schools in this country, where the Word of God and the truth of Christ are woven into the web of young intellectual life; to Schools and Colleges where, along with other precious gifts of culture, the minds of the young may learn to acquire the great truths of life at their holy source, and may be guided into an assured faith, assured hope, and a holy charity."

Sir William Muir, K.C.S.I., LL.D., D.C.L., Principal of University of Edinburgh.

Writing towards the close of 1876 in reference to enlarged efforts for the Christianisation of the Santal hill tribes of Bengal, Sir William Muir, after noticing the favourable attitude of the people to Christianity,

and the extent to which, especially along the borders of their tract, they are exposed to the paralysing influences of the Hindoos, thus proceeds :—

" . . . At the present moment the door is thrown wide open before us. The people are highly susceptible of Christian teaching. When villages come over even to the nominal profession of Christianity, the whole population becomes open to all the influences and ministrations of our faith. Their children are taught; they learn hymns, of which they are singularly fond, and sing them with great heartiness and spirit, thus spreading Christian truth among their families in its most attractive form. The converts give up their bad and heathenish practices, abandon drinking, and become, on the whole, exemplary in their lives, as they are simple, lively, and animated in their demeanour.

" While the Spirit is thus working among this people, will the Church not be culpably indifferent if it lets the opportunity pass unimproved? Is there not a call, like that from Macedonia, to hasten to their help—a call without relaxing labour elsewhere, to redouble effort here?

" The object is a grand one, both politically and socially, and, above all, spiritually. Where else have we, at the present time, the prospect of gaining over a people *en masse?* What an effect would it not have on the power and stability of our rule; and what an engine to bear eventually on the evangelisation of the rest of India!"

The Indian Education Commission, 1882-83.

With the view of inquiring into the working of the system of public instruction, and to its extension on a popular basis, the Government of India, on 3rd February, 1882, appointed an Education Commission

of twenty-one members, with the Honourable W. W. Hunter, B.A., LL.D., C.I.E., member of the Viceroy's Legislative Council, as President. The Report of the Commission is a very voluminous and exhaustive one. While it was hardly to be expected that the conclusions arrived at would on every point be such as to give satisfaction to the friends and promoters of Christian missions, they are on the whole characterised by a spirit of the utmost friendliness, and stand out in marked contrast to the proceedings of the Government during the earlier years of the century. The following paragraphs, relating to Zenana work, are selected by way of illustration, and the extract is purposely limited to this one branch of the work, missions in general having already been adverted to in a former report.*

"ZENANA MISSIONS.—The most successful efforts yet made to educate Indian women after leaving school, have been conducted by missionaries. In every province of India ladies have devoted themselves to the work of teaching in the homes of such native families as are willing to receive them. Their instruction is confined to the female members of the household, and, although based on Christian teaching, is extended to secular subjects. The degree in which the two classes of instruction are given varies in different Zenana missions; but in almost every case secular teaching forms part of the scheme. Experience seems to have convinced a large proportion of the zealous labourers in this field that the best preparation for their special or religious work consists in that quickening of the intellectual nature which is produced by exercising the mind in the ordinary subjects of education.

* See pp. 99.

. . . The Commission has not complete statistics with regard to the results achieved. But the figures accessible to it, together with the inquiries made by it in the various provinces, show that these results are already considerable, and that they are steadily increasing. The two impediments in the way of their more rapid extension are—first, the natural reluctance of many natives to admit into their families an influence hostile to their own religious beliefs; and, second, the uncertain attitude of the Education Department towards such missions. With the first of these obstacles the Commission cannot deal. But we have observed that much has been accomplished in this respect by the tact, courtesy, and wise moderation of the ladies engaged in the work. The second impediment comes within our cognisance; and we have provided for it by a specific recommendation that *grants for Zenana teaching be recognised as a proper charge on public funds, and be given under rules which will enable those engaged in it to obtain substantial aid for such secular teaching as may be tested by an Inspectress, or other female agency.*"

Sir Monier Monier-Williams, K.C.I.E., D.C.L., Hon. LL.D. of Calcutta, Boden Professor of Sanskrit in University of Oxford.

At the anniversary meeting of the British and Foreign Bible Society, in 1886, Sir Monier Williams, the distinguished Oriental scholar, delivered the following remarkable address :—

"I venture to tell this meeting what I have found to be the one key-note—the one diapason, so to speak, of all these so-called sacred books, whether it be the Veda of the Brahmins, the Puranas of the Sawas and Vaishnavas, the Koran of the Mohammedans, the Zend Avesta of the Parsees, the Tripitska of the Buddhists, the King of the Chinese or the

Purana—the one diapason, the one refrain, that you will find through them all, is salvation by works. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase money, must be our own works and deservings. Here, then, we make our chief contrast. Our own Holy Bible, our own sacred book of the East, is from beginning to end a protest against this doctrine. Good works are indeed enjoined upon us in that sacred book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart—they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. 'Put off the pride of self-righteousness,' says our Holy Bible; 'it is a filthy garment, unfit to cover the nakedness of your soul at that awful moment when death brings you face to face with the holy God.' 'Put on the garment of self-righteousness,' says every other sacred book of the East. 'Cling closely to it. Hold it closely to your heart of hearts. Multiply your prayers, your pious acts, your pilgrimages, your ceremonies, your external rites on all hands, for nothing else but your own meritorious acts, accumulated like capital at a bank, can save you from eternal ruin.'

"We can understand then the hold which these so-called sacred books of the East continue to exert on the natives of India, for the pride of self-righteousness is very dear to the human heart. It is like a tight-fitting inner garment, the first to be put on, the last to be put off. Nay, this may also account for the fact that in the present day these so-called sacred books of the East are gaining many admirers, who fall into raptures over the moral precepts which here and there glitter in them, like a few stars sparkling through the rifts of a cloudy sky on a pitch-dark night. What did the leading journal, the *Times*, say the other day, in an article on the Buddhist antiquities in the British Museum? It spoke of the teaching of Buddha as second only to the teaching of Christ. Let us then take Buddhism, which is so popularly

described as next to Christianity. Let us for a moment, with all reverence, place Buddhism and Christianity in the crucible together. It is often said that Buddha's discourses abound in moral precepts, almost identical with those of Christ. Be it so; but in fairness let us take a portion of Buddha's first sermon, which contains the cream of his doctrine. I should like to read it from the translation which has just come out at Oxford. The Buddha, who is said to be second only to Christ, made use of these words—'Birth is suffering. Decay is suffering. Illness is suffering. Death is suffering. The presence of objects we hate is suffering. Separation from objects we love is suffering. Not to obtain what we desire is suffering. Clinging to existence is suffering. Complete cessation of craving is cessation of suffering; and the eight-fold path which leads to cessation of suffering is right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavour, right memory, and right meditation. This is the noble truth about suffering.' And now, with all reverence, I turn, on the other hand, to the first gracious words which proceeded from the mouth of the Founder of Christianity, as given by St. Luke. 'The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord.' In contrasting these first utterances of two Eastern teachers, one of whom we Christians believe to be divine, I ask, What is there of hope for poor suffering humanity in the first utterances of Buddha? Is it not more like a death-knell than a voice proclaiming good tidings of great joy to poor suffering sinners?

"I may hear some learned Orientalist—perhaps there are some present—ask: 'How could Buddha speak of the Spirit of the Lord when he denied all spirit, human or divine? He denied any supreme being higher than the perfect man;

and assuredly you will admit that Buddha preached his gospel to the poor!' Well, bear with me for a little longer while I point out a few other contrasts, showing how vast is the gulf which separates the gospel of Buddha from the Gospel of Jesus Christ. I feel that I am compelled to speak out on this occasion, even as I spoke out recently at Oxford in contrasting the Veda of the Brahmins with our own Holy Bible, for a kind of doctrine called Neo-Buddhism is spreading, I am sorry to say, in many places both in Europe and America, and also in India, where we hoped that Buddhism had been long extinct. This new doctrine magnifies Buddhism, as if, forsooth! it were a very rational sort of creed for an intelligent man to hold in the nineteenth century. Yes, monstrous as it may seem, the Gospel of our Saviour—the Gospel of Peace—is in some quarters giving place to the gospel of misery—the gospel of Buddha—and the former seems to be becoming a little out of fashion here and there. The Buddhist gospel of misery is, I fear, in some places, certainly in India, where we hoped it was extinct, coming into vogue. But mark two or three more contrasts which I should like to place before you ere I sit down. In the gospel of the Buddha we are told that the whole world lieth in suffering, as you have just heard. In the Gospel of Christ the whole world lieth in wickedness. 'Glory in your sufferings; rejoice in them; make them steps towards heaven,' says the Gospel of Christ. 'Away with all suffering; stamp it out, for it is the plague of humanity,' says the gospel of Buddha. 'The whole world is enslaved by sin,' says the Christian Gospel; 'the whole world is enslaved by illusion,' says the gospel of Buddha. 'Sanctify your affections,' says the one; 'suppress them utterly,' says the other. 'Cherish your body and present it as a living sacrifice to God,' says the Christian Gospel; 'get rid of your body as the greatest of all curses,' says the Buddhist. 'We are God's workmanship,' says the Christian Gospel; 'and God works in us, and by us, and through us.' 'We are our own

workmanship,' says the gospel of Buddha, 'and no one works in us but ourselves.' Lastly, the Christian Gospel teaches us to prize the gift of personal life, as the most sacred, the most precious of all God's gifts. 'Life is real, life is earnest,' it seems to say, in the words of the great American poet; and it bids us thirst, not for death, not for extinction, but for the living God; whereas the Buddhist doctrine stigmatises all thirst for life as an ignorant blunder, and sets forth, as the highest of all aims, utter extinction of personal existence.

"I have said enough to put you on your guard when you hear people speak too highly of the sacred books of the East other than our own Bible. Let us not shut our eyes to what is excellent and true and of good report in these sacred books; but let us teach Hindoos, Buddhists, Mohammedans, that there is only one sacred book of the East that can be their mainstay, their support in that awful hour when they pass all alone into the unseen world. There is only one Gospel that can give peace to the fainting soul then; it is the book that this great Society is engaged in sending to the uttermost ends of the earth. It is the sacred book which contains that faithful saying worthy to be received of all men, women, and children, and not merely of us Christians, that Christ Jesus came into the world to save sinners."

Samuel Smith, M.P. for Flintshire.

The *Contemporary Review* for July, 1886, contains a valuable article entitled "India Revisited," by Samuel Smith, Esq., from which the following pertinent remarks on missionary education are selected:—

". . . The future of India largely, indeed mainly, depends upon education. Nothing impresses a visitor more than the craving of the natives for English education. Wherever

schools or colleges are opened they are soon crowded, and the universal desire is to learn to read English. . . . The great need of India is now primary education ; colleges and high schools have been abundantly supplied, but the masses are still far behind, and it is felt that too much has been done for the rich, and too little for the poor.

"I cannot forbear expressing my admiration for the splendid missionary schools in all the great centres of Indian life. One of them which I visited had 1500 youths in attendance; they are better patronised by the natives than even the Government institutions, and that notwithstanding that the first lesson given is always upon the Scriptures. Nothing strikes one as more remarkable than the willingness of the Hindoos to let their children be taught Christianity. They are most reluctant that they should outwardly embrace it, for this involves forfeiture of caste, and a species of outlawry ; but they recognise the moral benefit of being taught Christian morality, and prefer it to purely secular education. Cases have occurred where a Government secular school was started side by side with a mission school, and had to be given up in consequence of the native preference for the latter. . . .

" It may be hoped that the higher and nobler conceptions of life and duty given in the Christian schools will affect largely the whole future of Indian education. There is ground for believing that it will. It is highly valued by the natives of all classes, and its indirect effect is much greater than its direct. Very many teachers in the native schools have received their education in the mission colleges, and a constant stream of trained teachers is passing out of these normal schools and training colleges. The public at home must exercise constant vigilance to prevent these fountains of good for India being injured by official jealousy. There have been, and still are, painful instances of Government Colleges whose whole influence is thrown against Christianity. The heads of some of these institutions are

pronounced agnostics, and miss no opportunity of instilling scepticism into the youth under their charge. It is often stated in India that Government Colleges turn out clever infidels; men whose whole view of life is simply destructive; it is from these classes that the strongest opponents to British rule proceed. The native newspapers that are most bitter against us are usually edited by agnostics. That contempt for all authority, which commonly accompanies the destruction of faith, is most deadly in India; and one of the great problems of the future is to carry the Hindoo mind safely through the transition period when native faiths gradually decay. If that be so effected as to secure a permanent foothold for Christianity—it may be in some form better suited for an Eastern race than in its European dress—England will have done a work in India of which she may be proud; but if Western thought and science merely act as dissolving acids, and destroy all faith in religion, a terrible chaos may be predicted in India, and its certain revolt from British rule. It may be gravely questioned whether any benefit at all will be conferred on India merely by pulverising its ancient religions without substituting better. Her old faiths, with all their lamentable defects, yet hold society together; they enable multitudes of the poor and often suffering people to bear patiently the hard incidents of their lot; they maintain reverence for authority in the breast of millions, and so make it easy for government to be carried on. If all this binding influence be destroyed, and nothing put in its place, the firm texture of Indian life will be broken to shivers, and such a cataclysm result as the world has seldom seen. . . ."

Sir A. Rivers Thompson, K.C.S.I., C.I.E., Lieut.-Governor of Bengal.

At a meeting of the Calcutta Bible Society held in 1886, Sir A. Rivers Thompson said :—

"From long observation I can most distinctly affirm that

wherever I have found Christian missions established and properly conducted, I have ever found missions and missionaries great and valuable coadjutors in the cause of good administration and proper order. Missionaries shelter the distressed, expose fearlessly wrong-doing, and are ever on the side of a just and upright rule. They are loved and trusted by the people, and are the true saviours of India. . . . In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined."

Sir Charles U. Aitchison, K.C.S.I., C.I.E., LL.D., Lieut.-Governor of the Punjab.

Writing in 1886, Sir Charles Aitchison remarked :—

"The changes that are to-day being wrought out by Christian missionaries in India are simply marvellous. Teaching, wherever they go, the universal brotherhood of man, and animated by a faith which goes beyond the ties of family caste or relationship, Christian missionaries are slowly, but none the less surely, undermining the foundations of Hindoo superstition, and bringing about a peaceful, religious, moral, and social revolution."

The Same.

At a Church Missionary Meeting held at Simla on 12th June, 1888, for the purpose of interesting European residents in the society's work, the following among other speeches was delivered by Sir Charles Aitchison :—

"I assume that I am speaking to Christian people—to men and women who really believe that, as our blessed Lord

came in the body of His Humiliation to redeem the world, so He will surely come again in triumph to reign over His purchased possession; and that all work done here—yours and mine, as well as that of His missionary servants—ay, and the work too of His enemies who scoff and blaspheme the sacred name—is but the preparation of His kingdom. Those to whom this precious hope is as the marrow of their spiritual life, are never disheartened by the slow progress of missions, or disturbed by the success of those who say, 'where is the promise of His coming?' They remember the weary ages through which the world had to wait for the fulfilment of the promise made to the fathers; but it came, all in due time.

"One hears in these days of a good deal of adverse criticism upon mission work. There appears sometimes a disposition to depreciate it, to demand statistics of conversions, and to measure success by statistical tables. Now, while I do not admit that statistics can ever be an adequate test of moral or spiritual work, I do not for a moment call in question their importance in the mission-field as in every other field of observation and inquiry. Fortunately, in this country at least, missionaries have no reason to shrink from this touch of scientific criticism; and perhaps it may surprise some who have had no opportunity of looking into the matter, to learn that Christianity in India is spreading four or five times as fast as the ordinary population, and that the native Christians now number nearly a million of souls.

"If we turn to the census report of 1881, for example, we shall find that in the Madras Presidency, which is the great home of the native Church, the population actually decreased within the ten years preceding the census, while the Christians of all denominations increased by 165,682, or more than 30 per cent. 'The great majority of these Christians,' the report goes on to say, 'are Hindoo converts or the descendants of Hindoo converts. They are to be found in every district, belonging for the most part to the poorer classes and drawn from the lower castes.'

"Unfortunately, I have not been able to get precise information regarding Burma and Bombay. But, coming to Bengal, we all know there has been an enormous increase of population in that province. The census report puts it down at 10·89 per cent. The advance in the Christian population, however, is more than 40 per cent. But what is most remarkable is the fact that, while the increase among Christians of all races is only 7 per cent., the increase among native Christians is actually 64 per cent., the rate of increase being six times that of the ordinary population.

"'The progress made in the spread of Christianity during the last nine years,' says the Census Commissioner, 'is one of the most interesting facts brought out by the census just taken. . . . This increase is far too large to be explained by the theory of productiveness: . . . it is due chiefly to conversions from heathendom.' . . . The native Christians are the most rapidly progressing classes in Bengal . . . out of the whole number of 86,306, more than one-third, or 35,992, are found in the Lobardagga, where a German Protestant missionary has long been labouring among the aboriginal and semi-Hindooised tribes of that district.

"Next, in the North-West Provinces, the population increased 6 per cent. The number of native Christians rose from 7648 to 11,823 being 54 per cent., or at the rate of 6 per cent. a year, exactly nine times as fast as the total population. 'This increase,' says the Census Commissioner, 'extends to every division of the North-West Provinces, except Jhansi.'

"In the Punjab there is the same story to tell. The population increased 7 per cent. The Hindoo and Mohammedan religions are practically stationary, having increased only a fraction of 1 per cent.; the Sikh religion has declined. The Christian religion has increased 38½ per cent., being five times as fast as the population. I cannot separate the figures as between native Christians and others, but you can draw your own conclusions from the fact that while in 1851 there

was not, so far as is known, a single native Christian in the Punjab, the numbers in 1881 were 3912.

"Now, how are these remarkable facts to be explained? How is it that, turn where we will, north, or south, or east, or west, in our oldest provinces, or in our more recently acquired possessions, we find the Christian community spreading at a rate unknown since the Apostolic times? You and I know the true explanation: it is the breath of the Spirit of the Lord. Now, as of old, He is magnifying His name. The Lord is 'adding to the Church daily such as shall be saved.' The Gospel message has not lost its ancient power; now, as in the days of the Apostles, the Word of God 'grows mightily and prevails.'

"But then it is said, and the reports I have quoted confirm it, the converts are drawn chiefly from the poor and degraded castes; but what of the high-caste Hindoos and educated Mohammedans? Just so was it said eighteen centuries ago. 'Have any of the rulers or of the Pharisees believed on Him?'

"In all ages the Gospel has been pre-eminently the precious heritage of the poor and broken-hearted. It has ever been the message of hope to the despised and the outcast, and of deliverance to the downtrodden and oppressed. Pride of birth and intellect is a spirit to which no Divine vision comes. From such the things of God remain for ever hidden. But the Gospel claims its trophies among the humble-hearted of all ranks and all classes. I personally know many converts of good birth and superior education. Some are at this moment serving Government in the Punjab with credit and distinction. One of the most hopeful results of mission work is the lesson which is silently infusing, through native society and vernacular literature, ideas of integrity, honour, philanthropy, truth, purity, and holiness, that are distinctively Christian. In every movement for the welfare of the people, too, Christian missionaries have led the van. Their services to education are recognised even by their enemies. The

advanced schools of modern religious thought in India are the outcome of Christian teaching. The missionaries were the first to awaken an interest in the welfare of the women of India; and even in the magnificent work of philanthropy with which the name of Her Excellency the Countess of Dufferin is imperishably associated, missionaries were the pioneers. In a thousand ways preparation is being made for the coming of the kingdom, and the blessed influences of Gospel teaching and preaching are manifest to all who have eyes to see. In this Province of the Punjab, the labours of missionaries have always been highly valued and cordially recognised, and I desire in this place to personally acknowledge my own obligation to them. The countenance and active assistance given to Christian missions by the Governors of the Punjab has become traditional. It is a significant fact that many of the missions of the Church Missionary Society have been founded by Christian laymen in the service of the Government. Here in Simla and the neighbouring station of Kolgarh, a mission was first established in 1840 through the efforts of Mr. Gorton, of the Civil Service, and other pious officers. It was an appeal made by military and civil officers that led to the establishment of the Punjab mission in 1852. At the first meeting held at Lahore, resolutions were moved by Sir Robert Montgomery and Sir John Lawrence. Sir Henry Lawrence became President.

"It was Major Martin and Sir Herbert Edwardes who, in 1853, established the now famous mission at Peshawur. If you were asked to put your finger on the most turbulent and fanatical city in all India, and on the most unpromising place for the establishment of a mission, you would probably place it on Peshawur. But Edwardes had no fear. All through the Mutiny Dr. Pfander never ceased street-preaching, Bible in hand, and on no occasion was any violence offered to him.

"Then the Kangra mission owed its origin, in 1854, to Sir Donald Macleod, who also suggested the establishment of the Mooltan mission in 1856. In 1861 the Derajat mission was

founded by Colonel Reynell Taylor, the Bayard of the Punjab. The Cashmere mission, in 1862, was undertaken on the advice of Sir Robert Montgomery.

"And now, has it struck you that the men I have named, who were foremost in the encouragement of missionary work, who honoured their Lord and confessed Him before men, were the best and most distinguished administrators the Punjab has known—men whose names are most honoured and esteemed among the people, Lawrence, Montgomery, Edwardes, Macleod, Reynell Taylor? These names are household words in this Province; some of them beyond it, some in Europe, and wherever Indian history is read. And now the mission stations which they planted in our frontier Province stand as advanced posts of the army of the Lord, facing towards the vast regions of Central Asia, ready at command to go up and possess the land. The days of territorial annexation, let us hope, are over. The British Dominions have reached their natural boundaries of sea and mountain. But the kingdom of our Lord and of His Christ knows no limit in space or time. Wherever there is a human soul to be found, however debased and degraded—nay, just because it is debased and degraded—there must His kingdom be set up. His rule is destined to be universal, because it is the only rule of righteousness and peace. . . ."

LORD CONNEMARA, G.C.S.I., GOVERNOR OF MADRAS (Brother to the late Lord Mayo, Viceroy and Governor-General of India).

At the Anniversary Meeting of the Madras Auxiliary of the Wesleyan Missionary Society, held on 21st January, 1887, Lord Connemara is reported to have said:—

"I can assure you that it has given me very great pleasure to come here to-night. I hope I shall be always ready while

I am living amongst you to come to show any Christian sects in Madras that we are all proud of bearing the name of one great Master. Ladies and gentlemen, I am quite sure that no governor who is trying to do his duty to his sovereign can commit a greater mistake than to show indifference to the Christian religion, and more particularly in India; because I am certain that anybody who has the slightest experience of the various religions in this country must feel impressed with this, that nothing can lower him more in the estimation of the natives than that he should show indifference to his own religion."

The Earl of Aberdeen, LL.D.
(7th Earl.)

At a gathering in January, 1887, of over 400 native girls in connection with the Mission Schools of the Free Church of Scotland in Calcutta, the Earl of Aberdeen, then on a visit along with the Countess to India, after the distribution of prizes, proceeded to say :—

"When a traveller from the home country has the opportunity of visiting a mission-station, and of taking part in such proceedings as we have witnessed to-day, he is often asked to offer words of encouragement and sympathy. That is natural and reasonable. But it is more blessed to give than to receive; and I think that a visitor to such work will, or at least ought, to receive encouragement and stimulus for himself by witnessing the persevering and trustful work of faith and love such as we have just seen.

"I say this fully recognising the fact that so far as regards such results as can be made the subject of tables of statistics—the number of conversions, for instance—there is apparent cause for disappointment. I think people often forget, when speaking of the want of apparent results, to

take into account the enormous difficulties which have to be overcome, especially in view of the very small number of missionaries at work and the large masses that need to be reached.

"It is unnecessary to dwell on this. I would rather refer to the immense indirect influence which must have been exerted during the period since mission work first began to be carried on seriously and energetically. This influence must be vast, though unseen. On the educational side alone the influence thus exerted cannot be overrated.

"A conspicuous testimony to the efficiency of such educational work was produced at the time when it was first decided to carry on English instruction in Government schools. Long before, English had been taught in mission schools, Dr. Duff having first determined to introduce it. Many missionaries thought that the work of the Government schools would interrupt the work of mission schools, non-Christian parents being considered likely to prefer Government schools, as giving no religious instruction. Such apprehensions were not realised. Large numbers of parents still send their children to mission schools. This is not to be explained by the slight difference of fees. Non-Christian parents must be appreciating not only the efficiency of the education given, but also the moral influences which exist at a mission school. I am not disparaging the excellence of Government schools; but it has been their necessary and consistent policy to keep education free from the very appearance of influencing the minds of students in religious matters.

"There have been many signs of approbation from Hindoo parents of what I may call the prevailing tone of the mission schools where education is based on Christian principles. It is therefore impossible not to look with thankfulness on the past, and with hopefulness to the results which we trust these influences will gradually produce in the way of raising the religion of India.

"After all, it is to the young, like those now before us, that we must look for any large revolution in religious thought. We have now had an opportunity of noticing a large phase of education carried on under mission auspices. The manifest intelligence and bright aspect of the girls seem to me very encouraging. . . ."

Lieut.-Gen. Sir Robert Phayre, K.C.B.

In addressing the Annual Meeting of the Baptist Missionary Society, in May, 1887, Sir Robert Phayre expressed himself as follows:—

"A Government Report now before me, in speaking of missionaries of all denominations in India, says in substance that, apart from their special duties as public preachers and pastors, they contribute a valuable body of educators (on a Bible basis). All who reside in rural districts are appealed to for medical aid to the sick. The moral tone of their preaching is recognised and highly approved by multitudes who do not follow them as converts. This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by missionaries only; it has been accepted by many distinguished residents in India and experienced officers of the Government. . . . The silent revolution spoken of began many years ago. In the present day it has been accelerated a hundred fold by 'Woman's Work,' as now developed in our Zenana and Medical Missions, our Bible Women, &c. Let these have our full sympathy, our prayers, and our pecuniary support, and India will soon stretch out her hands to God. Even now there are tens of thousands of men and women who, like the 7000 in Elijah's day, or like Joseph of Arimathea, are unknown except to God Himself."

DONALD MACKENZIE SMEATON, M.A.,
BENGAL CIVIL SERVICE.

In his recently published work entitled "The Loyal Karens of Burma," * after stating that "probably few of those who have read the newspaper telegrams and narratives of the rebellion in Lower Burma, are aware that a neglected little nation called Karens, inhabiting the mountains and forests of the province, have been the staunchest and bravest defenders of British rule," Mr. Smeaton devotes an entire chapter to the work of the American Baptists among them. The testimony of such a man is most valuable, and we gladly transcribe a few passages. Referring to the remarkable conversion of Ko-Tha-Byu, afterwards a most successful preacher among his fellow-countrymen, Mr. Smeaton goes on to say:—

"He became the means of opening up to the American missionaries a field of enterprise of which they had never dreamed. The field has been ardently worked ever since. Its success has been unique in the history of missions, because it has at once satisfied a great national religious need, and, in doing so, has developed a national civilisation. Three processes have ever since been simultaneously in operation—Christianity, education, and civilisation. The Karens regard these three as indivisible parts of the message which for ages their ancestors had firmly believed God would at some time or other send to them. They cannot understand a church without a school, or a school without a church, or either of these without material advance in civilisation and in the comforts of life; better houses, better food, and more

* Kegan, Paul, Trench & Co. London, 1887.

money with which to live, enjoy life, and do good to their fellows. In this linking of religion with all that is good, useful, profitable, and happy in daily life, lies the secret of the marvellous success of the Karen Mission in the past, and the bright hopes for the future. . . . In common with the American missionaries, I sincerely believe in the capacity for development of the Karens, and in the power of Christianity to develop them.

"The mission is no sickly exotic planted in an unfriendly soil, but a plant of the universal Christian religion so thoroughly acclimatised as to be really indigenous. I have heard the Karens sometimes blamed for their 'provoking independence,' for their pertinacity in developing along their own lines. But is not this independence the very best guarantee for the permanency of the results attained?

"Judging by its past history and its present aspect, it may be predicted that the mission will end in planting among the Karens a distinct, independent branch of the Christian Church, and in establishing with it, and through it, a national civilisation. The Christianity and the civilisation will be in reality indigenous.

"Nothing that the Government has yet done has succeeded in rousing the people to a sense of their dignity as men, or as a nation. The Government has given them nothing around which their national aspirations could rally. Christianity at the hands of the American missionaries has done this. Once a village has embraced Christianity, it feels itself a head and shoulders above its neighbours, and all the energies of the people are employed in making their village worthy of the name. No labour, no expense are spared. The Christian village must be clean, healthy, neat; it must have the best school and the best church they can afford. Nothing will satisfy till all these are accomplished facts. Money-aid from the missionaries is not sought; the people do it all themselves —plan, contrive, and carry out. . . . They will not have anything but the best. It is not the influence of the mission-

aries which has done all this. All that the missionaries have done is to strike the latent spark that has kindled them.

"The Government official, even if anxious to do his best, has not a tenth of the power for good, moral and material, among the Karens, which their pastor or schoolmaster has. The pastor decides more suits, settles more disputes, and does more real business than half-a-dozen *myokes*, or local judges. I once met a Burman *myoke* in the house of a Karen pastor. The Burman laughingly said to the pastor that he would have to arrest him some day for defrauding the revenue. 'How so?' asked the preacher. 'I can scarcely sell any stamped paper while you live in my township,' was the Burman's reply; 'for you decide many more suits than I do.' 'I 've no lawyers, nor stamped papers in my court—that 's the reason,' replied the Karen pastor, laughing heartily. . . .

"In openly sanctioning and encouraging the teaching of the Christian religion to Karens, the British Government would be in no sense interfering with the religious freedom of the people. It would, in doing so, be only helping the Karens to a rapid and complete attainment of what their ancestors of old believed, and they themselves avow to be their rightful possession. Were a plebiscitum of the people to be taken on the question—the right of the Karen nation to be taught Christianity as the promised revelation from the God of their fathers—it would, I am certain, be carried almost unanimously. In promoting the spread of the Christian doctrine, therefore, among the Karens, the British Government would be guilty of no usurpation of power, but would simply be fulfilling at once the historical destiny and the universal wish of the people. The position is a curious and unique one."

Thus much with respect to this interesting hill people, of whom, until 1828, little more was known than that they were "a mixed horde of aboriginal savages." The high position to which, as a separate

nation, they have attained is an unanswerable argument in favour of the beneficial influence of Christianity.

SIR WILLIAM W. HUNTER, LL.D., C.S.I., C.I.E., DIRECTOR-GENERAL OF STATISTICS TO GOVERNMENT OF INDIA, AND AUTHOR OF A STATISTICAL ACCOUNT OF BENGAL.

Dr. Hunter, in his valuable work on Orissa, declared :—

"It seems to me no impartial observer can learn for himself the interior details of any missionary settlement in India without a feeling of indignation against the tone which some men of letters adopt towards Christian missions."

From a paper read by the same able official before the Indian Section of the Society of Arts in London, on 24th February, 1888, the following testimony may be quoted :—

"Speaking of the country in regard to which my own experience enables me to speak—the country which in our times forms the great field of missionary labour—I declare that no true ratio exists between missionary expenditure, or missionary work in India, and the number of new conversions. I affirm that calculations based on the assumption of such a ratio are fundamentally unsound. It has been my duty to enquire into the progress of the various religions in India. The enquiry discloses a rapid proportionate increase among the native Christians, unknown among the Mohammedan and Hindoo population. But it also proves that the increase bears no direct relation to the new conversions from orthodox Hindooism and Islam.

"Experience has shown that a vast increase of activity and usefulness among the English and Scottish sects, outside the Established churches, is not only consistent with, but has actually proved concurrent with a vast increase of activity and usefulness within those churches. It has also shown that the progress of Christianity in India is compatible with the progress of Hindooism and Islam. For as the Dissenting bodies of Great Britain have in our century won their great successes, not by a large absorption of good churchmen, but by their noble efforts among the encompassing masses on the outskirts of religious life, so the missionaries have chiefly made their converts, not from the well-instructed Mohammedans and Hindoos, but among the more backward races, and from the lower castes, who are destitute of a higher faith of their own. In both countries it is the poor that have had the Gospel preached to them. In both countries the leaders of Christian thought have read again the opening words of the first missionary sermon, and have recognised that 'in every nation he that feareth God, and worketh righteousness, is accepted with him.'

"In India, especially, a religion must be judged, not by its alarms and incursions into other encampments, but by the practical work which it does for its own people. . . .

". . . English missionary work practically began in the last year of the last century. It owed its origin to private effort. But the three devoted men who planted this mighty English growth had to labour under the shelter of a foreign flag, and the Governor of a little Danish settlement had to refuse their surrender to a Governor-General of British India. The record of the work done by the Serampore missionaries reads like an Eastern romance. They created a prose vernacular literature for Bengal; they established the modern method of popular education; they founded the present Protestant Indian Church; they gave the first great impulse to the native press; they set up the first steam engine in India; with its help they introduced the modern manufac-

ture of paper on a large scale; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages. Although they received help from their Baptist friends in England, yet the main part of their funds they earned by their own heads and hands. They built a College, which still ranks among the most splendid educational edifices in India. As one contemplates its magnificent pillared façade, overlooking the broad Hoogley river, or mounts its costly staircase of cut brass (the gift of the King of Denmark), one is lost in admiration at the faith of three poor men who dared to build on so noble a scale. From their central Seminary they planted out their converts into the districts, building churches and supporting pastors chiefly from the profits of their boarding-school, their paper-mill, and printing-press. They blessed God that during their thirty-eight years of toil they were able to spend more than £50,000 of their own substance on His work. But when two of them had died, and the third was old and broken, the enterprise proved too vast for individual effort, and the Serampore Mission was transferred to stronger hands. In death they were not divided. An evergreen circle of bamboos and palms, with delicate feathery masses of the foliage of tamarind trees, surrounds their resting-place. A path, lined with flowering shrubs, connects their tombs. And if the memory of a great work and of noble souls can hallow any spot, then this earth contains no truer *campo santo* than that Serampore graveyard.

"The statistical results achieved by these three missionary periods in India—the period of private effort, the period of great organised societies, and the period of societies side by side with ascetic brotherhoods—may be thus summarised:—In 1851, the Protestant missions in India and Burmah had 222 stations; in 1881, their stations had increased nearly three-fold to 601. But the number of their churches or congregations had, during the same thirty years, multiplied from 267 to 4180, or over fifteen-fold. There is not only a vast increase in the number of the stations, but

also a still greater increase in the work done by each station within itself. In the same way, while the number of native Protestant Christians increased from 91,092 in 1857 to 492,882 in 1881, or five-fold, the number of communicants increased from 14,661 to 138,254, or nearly ten-fold. The progress is again, therefore, not alone in numbers, but also in pastoral care and internal discipline. During the same thirty years, the pupils in mission schools multiplied by three-fold, from 64,043 to 196,360. . . .

"So far as any inference for British India can be deduced, the normal rate of increase among the general population was 8 per cent., while the actual rate of Christian population was over 30 per cent. . . . The general population increased in the nine years preceding 1881 at the rate of 10·89 per cent., the Mohammedans at the rate of 10·96 per cent., the Hindoos at some unknown rate below 13·64 per cent., the Christians of all races at the rate of 40·71 per cent., and the native Christians at the rate of 64·07 per cent. . . .

"It is not permitted to a lecturer here to speak as the advocate of any creed. But on this, as on every platform in England, it is allowed to a man to speak as an Englishman, and, speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay."

The Kanwar (Prince) Harnam Singh of Kapurthala, Second Son of Randhir Singh, late Maharaja of Kapurthala, a Feudatory State in the Punjab.

When in this country along with the Kanwarani (Princess), on the occasion of the Queen's Jubilee,

in 1887, the Prince spoke as follows at a meeting on July 11th of the Committee of the Church Missionary Society :—

"There are many who put the question—What good are missionaries doing in India? I say, without any hesitation, that had it not been for the knowledge that had been imparted by these humble, unpretending men, English laws and English science, no, nor British arms, would have effected such changes in the social condition of India as is evident to all observing men in these days.

"Do we look back to the work done by such eminent men as our most distinguished statesmen, Lord Dalhousie, Lord Canning, Lord Lawrence, Lord Ripon, or even the present grand representative of Her Majesty in India, Lord Dufferin, for the new light that has been shed over that dark continent? No! we look back to the time when such men as Marshman and Carey, and pre-eminently that great and learned man—that devoted servant of Christ—Dr. Duff, first introduced that mysterious little volume, the Word of God, which shows a man the secrets of his own heart, and tells him how he can be reconciled to an offended God, as no other book does.

"You often hear an Englishman express wonder that so few are what is called 'converted' out of the vast multitudes of India. Ladies and gentlemen, I rather wonder that there are so many.

"I often think of the difficulty of a missionary itinerating amongst the villages to preach the Gospel. However gentle he may be, he must tell the people what at first must wound their feelings; that the faith of their ancestors, for which many, perhaps, have given up their lives, is a great imposture, and must almost be blotted out and forgotten, to admit the simple doctrine of faith in Christ.

"Think you that I had no struggle with myself before I made Christ my own? Few here can tell what that

struggle is, for you all have at least inherited the intellectual part of your religion from your birth. It was, like our own Shastras and Vedas, drunk in with your mothers' milk, so to speak. No credit to you or to me if we have embraced Christianity, but thanks be to God for His unspeakable gift.

"The opposition to Christianity is now greater than ever, for the simple reason that the India of to-day is different from that of twenty years ago. Education is making rapid progress, and the educated are trying to get up a religion of their own, which is destroying the orthodoxy of Hindooism and supplanting it with eclecticism—by which I mean a religion which will suit their own ideas and convenience. But I have no fear that Christianity will not in the end prevail. On the contrary, all these societies which are now working in India, such as the Brahmo Somaj, Arya Somaj, and others, will break the chains of caste and superstition more quickly than if they had not arisen.

"I rejoice that I have had an opportunity of judging for myself in this country why England is a favoured nation; and I feel sure that, with the aid of all these valuable societies, the time is not far distant when the full light will shine in India as the mid-day sun, and my country will throw away its idols and bow itself before the unseen God, who makes Himself known in His revealed Word, and by His Spirit which dwelleth in man."

The "Rangoon Gazette."

Considering the great influence wielded by the newspaper press in the present day, the friends of missions cannot but rejoice when it gives forth no uncertain sound in favour of the grand Gospel remedy for the regeneration of the heathen world. We quote the testimony of the *Rangoon Gazette* as

given in *The Baptist Missionary Magazine*, the organ of the American Baptist Missionary Union, for August, 1888. It is specially valuable as coming from a newspaper that has the best opportunities of judging :—

"It is strange to observe how indifferent the public generally is to the best and soundest work being done in its midst. This has been so at all times in the past, and probably will be so in the future. It is being strikingly exemplified now in the matter of the quiet and unobtrusive work of the Baptist missionaries. Those of other sects have also done much good work; but several circumstances have recently occurred tending to make manifest the excellence of the work done by the American missionaries, and it is to these, therefore, that we now more particularly refer. We do not in any way disparage the labours of others, or the excellence of their work, but nothing special has happened recently to draw attention to it; whereas the capture of the Mayan Choung Phonghee, by the Christian Karens, is one out of many things which have recently drawn public attention to the effects of the labours of the Baptist missionaries.

"It is to some extent the fashion in worldly circles to be sceptical about the value of missionary labours. Many, even of those who are nominally Christians, rather sneer at proselytizing work, saying that it is a poor result to turn a good heathen into a bad Christian. Government is wisely perfectly neutral in the matter, leaving every man free to follow any religion he pleases; and, outside distinctly religious circles, the public feeling among Europeans in India is one of indifference, if not of hostility, to missionary success. In spite of discouragements of this kind, a small but devoted band of Baptist missionaries has laboured in Burma for little more than half-a-century, and is now able to show results which make the old, somewhat contemptuous indifference impossible. Even those who may be least disposed to regard

the conversion of the Karens to Christianity as a gain cannot but admit that they, and consequently the State, have gained enormously in many ways from the devotion of the missionaries.

"Some sixty years ago the early American missionaries found the Karens wild savages, with no religion but the most primitive *Nat* worship, and so terrified by the brutal treatment they had received at the hands of the Burmese, that they would live only in the most inaccessible parts of the jungle. They must have seemed a most unpromising people to labour among, for they had to be taught everything. It was not only a religion that the missionaries had to give them, but every art of civilized life, down even to an alphabet. What was even harder, they had to be taught courage and self-respect; for though they would fight sometimes with the courage of despair, knowing by bitter experience that defeat at the hands of the Burmese was worse than death, their first idea was always to hide themselves and avoid a conflict. Like all people who have been long accustomed to nothing but ill treatment, they were very suspicious; but gradually the missionaries won their confidence, and convinced them that in British territory they had the rights of men, and would not be treated like wild beasts. Courage came to them by degrees; they ventured to settle in the plains as cultivators; and the very race which, little more than half-a-century ago, had most of the instincts of a hunted animal, is now the race which is doing more than the other indigenous races for the maintenance of law and order. In time equal laws for all might have brought about this result; but, without the labours of the American missionaries, it would probably have taken several generations to change the timid Karens into a bulwark of order. As it is, some of the very men who have hunted down the notorious dacoit or rebel Phonghee, may have fled in their boyhood with their parents at the very sight of a Burman.

"Nor is this the only change resulting from the long

unnoticed labours of the American missionaries which has attracted public attention of late. The last census astonished most people by bringing out the fact that, out of 84,000 Christians in the province, 55,000, or considerably more than half, are Baptists. The great majority of these are converted Karens, who are living apart in Christian villages, maintaining their own churches and schools. The savages who had no alphabet have now books in their own tongues; and many of them are no mean musicians, as was amply proved by those who sang in the Assembly Rooms a year or more ago. All this change has been wrought by the unnoticed labours of self-denying men and women, who have gone and lived among these people in remote villages; sacrificing for themselves almost all the comforts of civilised life, in order that these people might become civilised and Christian men and women. . . ."

Miss C. F. Gordon Cumming.

The following passages, from an article in *Good Words* by this accomplished authoress, entitled "A Traveller's Impressions of Christian Missions," well deserve to find a place among these "Testimonies." She writes:—

"In the course of prolonged wanderings among men of alien race and alien faith, I have had frequent occasion to observe the startling differences in the results produced by mission work in divers lands.

"My first experience was in India, more than twelve years ago. There we travelled from city to city, where Hindooism and Mohammedanism still strive for pre-eminence, and where grotesque temples or stately mosques are the prominent objects which attract the eye. Christian teachers, I knew, had long been at work, striving to make known their

message; but their efforts had produced small apparent result, and to one looking merely on the surface they seemed to be spending their strength for naught.

"One of the most genial men I met in India was an American missionary—a steadfast, earnest worker. He told me that he had been for twelve years preaching in Allahabad ('The City of God'); but he had no reason to hope that in all that time he had made a single genuine convert.

"It was sorely disheartening; yet he was content to continue sowing the good seed, in obedience to the Master's last commandment, knowing that the Lord of the Harvest would reap His grain in due season.

"The result has proved his faith well founded. Within the last ten years the seed thus scattered has sprung up, and the Indian mission fields are no longer dry and arid, but give such good promise as may well encourage fresh labourers to devote themselves to the work.

"Since I gained my first impressions of the difficulties of mission work in Hindoostan I have had abundant opportunity of noting the same uphill struggle in Ceylon, Japan, and China, where Buddhism, Shintoism, Confucianism, and all the off-shoots of those elaborate intellectual systems, retain their hold on the minds of millions to whom the preaching of the Cross seems foolishness—as foolish as it would seem to .us were very humble exponents of those creeds to seek for converts in the crowded streets of London. . . ."

So much with respect to India, &c. As will be seen further on, the same "Traveller" continues her "Impressions" of the mission work in the Southern Pacific.*

* See p. 231.

Sir Donald M'Leod, K.C.S.I.,
Lieutenant-Governor of the Punjab.

This distinguished military officer retired from the Lieutenant-Governorship of the Punjab in 1870. Few men in India were more highly respected throughout his lengthened career than he. To the deep regret of all who knew the sterling worth of the man, his useful life was cut short in 1872 by an accident on the underground railway in London, when on his way to preside at a missionary meeting. The following is one of many "Testimonies" by him to the value of missionary work :—

"When I first arrived in India I was brought into immediate connection with that devoted and eminent man, Carey, whose great lingual accomplishments rendered his services, even to a Government which could not recognise him in his Christian aspect, exceedingly valuable; he was appointed examiner of the young civilians who went out to India. I also had the privilege, before I went to India, of knowing his eminent coadjutor, Dr. Marshman; and although in after years, as my lot was cast in a different part of the country, I had not the privilege of again meeting him (he was soon called away to his rest), I have known other members of his family since then. The first station to which I was appointed was Monghyr, where one of your most devoted and excellent missionaries (Leslie) laboured, and I can say with truth that much of my after career has been affected by my intercourse with that holy man. . . .

"Your report of this year—although, as my connection with India has been purely official, I have necessarily viewed the country in a somewhat different point of view from that of your missionaries—has come home to me more closely, as a faithful and a deeply interesting record of the progress that

has been made, than any other report that I have yet read. It does not enter largely into statistical details of conversions, but it mentions a number of incidents, which I believe exhibit the most important evidences of the progress which is being made towards recovering India from the dominion of Satan to that of our Lord. It mentions that amongst the people the heads of families here and there are renouncing idolatry. Now, although they may not at once accept Christianity, that is a most important step. You know the immense trial to which those are exposed in India who renounce the religion of their fathers. . . .

"The report further mentions that there is a great falling-off in the attendance upon Hindoo and other superstitious ceremonies. You know that the ceremony in connection with the car of Juggernaut was attended throughout Lower Bengal by millions of persons, and the most terrible evidences of the degrading character of heathenism used to be exhibited for days together. It is stated, and I know it to be true, that that ceremony now begins to be attended by a much smaller number of persons, and with much less enthusiasm. It is said that at Hardwur (which means the gate of Huri, one of their gods—a place especially holy in the opinion of the Hindoos), the missionaries were reproached by the Brahmin priests for spreading the Christian religion and drawing away their followers. That place may be said to be in some respects the headquarters of Hindooism, and what takes place there will vibrate throughout the whole land. . . ."

Continuing, Sir Donald M'Leod bore the following testimony to the value of missions to Europeans :—

"I desire to bear testimony to the value of the labours of your missionaries in this respect. I am myself, in a great measure, an instance in point. The station to which I was first appointed had no ministry at all, except that which was given by your missionaries; and if there is one thing more important than another in India, it is that our European

community, especially those who have the direction of the affairs of the Government, should show themselves followers of the true God. And the efforts of your missionaries and others to secure this result are, to my thinking, of the utmost value."

The Right Hon. the Earl of Northbrook, G.C.S.I., D.C.L.

As the utterance of a former Viceroy and Governor-General of India, the following extracts from an address delivered by Lord Northbrook, in June 1888, at the *Centenary Conference on the Protestant Missions of the World*, will be read with interest :—

"I should not be doing justice to others besides missionaries," said his lordship, "who have had to do with the mission work in India, if I did not remind all those here present that missionaries in India have always derived the most active aid and assistance from some of the ablest and most distinguished men in the service of the East India Company, and of the Crown of India, both civilian and military. I will not go back to the days of Robert Charles Grant, because that is ancient history. I will speak of the men whom I have known, and whom many of you here present have known. Among civilians what greater name is there than that of John Lawrence, who always, during the whole of his life, supported missionaries on every opportunity? He was succeeded in the government of the Punjab by Sir Robert Montgomery, an active supporter of missions. After Sir Robert Montgomery came Sir Donald M'Leod, a man who, on all occasions, and especially at the Missionary Conference at Liverpool some years ago, showed his support of missionary undertakings, and of such conferences as this. Now these men, mind you, *were not men of whom the natives*

of India felt any suspicion or want of confidence. I remember very well when I was travelling through the Punjab that I was told that a small and peculiar sect desired to be presented to me. They were presented, and this turned out to be a sect of men who worshipped the photograph of Sir Donald M'Leod. There was no man, probably, who had so much influence with the natives of the Punjab as he, and he was a warm advocate of Christian missions. I will not detain you by mentioning the names of many more. You all know that Sir William Muir, when Governor of the North-western Provinces, openly showed his support of mission work; and Sir Charles Aitchison, who occupied the post of Lieutenant-General of the Punjab, and who is now one of the members of the Viceroy's Council, has always been an active supporter of missionary work. Then there are Sir Richard Temple, Sir Richard Thompson, Sir Charles Bernard, Henry C. Tucker, and others. Then there is the almost equally distinguished brother of Lord Lawrence—Henry Lawrence. Then there were Herbert Edwardes, Reynell Taylor, Henry Havelock, and, in fact, *nearly all the men who came forward at the time of the Mutiny, and through whose exertions the British Empire in India was preserved.* Not one of them shrank on any occasion from supporting the cause of missions in India. I say this for two reasons. I say it, first, because when you are told that these missionary societies are nonsense, supported by a pack of old women getting together, then you may point to these men, the best statesmen and the best soldiers of India, who have, by their lives, and on every occasion on which they could, supported mission work. And I say it, besides, because I wish to point out that *these men are the men in whom, more than any others, the natives of India, whether Christians or not, had the greatest confidence.* It is quite wrong to suppose that the native of India is suspicious of an Englishman, in whatever position he may be, because that Englishman is an open Christian, and also supports Christian missions. The

native of India, whether he may be a Mohammedan or a Hindoo, is a religious being, *and he respects a religious man who openly professes his religion on every proper occasion.*"

Dr. T. W. Jex-Blake, late Headmaster of Rugby School.

In the early part of 1888, Dr. Jex-Blake spent three months in India, and in the *Times* of October 3rd of the same year he gives his impressions of mission work as it came under his personal observation. He writes :—

"I would not have missed Benares for anything, if only to see the Hindoo religion in its greatest splendour. The population is about 250,000, with more than 3000 temples (it is said) in the city. The view of the city, as you slowly pass along in a steam-launch, is magnificent. Noble flights of stone steps descend to the Ganges; corpses lie upon the shore, half in the water, waiting to be burnt; sacrificial flowers float upon the river; and in the early morning thousands of pilgrims of both sexes are bathing, with perfect decorum, in the sacred stream.

"Step inside the city. One temple swarms with fetish apes, another is stercorous with cows. The stench in the passages leading to the temple is frightful; the filth beneath your feet is such that the keenest traveller would hardly care to face it twice. Everywhere, in the temples, in the little shrines by the street side, the emblem of the Creator is phallic. Round one most picturesque temple, built apparently long since British occupation began—probably since the battle of Waterloo—runs an external frieze, about ten feet from the ground, too gross for the pen to describe; scenes of vice, natural and unnatural, visible to all the world all day long, worse than anything in the Lupanar at Pompeii.

Nothing that I saw in India roused me more to a sense of the need of religious renovation by the Gospel of Christ than what met the eye, openly, right and left, in Benares.

"At Agra, things were much brighter. The College (St. John's), was founded by Valpy French, the late Bishop of Lahore, who was the first Principal, and held that office for twelve years. During the mutiny, French had successfully appealed against the order to turn the native Christians out of the fort, saying that expulsion would mean certain death; that if they went out he went also; and that if they were allowed to remain he would answer for the loyalty of every one. In St. John's Church it was pleasant to see the native congregation filling every seat. . . .

"At Delhi there was more to be seen. Mr. Winter, the head of the Society for the Propagation of the Gospel Mission, was out when I called; but the Society for the Propagation of the Gospel's report for 1888 speaks of 466 baptised persons, 132 communicants, and 1251 pupils in their schools. There is at Delhi a Zenana Mission, under Baptist guidance, on very friendly terms with our own clergy; but the most interesting association for work is the Cambridge Mission, in connection with the Society for the Propagation of the Gospel, led by an earnest and able man, in the prime of life, the Rev. G. A. Lefroy. There are six of our own clergy engaged in the Cambridge Mission, two of them Cheltenham College pupils of my own. Among the Hindoos there has been fair success; among the Mohammedans no convert as yet. . . .

"The Cambridge men speak of the great strain that it is to live for years in a country where you can hardly trust any one; where corruption and venality are habitual; where the trust and love of an English home are unknown; where centuries of the lowest moral tone have degraded the whole population. Even from a mother's lips, they tell you, the foulest thoughts and language are deliberately taught the children; young mothers delighting to pit their young

children one against the other in contests of obscenity and abuse. The very text-books in Persian contain stories where the whole point turns on some of the most degrading sins known to man; and impurity and immorality are almost universal.

"The actual results garnered by the Delhi Cambridge Mission are small; but it is impossible that five or six men of such high quality, so devout, so earnest, so disinterested, so intelligent, should live for years there without making deep and durable impression. It is seed time, not harvest, at present; and as Delhi has been for many centuries the seat of high civilisation and refinement, the capital of Hindoo and Mohammedan empires, it is but natural that the evil traditions of a bad past should cling to the spot with unusual tenacity.

"Umritsur is the religious capital of the Sikhs, with a most picturesque 'golden temple' approached only by a causeway crossing to the centre of a lake. At Umritsur there is a strong Christian movement led by the Church Missionary Society. One Indian civilian, whom I remember as a boy 30 years ago, having served his time and earned his pension, stays on still at Umritsur, with his wife, from devotion to missionary work—a splendid and unique devotion. There is strong machinery at work—Schools, Medical Mission, Zenana Mission, Orphanage, Agricultural Settlement, and outlying work in the villages. There are 645 native Christians, 219 communicants, and four English missionaries. It is only natural that there should be much Christian life stirring in the centre of the Punjab, the province in which Sir Henry Lawrence—named as Governor-General should any calamity befall Lord Canning—Sir Herbert Edwardes, Lord Lawrence, and Sir Robert Montgomery, lived and governed. It was a true saying of Sir Herbert Edwardes—'The Punjab retook Delhi without a rupee or a bayonet from Calcutta or England;' and the rulers of the Punjab of those days and of the following years have left an indelible stamp of

Christianity on the face of the country, if not on the organisation of the Government. They were eminently successful rulers, and they ruled by a Christian standard. . . .

"To sum up, it should be said :—

1. "The degradation of the Hindoo religion is so deep and the immorality and vices obtaining, not only in the native States, are so revolting, that the need of religious renovation is more urgent, and the opening for Christianity is more patent, than can be understood till one sees with one's own eyes and hears on the spot with one's own ears.

2. "The Indian mind, though now filled with degraded objects and theories of worship, is essentially a reverent and religious mind, and, if once won to Christianity, would be a fervently Christian mind.

3. "To win India to Christianity is not a hopeless task if only enthusiasm at home were strong enough to multiply the army of workers tenfold, and to send men of such quality as those now at Delhi and Peshawur.

4. "Every great religion still an active force in the world is an Asiatic religion, and the more imaginative or ideal side of Christianity is really akin to Indian views of feeling and thought, really Asiatic still.

5. "England has no moral ground for holding India beyond the moral good she does there, and no moral good that she could do would equal the results of the spread of Christianity all over that vast continent, peopled by scores of distinct nationalities with no unity whatever except the subordination of each to one empire."

Hon. A. Mackenzie, C.S.I.,
Chief Commissioner of Central Provinces.

On the occasion of the laying of the corner stone of the Methodist Episcopal Mission Buildings, Jubbulpoor, on 10th December, 1888, the Chief Com-

missioner of the Central Provinces gave the following emphatic and invaluable testimony to the mission work which is being carried on in India :—

" . . . As an administrator, I am bound to neutrality in matters of religion so far as the relations of the Government with the native population are concerned. But as an individual I am at liberty to express my sympathy with all non-political movements of which my judgment approves, and it has never been held necessary for Indian officers to hold themselves aloof from gatherings like this. Accordingly, I am here to-day to show my sympathy with your cause and Church.

"This is not a time or place for controversial argument or statement. I will content myself therefore with remarking that, in my experience, those who depreciate mission work are generally people who know nothing, and care to know nothing about it. Ignorance is the distinguishing characteristic of the ordinary despiser of missions, at home and abroad. There are no doubt, however, critics who take more pains and still arrive at unfavourable conclusions. We must not refuse to listen when these men point out what may be weak spots in our armour. *Fas est ab hoste doceri*—and if we may learn from our enemies, we certainly may do so from those who style themselves our friends. For the rest, however, I detect in most of the criticism of these so-called candid friends (candour, by the way, is generally a synonym for caustic), I detect, I say, in most of them a onesidedness of view, and a certain absence of sympathetic touch, which would, in any other sphere of thought, stamp them as quite unfit for the critical function.

"It *may* perhaps be true that the affairs of some missionary societies are not conducted with strict business accuracy, though so far we have heard only one side of that question. Well, if defects of this kind exist, it is easy to remedy them. There is nothing in Christianity detrimental to accuracy

either in accounts or statistics. It may be that direct results, in the shape of conversions and baptisms, are not so startling as the Church at home would like to see them. But this is only a superficial estimate of the situation. No man who studies India with a seeing eye can fail to perceive that the *indirect* results of missionary enterprise, if it suits you so to call them, are, to say the least, most pregnant with promise. The Dagon of heathenism is being undermined on all sides. To careless bystanders the image may loom as yet intact in all its ghoulish monstrosity, but its doom, we know, is written. And great will be its fall. I have often given it as my opinion that, ere many years are over, we shall have in India a great religious upheaval. The leaven of Western thought and the leaven of Christianity together are working on the inert heap of dead and fetid superstitions, and by processes which cannot always be closely traced are spreading a regenerating ferment through the mass, which must in time burst open the cerements that now enshroud the Indian mind. It may not be in our time. It may not be in the time of our immediate successors. But it *will* be, when He sees fit with whom a thousand years are as one day. My own belief is, that it will be sooner than the world, or even the canons of the Church suppose. What the Indian Church of the future will be, by what organisation governed, to what precise creeds affiliated, I, for my part, do not pretend to foresee. It is being hewn out now by many hands, furnished from many countries. But the main burden of the growing work must ere long be taken up by the children of the Indian soil. It is not beyond the bounds of possibility that the native Church may, in time, produce its own apostle, destined to lead his countrymen in myriads to the feet of Christ. The story of Buddha may renew itself within its pale. . . ."

LORD DUFFERIN AND AVA, G.C.B., G.C.S.I., &c. &c., LATE VICEROY AND GOVERNOR-GENERAL OF INDIA.

At a meeting in Calcutta, on the termination of his office as Governor-General—an office which he filled with distinguished ability and success—Lord Dufferin, after referring to certain objections that have been urged against the connection of missionary societies with the higher education, thus spoke :—

"While the results of missionary labour in India are being challenged, and sapient critics are writing 'the great missionary failure' across the reports of the societies, it is interesting to note the view which is taken of the subject by those among whom we labour. Admittedly, Christian teaching was the inspiring influence under which Keshub Chunder Sen wrote and spoke his noblest and most striking words, and which thus led to the formation of the Brahmo-Somaj. But now Christian teaching is stirring the hearts of the orthodox Hindoos, and somajes or associations for the defence of the ancient faith against the assaults of Christianity are being formed in various parts of India. In the Madras Presidency, especially, to which missionaries have always pointed as being the most encouraging part of the field, the opposition has become active and polemic; lectures are being delivered in all the great centres of population in defence of Hindooism; preachers are sent out by an association in Madras to argue and exhort against the Christian missionary when he preaches in the streets; and the Hindoo Tract Society boasts that it has issued 111,000 tracts setting forth the claims of the old religion against the new.

"These things do not look like indications of failure. They are testimony from the best sources that missionary labour has been a great success, and that Christianity has made a deep and favourable impression on the minds and

hearts of the people. They suggest to those who have long anxiously watched and sympathised with the labourers in this hard field abundant reason for thanksgiving to God. They confirm faith in the power of the Divine Word. And they appeal for renewed and more strenuous exertion to press home the advantage already gained, and to persevere until the final triumph is won."

Sir Charles E. Bernard, K.C.S.I., Formerly Chief Commissioner of Burma.

On the occasion of the ninetieth anniversary of the Church Missionary Society (29th April, 1889), Sir Charles Bernard, a man who, during a lengthened Indian career, as was said lately by one who could speak from personal knowledge, "had never been known to exaggerate, or to say one word because it was pleasant, but because it was true," thus expressed himself:—

"For more than thirty years I have lived in India, and for some of these years I had the honour of being a member of your corresponding committee in Calcutta, and I can assure you that your missionaries, whether employed in evangelising work or in educational work, are valued and respected by the natives among whom they labour, and by the European Christians who are witnesses of their labours. In India the people are a religious race. They exercise great self-denial, and they spend a great deal of their income in promoting their own religion, and even those who do not accept the missionary's message—even those who hate the very idea of conversion to Christianity—appreciate the self-denying efforts of the missionaries who come and live among

the people and work for the people, who live poorly compared with other Europeans in India, and who do that solely and entirely for the love of the Master they serve, for the love of the fellow-men among whom they work, and in order to win souls for the Gospel."

CHAPTER V.

CHINA.

SIR JOHN FRANCIS DAVIS, BART., F.R.S., HER MAJESTY'S PLENIPOTENTIARY IN CHINA; GOVERNOR AND COMMANDER-IN-CHIEF OF THE COLONY OF HONG KONG.

A WRITER in the *Revue des Deux Mondes* having made some very disparaging and unfair statements as to Protestant missionaries in China—describing those connected with the Church of England as "Methodists sent out by a joint-stock company, with a cargo of Bibles"—and reference having also been made to similar strictures by a German, in a curious narrative, entitled "A Lady's Voyage Round the World," * Sir John Davis, in his interesting work, "China during the War and since the Peace," † thus comments on such criticisms :—

"A mission that has produced such men as Morrison, Milne, and Medhurst, can afford to be assailed with such objections as the above, whatever may be the particular instances in which they apply. In addition to their religious labours, the Protestant missionaries are likely to be the pioneers of European knowledge and civilisation in China. Our

* Travellers' Library.

† Longman, Brown, Green & Longmans, London, 1852.

acquaintance with the language has been principally owing to their labours; and the benefits of our medical and surgical science have been widely extended among the Chinese through the medical branch of the mission. Some articles of the 'Repository' (itself edited by a very old and able American missionary, Dr. Bridgman), contain a mass of information which is worth selecting, and must tend to raise the character of these indefatigable and useful men in general estimation.

"In 1844, the number of Protestant missionaries in China was thirty-one.* They were sent by the London and Church Missionary Societies in England, and by the Congregational, Presbyterian, Baptist, and Episcopal Churches in America. They do not reckon converts on the same principles, or by any means so easily, as the Romanists, and their apparent progress is, therefore, not so rapid. If they were less strict than they think it necessary to be, they might, like the others, reckon their converts by thousands.† There was some truth in the remark made by a Romish convert, at Singapore, to a Protestant missionary: 'You will never make many converts. Your religion has too little to attract us, and requires too much. It is very easy to become a Roman Catholic, but too hard to be a Protestant.'

" . . . To the question, Why do not Protestant missionaries enter the interior and prosecute their labours as the Romanists do, the answer is this. When the Jesuits were first expelled by Yoongching in 1724, they had hundreds and thousands of converts in all parts of the empire. The greater number of these remained unmolested, notwithstanding the persecution of their teachers and of some few converts of the higher orders. It was therefore easy for the Romish priests to enter the country in disguise, and to remain concealed in

* At the close of 1888 there were in China 526 male and 597 female missionaries—in all, 1123.

† At the same date the number in full communion with the churches was 34,555.

the houses of their proselytes. It is plain that the Protestant missionary does not possess this advantage.*

"But the Romanists are light troops, unencumbered with the *impedimenta* of wives and families of children, and without a moment's distraction from the one pursuit. The extraordinary resemblances between the external rites of Buddhism and Romanism—candles, idols, incense, genuflexions, rosaries—all conduce to the ease of conversion, and when we add the facile terms on which proselytes are admitted, there is no more room for wonder at the numbers that are made. . . . When the Emperor Kanghy was besought by the Jesuits to be baptised, he always excused himself by saying, 'that he worshipped the same deity with the Christians.' . . .

"It has appeared, in another part of this volume, that I had no small amount of trouble in 1845 to establish the right of Her Majesty's Consul to reside within the city, at both Foochow and Amoy, against allegations and pretended difficulties akin to those pleaded at Canton, but much less real. The missionaries were assailed with difficulties of the same kind on their first arrival at Foochow, but being supported by the Vice-Consul there resident, and backed by the plenipotentiary at Hong Kong, completely succeeded in establishing their position within the walls. This result was facilitated in no small degree by the successful practice among the Chinese of a medical missionary, Mr. Wellar, which enlisted the good feeling of the people in their favour, and enabled them to overcome the machinations of the Chinese *literati*, those pedantic opposers of all innovations and improvements."

The foregoing testimony from so distinguished and competent a witness may well be placed alongside the disparaging effusions of anonymous critics, whether

* This, of course, was written when the residence of foreigners was limited to the Treaty Ports.

they be writers in a French periodical, or German lady voyagers.

Augustus Raymond Margary.

Writing from Chefoo, Mr Margary, whose mission to China was brought to an untimely end by murder, in February, 1875, says :—*

"People are apt to scoff at modern missionaries with their comforts of house and home, but I have an opportunity here of seeing that they really do a vast deal of work. If they do not succeed in making many real converts, they certainly diffuse a great deal of knowledge. Their little schools are full of children, and their chapels crowded with devout worshippers. I hope to be able to form a better opinion on the missionary question here than people are able to do at other places.

"I have made the acquaintance of some of those in this neighbourhood, who are very charming men, of great culture, education, and sociability. One of them gave up a popular pulpit to come out and study the Chinese philosophically; and he is a man of great reading and a very pleasant companion. . . ."

The Honourable Henry Noel Shore, R.N., First Lieutenant of H.M.S. "Lapwing."†

In the interesting volume giving an account of his cruising in the *Lapwing* in the Chinese and Japan waters, during 1875 and following years,

* "The Journey of A. R. Margary, Esq., from Shanghai and Back," by Sir Rutherford Alcock, K.C.B. Macmillan, 1876.

† "The Flight of the Lapwing," published by Longmans, Green, & Co. London, 1881.

Lieutenant Shore at considerable length bears most valuable testimony to the character and work of the missionaries in these fields. The following passages are extracted somewhat at random :—

"There is some grand work being done by the missionaries in Formosa, both as regards the Chinese and the semi-civilised Aborigines. Christianity is spreading slowly, but surely, in all directions, from Tai-wan-foo and Takow in the south and Tamsin in the north. The latter field is occupied by the Canadian Presbyterian Mission. The mission was founded about eight years ago (1873) by Mr. Mackay, who chose this scene after long and careful deliberation; and the results which have been so far achieved are entirely due to his untiring zeal and marvellous energy, while they go far towards proving the soundness of his choice. . . .

"The ultimate success of Christianity in China is merely a question of time, and is perhaps nearer than many of us suppose; there are not wanting signs of a change being at hand, and in the opinion of many thoughtful and experienced men the next twenty years will be an eventful period showing great results.

"Trade is often spoken of as the true pioneer of civilisation. That it has, in many instances, preceded it, is true; but it has not always been a very willing instrument; and in China, at least, the missionaries have penetrated far beyond the limits of foreign trade, and have met with signal encouragement. Perhaps trade has often proved antagonistic to the spread of Christianity; and the attitude of many engaged in mercantile pursuits at the present day in China and other countries is anything but favourable towards it. This is deeply to be regretted, for the missionaries have trouble and anxiety enough without being exposed to the hostility of their own countrymen, to whom they might not unreasonably look for encouragement and support. The absurd questions that are often asked about the missionaries, as well as the

mischievous libels that are uttered regarding their characters and modes of life, are positively startling. Indeed it seems to be generally taken for granted, amongst very many foreigners in China, that the missionaries are quite the most useless members of society, if indeed their influence amongst the natives is not of a directly pernicious tendency. The question is often put, 'What good do the missionaries do?' 'Do they ever convert anybody?' and then perhaps some facetious ignoramus will exclaim, 'Oh, I believe there are a few rice Christians!' . . .

"We cannot reasonably expect the millions of China to accept our much vaunted tokens of superiority, our civilisation, our arts and sciences, and last, but not least, our Christianity, when they find us divided amongst ourselves as to their relative advantages, and that we do not practise our own teaching. When they find many not only setting Christianity at nought, but ridiculing and vilifying its professors, and persistently obstructing their efforts to spread its doctrines abroad, the Chinese are scarcely likely to form a very high opinion of the nations these people represent, and, instead of welcoming the efforts which are being made on their behalf, they are more likely to look with suspicion on those who are working for their good, and without waiting to detect the impostors from the real benefactors, to repudiate the advances of all. . . .

"Sceptics, of course, one expects to meet in China as elsewhere in these enlightened days, and their intolerance is proverbial. These people like nothing better than airing their opinions in public, and noisily asserting their contempt for the 'Champions of the Old Faith,' as they are pleased to call the missionaries; quoting a few passages from certain well known sceptical works by way of giving an air of respectability to their opinions, and to show that they are well versed in the great controversies of the day, they pass themselves off as philosophers of profound and original thought. A good deal of the animosity they display is due probably to their

ignorance of the end and aim of missionary work and the results actually achieved; and so, by way of cloaking their ignorance, they dogmatise on the assumed absence of success, as well as the folly, so they term it, of attempting to convert the Chinese to Christianity. What especially seems to irritate them is the fact that, in spite of their shallow criticisms regarding 'the lack of culture and good breeding' of the missionaries, and fierce denunciations of sectarian differences, as well as the active exercise of such petty powers of obstruction as they possess, the missionaries make slow but steady and solid progress, and won't stoop to notice their angry eagerness for recognition. Of course this is the wisest course, for if the missionaries were to wait and slay each man of straw who was gifted with strength of lung and wit sufficient to attract the notice of passers by, they would have little time for other occupations; and so they pursue their calling quietly and unobtrusively; and Christianity spreads apace. . . .

"The missionaries do more towards winning respect for foreigners than any other class in China, and there is no doubt they do succeed, to a large extent, in conquering the pride of the natives, and overcoming their intolerance, and they not only gain the respect of those among whom they work, but they gain it for all foreigners who are worthy of it. We have only to look back on the comparatively short history of Protestant missions in China to find an already long record of devoted service on the part of earnest, self-denying men. The missionaries are doing a work which may be invisible to the shallow insight of many people in China at the present time. It is nevertheless a real and noble work, which has already borne good fruit, and to those who are anxious to help the people along the path of their progress, I should say that they could further this end in no better way than by extending their sympathy and support to the Protestant missions in China."

J. B. Angell, LL.D., President of the University of Michigan, and formerly United States Minister to China.

In the course of an address, delivered at Detroit on 4th October, 1883, Dr. Angell thus referred to mission work in China :—

"I want to say, once for all, that after perhaps somewhat exceptional opportunities for observing the missions, not only of our own Board (A.B.C.F.M.), but of the Boards of our Presbyterian, Baptist, Methodist, and Episcopal brethren in China, and also the Boards of the European churches, I come fully prepared to say, as my own conviction, that the work of foreign missions is now planted upon so solid a foundation, and gives so much promise in that hardest of all fields that we till—China, that there is nothing left for us but to push on to the glorious end which every believer in this Word of God must feel assured awaits us at the last. I have enjoyed the hospitality of these brethren. I have seen them at their daily work; and I want to say, as a simple expression of just recognition, that it would be an inadequate statement if I said simply that, in respect to attainments and ability and missionary tact, the American missionaries are certainly behind those of no other societies in the East. And, as I am a man, and the women are holding their meeting by themselves, I think I may say confidentially to you, my brethren, that we have some women there of most exceptional brilliancy and ability and devotion — women who would grace and honour any position and discharge any high duty in life; women who, with entire consecration to their humble work, are equally welcome in the hut of a Chinese peasant or in the salon of the most distinguished diplomate at Peking. And this is not a small matter in a country where courtesy, politeness, good breeding, and scholarship form, as we may say, a part of the national religion. . . ."

Colonel Charles Denby, American Minister to China.

In a letter addressed to General James M. Shackleford, Evansville, Indiana, from the Legation of the United States, Peking, 20th March, 1886, Colonel Denby thus writes :—

"I wrote you some time ago about the missionaries. Since then I have gone through some of the missions here, and will go through all. Believe nobody when he sneers at them. The man is simply not posted up in the work. With your enthusiastic religious nature, you can realise the view that the believing Christian takes of the Divine side of the question. I, unfortunately more worldly, look at it as the ancient Roman would have done, who said, 'I am a man, and nothing that is human is indifferent to me.'

"I saw a quiet, cheerful woman teaching forty or more Chinese girls; she teaches in Chinese the ordinary branches of a common school education. Beneath the shadow of the 'forbidden city' I heard these girls sing the Psalms of David and 'Home, Sweet Home.' I saw a male teacher teaching forty or more boys the translation of the arithmetic used at home; these boys did examples for me at the blackboard. I saw their little Chinese dormitories, where they slept on kangs; their plain but neat refectory; their kitchen with its great piles of rice. I saw their chapel; I visited the dispensaries, complete and perfect as any apothecary's shop at home; then the consultation rooms, their wards for patients, coming, without money or price, to be treated by the finest medical and surgical talent in the world. There are twenty-three of these hospitals in China. Think of it! Is there a more perfect charity in the world? The details of all the system were explained to me. There are two of these medical missionaries here who receive no pay whatever. The practice of the law is magnificent; but who can rival the devotedness of these men to humanity?

"I have seen missionaries go hence a hundred miles, into districts where there is not a white person of any nationality, and they do it as coolly as you went into battle at Shiloh. And these men have remarkable learning, intelligence, and courage. It is, perhaps, a fault that they court nobody, make no effort to attract attention, fight no selfish battle.

"I made the advances that have secured their warm and cordial personal affection. My personal magnetism, if I have any, came into play. I gave them a 'Thanksgiving' dinner; I had the Missionary Society meet at the Legation, and gave them, as is usual, tea. I invited them to meet me, and to discuss questions of interest to Americans, particularly, lately, the threatened reprisals at Canton, which called forth some energetic action on the part of this Legation and Admiral Davis. It is idle for any man to decry the missionaries or their work. I care not about statistics as to how many souls they save, and what each soul costs per annum. The Catholics alone have 1,200,000 Chinese church members. How many Protestant denominations have I do not know.

"I taught school myself for more than two years in Alabama. The men or the women who put in from eight o'clock to four in teaching Chinese children, on a salary that barely enables them to live, are heroes, or heroines, as truly as Grant or Sheridan, Nelson or Farragut; and all this in a country where a handful of Americans is surrounded by 300,000,000 Asiatics, liable at any moment to break out into mobs and outrages, particularly in view of the tremendous crimes committed against their race at home.

"I am not particularly pro-missionary; these men and women are simply American citizens to me as Minister. But as a man I cannot but admire and respect them. I can tell the real from the false. These men and women are honest, pious, sincere, industrious, and trained for their work by the most arduous study. Outside of any religious question, and even if Confucianism or Buddhism is more divine than Christianity, and better for the human race — which no

American believes—these people are doing a great work in civilising, educating, and taking care of helpless thousands. They are the forerunners of Western methods and Western morality. They are preparing the way for white-winged commerce and material progress which are knocking so loudly at the gate of the Chinese wall.

"At our missionary meetings at home you may quote these sentiments as coming from me. I fancy that I hear your burning eloquence, arguing much better than I have done, a cause which, outside the religious denominations, has no advocates. I do not address myself to the churches; but, as a man of the world, talking to sinners like himself, I say that it is difficult to say too much good of missionary work in China, from even the standpoint of the sceptic. Should your people send me any sum whatever, and however small, to be given to any denomination, I will faithfully see that it is transmitted."

The Same.

In a letter to Rev. Dr. Ellinwood, Secretary to the Board of Foreign Missions in connection with the Presbyterian Church of the United States, Colonel Denby writes:—

"I have made it my business to visit every mission in the open parts of China. This inspection has satisfied me that the missionaries deserve all possible respect, encouragement, and consideration. I find no fault with them except excessive zeal. Civilisation owes them a vast debt. They have been the educators, physicians, and almoners of the Chinese. All over China they have schools, colleges, and hospitals. They are the early and only translators, interpreters, and writers of Chinese. To them we owe our dictionaries, histories, and translations of Chinese works. They have scattered the Bible broadcast, and have prepared many school books in Chinese. Commerce and civilisation follow where

these unselfish pioneers have blazed the way. Leaving all religious questions out of consideration, humanity must honour a class which, for no pay, or very inadequate pay, devotes itself to charity and philanthropy."

Miss C. F. Gordon Cumming.

From her interesting work entitled "Wanderings in China," published in 1886 (Vol. II. pp. 239-42) :—

"Of course, from a missionary point of view, China must be incomparably the most interesting and important field in the world. Not only is it by far the largest of all heathen lands, but the vigour and intellectual strength of its people, the patient perseverance and determination by which they triumph over all obstacles, the vigour of a race which year by year multiplies as the sands of the sea, and asserts its right and power to colonise in every quarter of the globe—these are qualities which make every grain of Christian influence which can be brought to bear on the Chinese doubly important.

"I believe that at the present time *all the Christian agents in China combined are numerically equal to about two teachers for the whole population of Scotland,* so vast is the extent and population comprised in the eighteen provinces of China. . . .

"There is small wonder that, when the preachers have hitherto been so few, the disciples have likewise been few, especially as their own systems of faith are deeply rooted, and they are the most conservative race in the world. Yet a beginning has been made. *Fifty years ago there was not one Christian in all China connected with any Protestant Mission.* Already, notwithstanding all hindrances and the fewness of teachers, THERE ARE UPWARDS OF A HUNDRED THOUSAND RECOGNISED MEMBERS OF DIFFERENT BRANCHES OF THE PROTESTANT CHURCH, AND TWENTY-TWO THOUSAND COMMUNICANTS."

CHAPTER VI.

JAPAN.

Miss Isabella L. Bird (Mrs. Bishop).

IN her interesting work, "Unbeaten Tracks in Japan," published in 1880, Miss Bird gives her impressions of the prospects of Christianity in that recently opened up field, and at the same time pays a deserved tribute of respect to the missionaries who are labouring there. While not anticipating a rapid spread of Christianity, she thus writes :—

"It is destined to be a power in moulding the future of Japan, I do not doubt. Among favourable signs are that it is received as a life rather than as a doctrine, and that various forms of immorality are recognised as incompatible with it. It is tending to bind men together, irrespectively of class, in a true democracy, in a very surprising way. The small Christian congregations are pecuniarily independent, and are vigorous in their efforts. The Kobe congregation, numbering 350 members, besides contributing nearly 1000 dollars to erect a church, sustaining its own poor, providing medicine and advice for its indigent sick, and paying its own pastor, engages in various forms of benevolent effort, and compensates Christians who are too poor to abstain from work on Sunday for the loss of the day's wages. . . .

"Several copies of such of the New Testament books as

have been translated, and some other Christian books, were given some time ago by Mr. Neesima to the officers of the prison at Otsu, who, not caring to keep them, gave them to a man imprisoned for manslaughter, but a scholar. A few months ago a fire broke out, and 100 incarcerated persons, instead of trying to escape, helped to put out the flames, and to a man remained to undergo the rest of their sentences. This curious circumstance led to an inquiry as to its cause, and it turned out that the scholar had been so impressed with the truth of Christianity that he had taught it to his fellow captives, and Christian principle, combined with his personal influence, restrained them from defrauding justice. The scholar was afterwards pardoned, but remained in Otsu to teach more of the 'new way' to the prisoners.

"The days when a missionary was 'dished up for dinner' at foreign tables are perhaps past, but the anti-missionary spirit is strong, and the missionaries give a great deal of positive and negative offence, some of which might, perhaps, be avoided. They would doubtless readily confess faults, defects, and mistakes, but with all these, I believe them to be a thoroughly sincere, conscientious, upright, and zealous body of men and women, all working, as they best know how, for the spread of Christianity, and far more anxious to build up a pure Church than to multiply nominal converts. The agents of the different sects abstain from even the appearance of rivalry, and meet for friendly counsel, and instead of perpetuating such separating names as Episcopalians, Baptists, Congregationalists, &c., 'the disciples are called CHRISTIANS FIRST.'

"Without indulging in any unreasonable expectations, it cannot be doubted that the teaching of this large body of persons, and the example of the unquestionable purity of their lives, is paving the way for the reception of the Christianity preached by the Japanese evangelists with the eloquence of conviction, and that every true convert is, not only a convert, but a propagandist, and a centre of the

higher morality in which lies the great hope for the future of Japan.

"The practical sagacity with which the Americans manage their missions is worthy of notice. So far from seeking for a quantity of converts, they are mainly solicitous for quality. They might indeed baptise hundreds where they are content with tens. The same remark applies to Dr. Palm and the missionaries of the C.M.S. at Hakodate and Nigata. There are hundreds of men and women scattered throughout this neighbourhood who are practically Christians, who even meet together to read the Bible, and who subscribe for Christian objects, but have never received baptism.

". . . I have the highest respect for both the Nigata missionaries.* They are true, honest, conscientious men, not sanguine or enthusiastic, but given up to the work of making Christianity known in the way that seems best to each of them, because they believe it to be the work indicated by the Master. They are alike incapable of dressing up 'cases for reports,' of magnifying trifling encouragements, of suppressing serious discouragements, or of responding in any unrighteous way to the pressure brought to bear upon missionaries by persons at home, who are naturally anxious for results. . . ."

J. J. Rein, Professor of Geography in University of Marburg.

The following extracts from Professor Rein's valuable work entitled "Japan : Travels and Researches undertaken at the cost of the Prussian Government,"† will be read with interest :—

"A reform and revival of Buddhism appears to those who are well acquainted with the facts, and have reflected upon

* Mr. Fyson and Dr. Palm.

† Translated from the German. Hodder & Stoughton. London, 1884.

them, to be as impossible as that attempted in the case of ancestor worship. Christianity is alone adapted to give complete satisfaction to the deep religious yearning which still exhibits itself on various occasions among the better part, the heart of the people, and to be their faithful guiding star in their spiritual awakening. The circumstances are now essentially different from what they were three hundred years ago, and the increase of the converts is incomparably less. Only a few Sumarai have as yet openly adopted Christianity, but they include men who are highly esteemed by their fellows for their learning and the purity of their lives. Among the people, however, the missionaries, who are good speakers and are masters of the language, have always a large number of attentive hearers, and are forming congregations which justify the largest expectations.

"The greatest hindrances in the way of the preaching of the Gospel have disappeared; and the country is more and more approximating to complete religious liberty. Yet the missionaries have no lack of difficulties with which to contend; the greatest and most lamentable of them being not so much the indifference of the heathen Japanese, or the variety of Christian confessions, as the indifference, nay, even the enmity, towards Christianity of many foreigners who give utterance to their feeling by word and deed. The Japanese will, however, gradually learn to distinguish between those who merely bear the name of Christians, and those whose thoughts and acts are guided and ennobled by Christian doctrines, and will no longer estimate the value of Christianity by the former."

Arthur L. Shumway, Newspaper Correspondent.

A Japanese romance entitled "Yone Santo" recently appeared (1888) in successive issues of the

Atlantic Monthly from the pen of Mr. E. H. House. The author's misrepresentations of missionaries were so gross, and exhibited such an unmistakable *animus*, that Mr. Arthur L. Shumway felt impelled to vindicate their character and work. This he has done most thoroughly, as indeed he was well qualified and entitled to do, alike from personal knowledge in many lands, and because, previous to setting out on his travels, he had, as he states, no interest whatever in foreign missionary work. Mr. Shumway writes as follows :—

"I have not the advantage of knowing anything about Mr. E. H. House, the author of 'Yone Santo.' It would be more easy to understand his curious treatment of the missionary if one knew through exactly what kind of spectacles he has surveyed the work of the missionary. Whatever may be the *animus* of his attacks, however, I do not hesitate to say that they convey a grossly false impression of missionary character to the mind of the average reader.

"Lest there should be any doubt as to the standpoint from which I have studied the work of the missionaries whom I met in the course of travels in the *Orient* as a newspaper correspondent, I will say that, when I started out, I had no interest in the cause of foreign missions whatever. When I landed at Yokohama I did not expect to find any time for cultivating the acquaintance of the missionary. Everything about me was so novel that I thought I would barely have time to note the commonest surprises on every hand. But soon I found that I was *driven* to the missionary. I wanted information—reliable information. I could not speak the local language. I did not want to trust to common interpreters for facts. There were consular agents, here and there, to be sure, but they were often busy, and I remembered that, even at the best, they had to get their ideas

through interpreters also. At length I sought out the humble missionary, and then I found that, as a rule, I could get even more reliable *political* information from him than I could from our own governmental representative.

"There are good reasons why this should be so. The missionary is the true cosmopolite. He mingles with 'the people,' in the broadest sense of that expression, and he thoroughly understands what he sees. He is brought into contact with all classes of humanity, from the pashas, and rajahs, and pundits, and mandarins, and daimios of the various countries whither he has gone, down to the peasants, the fellahin, even the beggars by the wayside. His calling is peculiarly calculated to familiarise him with the manners of the people, the systems of native education, the national traditions, and every branch of science, art, literature, and industry cultivated by the people. He has a convert who becomes ill. He calls and incidentally learns a great deal about the state of medical science in the country. A young man is arrested for some infraction of the laws, and sends for him. He thus has a chance to learn something about the feudal code of the country, and to study the operations of the judicial system in vogue there. A convert gets into some business difficulty and invokes his aid. He then has an opportunity to learn what are the laws governing in the local commercial world. And so one might go on indefinitely illustrating the truth of this proposition, that the missionary is usually the best informed resident foreigner to be found in an Oriental community.

"Thus driven to the missionary for the broadest and most reliable information regarding the people's customs and civilization in the country where I might be stopping, I came to make a special study of his characteristics everywhere.

"In Japan, I not only inspected the work in progress at the chief ports on the east coast, but also at Hiogo, Osaka, Kiobi, Nagasaki, and other points in the western half of the empire. Leaving Japan, I surveyed the work quite carefully

in several cities in China, in Malayasia, in Burma, in India, in Egypt, in Palestine, in Syria, in Greece, in Asia Minor, in Turkey, and in Papal Europe. I studied the work both from without and from within. I went with missionaries again and again on their tours of visitation. I attended native services in missionary chapels. I visited hospitals, asylums, homes, day schools, Sunday schools, and printing stations. I inspected scores and scores of missions, many on the beaten track of tourist travel, and many in the interior far from the coast. In a number of instances I lodged for several days at a time under missionary roofs, in places where hotel accommodation could not be secured. What is true in Japan, I found to be true elsewhere. Nowhere did I discover a single person in the service of a missionary society who corresponded even in the smallest particular with the Misses Philipson or Miss Jackman who figure as characters in Mr. House's story. . . .

"Missionaries are, almost without an exception, men and women not only of the most exalted Christian character, but also of the ripest scholarship and intellectual culture. There is a reason for this also. It takes more than superficial consecration and more than ordinary mental calibre to enable a man to reach the point where he deliberately resolves to go to some remote shore, and give his best years to the work of educating, mentally and morally, a perverse and—perhaps—unlovable people. It requires a loftier moral purpose, and a steadier, clearer brain than most people possess.

"Turn to the Oriental shelves in our libraries, and you will be amazed to find that nearly all of the brightest, deepest, and most valuable books there have been written by missionaries. To missionary pens are we indebted for the most reliable information that we have regarding the far east, as well as for the most fascinating, poetical, and scholarly of the correct pictures of Oriental life that we have. There are a few exceptions to this rule, but by their very scarcity they only serve to prove the rule.

"After an acquaintance with two or three hundred missionaries, home and foreign, of all denominations, I have failed to discover a single instance of missionary pride such as Mr. House depicts. I remember the case of one person whom I met in a certain foreign country, who impressed me as being a trifle austere; but I remember *only* one such case, and that person could not be for an instant compared with the caricatures which Mr. House has given to the world in the persons of Mrs. Steele, Miss Jackman, the Misses Philipson, and their co-workers. I met no one, I think, who could be 'excited to wrath and scorn' by doubts as to the infallibility of her opinions; no one who seemed to me domineering and arrogant. I saw much of missionaries in their relations with their servants, and with the coolie classes; but I discovered no dissatisfaction on the part of the natives, heard no complaints of underpaid richisha pullers, and learned of no demands for a discount in transactions of any sort based on the nature of the work in which the employing party was engaged. . . . Alas! we cannot infer that Mr. House has made the common mistake of generalising incorrectly from a single instance, or at best a few instances. Though we might be charitable enough to formulate some such theory, he has made the entertaining of such a theory impossible. He distinctly tells us in the twentieth chapter of his romance (in the guise of Dr. Charwell, it is true, but we are forced to read between the lines the convictions of the author), that of all the multitudes of missionaries who came to Japan during his long residence there, there was not one whom he did not regard as 'selfish,' 'cowardly,' and 'conceited,' with the exception of a very few, who were 'steeped in ignorance more befitting the rudest peasant than a pretended teacher of religion.' During this long term of years, in the midst of universal 'selfishness,' 'prejudice,' 'vanity,' and 'presumptuous arrogance,' the satisfaction which Dr. Charwell found in contemplating his own perfections must at least have been comforting. And yet, from the tenor of his narrative in

various places, one cannot help occasionally fancying that the Philipsons did not have a monopoly of all the self-love there was in Tokyo during those years. I despair of conveying any just idea of the intense conviction which I have, as a newspaper man merely, that Mr. House has grossly and most cruelly misrepresented missionary character. Among those that have no means of knowing that his representations are unfair, the effect of 'Yone Santo' will be pernicious in the extreme—unless, indeed, the author has really overshot his mark. One would almost infer from reading the story that its first and foremost object was to teach the inherent smallness of all missionaries; and second—incidentally—to present a valuable picture of the condition of woman in Japan. And the dangerousness of the author's work consists in the fact that the story is so refreshingly original, so exquisitely quaint and entertaining. The indefinable charm with which the whole narrative is invested serves to capture the reader, and beguile him into believing that everything must have been just as it appeared to Dr. Charwell.

"How shall I separate from a large number of similarly conspicuous proofs of the worth of missionaries, some single reminiscence that will serve to vindicate my own respect for the class of people belittled by Mr. House? . . . One day as I was walking the streets of Canton, China, with Mr. Charles Seymour, our American Consul-General in that great city, we met and passed a quiet, modest-mannered man on his way into the city. Said Mr. Seymour: 'Do you see that man yonder?' pointing in the direction of the receding stranger. I assented, and he continued, 'That is Dr. Kerr. He is in charge of the great missionary hospital yonder. The hospital was founded in 1838, and has already treated three quarters of a million cases, I believe. I consider that he is the peer of any living surgeon in the world to-day. To my personal knowledge he undertakes, almost daily, cases which our most distinguished surgeons at home do not dare attempt, even in Philadelphia, the medical capital of our country. I suppose

that humble man might just as well as not be enjoying an income of from $50,000 to $75,000 a-year, instead of his present small salary, if he was only practising in the city of New York on his own account. And I suppose he knows it too.' And when we afterwards passed through the hospital, inspected the photographs of operations already performed, and viewed the array of deformities to be treated that afternoon, I could not doubt that what he had said was literally true.

"In conclusion, I will also select one testimonial from a mass of similar material which might be selected, tending to illustrate the worth of the missionary's services to the State. It shall be selected, also, from a source generally recognised as most unfriendly to missions. The East India Company actually prohibited religious and educational work in India, from 1792 to 1812, by statute, and practically prohibited such work from 1812 to 1858 by its policy of hostility to missions. One of the Directors of the Company is quoted as saying, 'I would rather see a band of devils in India than a band of missionaries.' In 1873 the Secretary of State for India made the following statement in his report:—'The Government cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of those six hundred missionaries, whose blameless example and self-denying labour are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell.'

"As the *London Quarterly Review* says:

"This testimony of the Indian Government to the importance and value of the direct results of Indian missions is one of the most remarkable facts that can claim to have a place in missionary history.

"It is the testimony literally *extorted* from a party that for long years was violently prejudiced against all forms of religious work."

This unscrupulous critic's production is reviewed at some length in scathing terms in the columns of the *Japan Mail* for February, 1889. His statements are contradicted *in toto*. While differing from the theological opinions of the missionaries, the writer in the *Mail* has the candour frankly to admit their abilities and the thoroughly good work they were doing. A few passages from the review may be here submitted :—

"He (Mr. House) claims that he has thoroughly studied the subject for twenty-five years, and that he knows whereof he speaks ; we affirm that for twenty-five years he has been strengthening a prejudiced opinion by partial observation, and that his light thereon is darkness, and we have had as good opportunities for judging, and for as long a time. The mass he depicts as rotten, with a rare individual fit to live ; whereas, on the contrary, the bulk of the missionaries in Japan are intelligent, fairly well educated, some of them eminently so, as a whole doing indisputably good, moral, and elevating work for this people, though a rare individual may be open to a portion of Mr. House's terrific censures. The government and intelligent people of Japan recognise and appreciate the good which our author persistently ignores.

"The ladies' societies and schools have done more for the womanhood of Japan than any other force, and are more trusted and sought after by the Japanese authorities and people than any other elevating agency. The attitudes ascribed to representative missionary ladies in the story are simply impossible ; the conversations on religious subjects have an utter woodenness that shows our author floundering out of his depths ; they are absurdly untrue to life.

"The charges of bad food and unsanitary conditions in the schools, and consequent attacks of cholera, are false. . . .

A practical refutation of the slander against these schools is that, though with the years they have rapidly increased both in size and number, they are crowded with students, and almost every town of any size in the empire seems anxious to have one established within reach of its daughters."

CHAPTER VII.

AFRICA.

Hon. Sir John Truter, Knight Chief Justice of the Colony of the Cape of Good Hope.

AT the third anniversary of the Cape Town Auxiliary Missionary Society, held on 21st December, 1827, Sir John Truter spoke as follows:—

"It is with feelings of sincere interest for the sake of our blessed religion, and with a thorough conviction of its beneficial effects on my native country, that I undertake the opening of the business of this day. I feel flattered to be able to congratulate this meeting that they are assembled to celebrate the anniversary of one of the most exalted institutions (London Missionary Society) which has ever adorned the Christian world—an institution of divine origin, and having a straight tendency to promote the cause of eternal salvation by spreading the light of redemption in pagan and other unenlightened countries—an institution which, under the gracious influence of Divine Providence, may be justly considered as one of the active powers through which the promises of the Gospel are to be fulfilled.

"Having had occasion to witness the operations of the institution in this colony from its infancy to its present proficient state, I deem it but justice to avail myself of the present opportunity to bear testimony to its rapid progress and highly beneficial religious and moral effects in South Africa. . . ."

Committee of the House of Commons.

The following is the testimony borne by a Committee of the House of Commons in 1842 with respect to the state of the colony of Sierra Leone:—

"To the invaluable exertions of the Church Missionary Society more especially—as also, to a considerable extent, as in all our African settlements, to the Wesleyan body—the highest praise is due. By their efforts nearly one-fifth of the whole population—a most unusually high proportion in any country—are at school; and the effects are visible in considerable intellectual, moral, and religious improvement."

Sir Peregrine Maitland, Governor of Cape Colony, 1844–47.

In the earlier years of the mission of the American Board in Natal (about 1845), one of the missionaries was returning home after being much disheartened by adverse circumstances, one of these arising from the fact that during the previous ten years of its existence not a single convert had been gathered in. On reaching the Cape, he was urged by Sir Peregrine Maitland to go back to his field of labour, with the promise that he would undertake his support. "For," added His Excellency, "he relied more upon the labours of the missionaries for the peaceful government of the natives than upon the presence of British troops."

H. H. Johnston, H.B.M. Consul, Mozambique.

The following adverse and favourable criticisms of African missionaries and their work are taken from an article in *Nineteenth Century* for November, 1887. Mr. Johnston writes :—

"It is not on the spread of Christianity that African missions can at present base their claims to our gratitude, respect, or support. Judged from a purely Christian point of view, they have not been successful. In many important districts, where they have been at work for twenty years, they can scarcely number in honest statistics twenty sincere Christians—that is to say, twenty natives understanding in any degree the doctrines or dogmas they have been taught, and striving to shape their conduct to their new principles. In other parts of Africa, principally British possessions, where large numbers of nominal Christians exist, their religion is discredited by numbering among its adherents all the drunkards, liars, rogues, and unclean livers of the colony. In the oldest of our West African possessions, all the unrepentant Magdalenes of the chief city are professing Christians, and the most notorious one in the place would boast that she never missed going to Church on a Communion Sunday. . . ."

The foregoing paragraph, containing as it does a serious impeachment of African missions in general, appears to be quite out of place here, and it is solely on account of what follows that its insertion has not been otherwise arranged. It is out of these and similar statements in the article that Canon Taylor has made capital. They may be to some extent true, and yet I cannot help thinking they are somewhat, if not grossly, exaggerated. But even admitting their substantial accuracy, I have a very strong conviction

that they are applicable exclusively, or almost so, to the West Coast of Africa, and I should hope to only a portion of that part of the Continent. Indeed, all through the article special reference is made to that portion of the dark Continent. Having seen a good deal of the missions of different churches in Cape Colony and Natal, I make bold to say that such a state of things as Mr. Johnston describes has little or no existence there, nor, I believe, would it be tolerated for a single day.

Mr. Johnston's testimony in favour of missionaries as the pioneers of civilisation in Africa is the more valuable that he evidently does not estimate very highly the moral and spiritual results of their labours, as to which I am disposed to think that a more extensive and intimate acquaintance, and sympathy also perhaps, with mission work would have enabled him to judge as wisely of these as of the other results. I proceed, however, with some extracts :—

"If the immediate success of British missionaries in spreading their religion over barbarous Africa be doubtful, if the average type of their converts seem an unsatisfactory product of so much labour and expenditure of lives and wealth, it is, on the other hand, consoling to reflect on the immense services which missionary enterprise has rendered to Africa, to the world at large, and to Great Britain in particular. When the history of the great African States of the future comes to be written, the arrival of the first missionary will, with many of these new nations, be the first historical event in their annals. Allowing for the matter-of-fact and strictly realistic character of historical analysis in the

twentieth century, this pioneering propagandist will nevertheless assume somewhat of the character of a Quetzalcoatl—of one of those strange, half-mythical personalities which figure in the legends of old American empires, the beneficent being who introduces arts and manufactures, implements of husbandry, edible fruits, medical drugs, cereals, and domestic animals.

"To British missionaries and not to British traders many districts of tropical Africa owe the introduction of the orange, lime, and mango, of the cocoa-nut palm, the cacao-bean, and the pineapple. Improved breeds of poultry, pigeons, many useful vegetables and beautiful garden flowers have been and are being taken further and further into the poorly endowed regions of barbarous Africa by these emissaries of Christianity. It is they, too, who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, book-keeping, printing, and European cookery; to say nothing of reading, writing, arithmetic and a smattering of general knowledge. Almost invariably it has been to British missionaries that the natives of the interior Africa have owed their first acquaintance with the printing-press, the steamboat and the saw-mill. Most of the great lakes and rivers of this little-known continent have been navigated in the first instance by the steamers of British Missionary Societies, which may now be seen plying on Tanganyika and Nyassa, on the Upper Congo, the Niger, Binué, and Zambesi. Is it of no account, do you think, is it productive of no good effect in the present state of Africa, that certain of our fellow-countrymen—men and women possessed of at least an elementary education, and impelled by no greed or gain or unworthy motive—should voluntarily locate themselves in the wild parts of this undeveloped quarter of the globe, and, by the very fact that they live in a European manner, in a house of European style, surrounded by European implements, products and adornments, should open the eyes of the brutish savages to the existence of a higher state of culture,

and prepare them for the approach of civilisation. I am sure my readers will agree with me that it is as the preparer of the white man's advent, as the mediator between the barbarian native and the invading race of rulers, colonists or traders, that the missionary earns his chief right to our consideration and support. He constitutes himself informally the tribune of the weaker race, and though he may sometimes be open to the charges of indiscretion, exaggeration, and partiality in his support of his dusky-skinned clients' claims, yet without doubt he has rendered real services to humanity in drawing extra-colonial attention to many a cruel abuse of power, and by checking the ruthless proceedings of the unscrupulous pioneers of the white invaders.

"Indirectly, and almost unintentionally, missionary enterprise has widely increased the bounds of our knowledge, and has sometimes been the means of conferring benefits on science, the value and extent of which itself was careless to appreciate and compute. Huge is the debt which philologists owe to the labours of British missionaries in Africa. By evangelists of our own nationality, nearly two hundred languages and dialects have been illustrated by grammars, dictionaries, vocabularies and translations of the Bible. Many of these tongues were on the point of extinction, and have since become extinct, and we owe our knowledge of them solely to the missionaries' intervention. Zoology, botany, and anthropology, and most of the other branches of scientific investigation have been enriched by the researches of missionaries, who have enjoyed unequalled opportunities of collecting in new districts; while commerce and colonization have been so notoriously guided in their extension by the information derived from patriotic emissaries of Christianity, that the Negro Potentate was scarcely unjust when he complained that 'first came the missionary, then the merchant, and then the man-of-war.'

"There are some British Protestant Missionary Societies engaged in Christianising Africa. The yearly income of these

corporations ranges from £250,000 in the case of the richest, to £10,000 in that of the poorest. Collectively they spend annually on *Africa alone* about £200,000. Their energy, activity, and wealth united form an imposing force, which is powerful for good and ill, and which to those who shape our destinies is far from being '*une quantité négligeable.*' It is a force which, in the past, despite many errors of judgment and foolish prejudices, effected greater changes for the better in the condition of savage Africa than armies and navies, conferences and treaties have yet done. For missionary enterprise in the future, I see a great sphere of usefulness—work to be done in the service of civilisation, which shall rise superior to the mere inculcation of tedious, barren dogmas; work which shall have for its object the careful education and kindly guardianship of struggling, backward peoples; work which, in its lasting effects on men's minds, shall be gratefully remembered by the new races of Africa when the sectarian fervour which prompted it shall long have been forgotten."

Lady F. N. Barker.

The following descriptive notices of a visit to the mission-station of Edendale, some six miles from Maritzburg, are taken from Lady Barker's very readable book, "House-keeping in Natal." The station was founded by the Rev. James Allison, whose missionary career extended over a period of more than forty years, in connection first with the Wesleyan Missionary Society, and latterly with the Free Church of Scotland, and whose memory is still revered by the natives of Natal and Swaziland. These notices have a special value as coming from an experienced,

observant, and highly intelligent traveller. I had the privilege of visiting Edendale in 1887, and was struck with the substantial character of the work, the visible fruits of it giving the impression of an oasis in the wastes of heathendom. Lady Barker writes*:—

"The inhabitants of Edendale do not live in Kafir huts, but in neat-looking little houses of brick, all exactly like one another. They have yellow or red-painted doors, and are half covered with creeping plants. Whoever doubts whether the natives can be civilised should visit this or similar stations to be convinced how easily the Kafir adopts comfortable usages and customs, and how well-pleased he is to live in honourable and orderly fashion with his neighbours. Edendale is a mission-station of the Wesleyans, and the history of the settlement is extremely interesting—interesting because it is neither the result of a costly organisation, nor of an artificial system of conversion, but is the special work of a single man,† and a proof that the natives can appreciate the blessings of association and civilisation. Therefore, I feel myself constrained to bear testimony to the immense amount of energy and sound practical knowledge of mankind which the missionaries of the Wesleyans and Baptists bring to bear upon the improvement and profit of the black masses all over the world. I am myself a steadfast adherent of the Established Church, and am second to none in love and reverence for my own form of worship, but I do not see that that should hinder me from acknowledging facts which have impressed themselves upon me since my childhood. . . .

"I confess that I felt my heart greatly drawn towards this pious-minded, hard-working, little community. . . . At the special and urgent request of the owners I went into one of the houses. You have no conception how cleanly and

* Macmillan & Co., 1877.

† Rev. James Allison.

orderly it looked in every respect, and how readily the Kafir adorns his dwelling. Indeed, he carries it rather too far. I am no political economist, and indeed the combination of the words frightens me; but I cannot help remarking that we are leaving unused the good material which lies ready to our hand. When one comes here, it is told him as something terrible that there are in Natal 300,000 Kafirs, and only 17,000 whites. The observation is commonly added, that we can only look to immigration for the salvation of the country. I cannot help thinking that this is not what we want, at all events not of such whites as are commonly designated as the lower classes. . . . Could we get a small number of teachers and accomplished, clever tradesmen to co-operate with the missionaries who are spread over the whole country, and have already quietly done an infinite amount of good in establishing trade-schools, in this way we should more and more be enabled to utilise the material which we possess in the Kafirs. We must find ways and means to bring the Kafirs into the great brotherhood of civilisation. They are a clever, good-humoured, easily-governed people. Their great defect is laziness; but in Edendale I heard no complaint, and saw no sign of it."

General Sir Arthur T. Cunynhame, G.C.B., Lieut.-Governor and Commander of the Forces in South Africa, 1874–78.

The following testimony is extracted from General Cunynhame's book, entitled "My Command in South Africa,"* and is specially valuable as coming from one occupying a distinguished position in the service of his country. His observations of the work at

* Macmillan & Co., 1879.

Lovedale well deserve to be reproduced here. He thus writes :—

"We next came to Alice, near which the Lovedale Institution is situated. I visited this with very great satisfaction.

"Cart and waggon building and carpentering were progressing satisfactorily, while the more experienced men were enployed in type-setting and printing and telegraphy.

"It is very much to be desired that mission-stations should be more generally established on these principles, and that reading and singing the Psalms should not be the beginning and end of education of black men.

"The account of a visit to Lovedale, which I read in one of the daily papers, is so interesting that I trust I shall be pardoned for inserting it here :—

"'After kindly welcoming me to Lovedale he invited me to have a look over the place, and here it was that all the arguments that I had prepared vanished as chaff before the wind. For one of the first observations that the Doctor made was this—"Our object, Mr. ——, is to teach the native to work; work he must, a certain portion of the day, or go. We cannot afford to keep idlers here; lazy fellows soon must leave us. We endeavour to civilise and teach them to fear God at the same time, and hope that some at least will turn out useful men and women." I could scarcely avoid applauding the Doctor's sentiments with a hearty "hear, hear," having all the ground knocked from under me. I proceeded to examine the workings of the institution with less prejudice. The Doctor leading the way, first we entered the printing compartment. Here was one white man and several black boys hard at work at the press, running off the *Christian Express*. They appear to be well up to their work, the type being clear, and equal to any I have seen. The next was the Telegraph Office; this is worked by two black boys. The Doctor remarking, "Of course you understand the working of the telegraph, Mr. ——?" the

"Oh, yes" came out without thinking, and I felt foolish while the Doctor was explaining. He, however, was generous enough not to notice my blushes.

"'Then we examined the carpenters' shop, where the Doctor told me there were twenty-four natives learning the trade. Then came the waggon-makers, where eleven boys were at work. Blacksmiths and farriers came next, where an equal number of boys were being instructed. While thus employed, the strains of music reached our ears, and in answer to my inquiry as to its meaning, I was told that the brass band was practising, having been asked to head a procession the next day. The Good Templars were to celebrate a something or another, and intended marching through the town, headed by the band. The band consists of native lads, with the exception of four white boys. As far as I could judge, they performed correctly. While they were blowing like fury a Good Templars' March, the Doctor caught me by the sleeve, and took me rather hurriedly outside, just in time to notice about a hundred native boys passing with their picks and hoes returning from work; the Doctor remarking, "It's not all band-playing, you see, sir." I was astonished as well as delighted, and could not help wondering at the mistaken ideas many have of the Lovedale Seminary. . . .

"'Thanking the Doctor heartily for his kindness and trouble in showing me over the establishment and pointing out all the minute details of the working, I left, convinced that the institution ought to have every support and encouragement, and I trust that some—ah! many—will, after perusing this short and imperfect, yet true description of the workings of the establishment, forward Dr. Stewart subscriptions, in £5 notes and upwards, to enable him to carry on this praiseworthy institution. . . .'"

Joseph Thomson, F.R.G.S.

This intrepid African traveller thus writes in his interesting work, "To the Central African Lakes and Back"* (vol. ii. pp. 277-8) with reference to the Livingstonia Mission of the Free Church of Scotland and the Mission of the London Missionary Society on the shores of Lake Tanganyika :—

"Where international effort has failed, an unassuming mission, supported only by a small section of the British people, has been quietly and unostentatiously, but most successfully, realising in its own district the entire programme of the Brussels Conference. I refer to the Livingstonia Mission of the Free Church of Scotland. This mission has proved itself, in every sense of the word, a civilising centre. By it slavery has been stopped, desolating wars put an end to, and peace and security given to a wide area of country. While preaching the doctrine of 'peace and goodwill towards men,' the missionaries have exhibited a catholic and enlightened spirit truly admirable. Practical men are among them teaching the natives a variety of trades, showing them how to build better houses, and to cultivate their fields to more advantage. These representatives of the Church have not thought it unworthy of their cause to connect themselves with a trading company, and by this means they propose to introduce legitimate commerce. Moreover, not to be behind in helping on whatever may tend towards the ultimate good of the country, they make their station a scientific as well as a missionary centre. Geography and geology have both received valuable contributions by the admirable work of Mr. James Stewart, C.E. Botany also has benefited to no small extent, as well as meteorology and kindred sciences.

* Published by Sampson Low, Marston, Searle & Rivington in 1881.

"Then, as if to make the work still more thorough, we learn that roads have been constructed, and that more extended schemes are in contemplation. A line of steamers now connects the mouth of the Zambesi with the north end of Lake Nyassa. Surely here are exploits being done which ought to make us proud of our nation, showing, as they do, how thoroughly the broad and catholic spirit of Livingstone still survives among his countrymen.

"Worthy also of all praise are the efforts of the London Missionary Society, which have been so signally successful on Lake Tanganyika, though working under even greater difficulties than their brethren on Nyassa. I can bear testimony from personal observation to the real solid civilising work that has been accomplished. The missionaries at Ujiji and Mtowa have won the complete confidence of all the natives they have come in contact with. With these two missions continuing their work in the liberal spirit in which they have commenced, I cannot but express my personal conviction that there is a boundless field of hope and promise opened up for the natives of East Central Africa."

Donald Ross, M.A.,
Inspector-General of Schools for Cape Colony.

In reporting upon a tour through Cape Colony, made during 1882, in the interests of education, Mr. Ross refers as follows to the Free Church of Scotland's well-known institution at Lovedale :—

"Of all the native institutions, I was most favourably impressed by Keiskama Hoek* and Lovedale. The latter works on a grand scale. A visit to Lovedale would convert

* Church of England.

the greatest sceptic regarding the value of native education. The great organising power of Dr. Stewart appears on every side; the staff is large and able, and the civilising effect of the whole institution is remarkably felt. It may have its defects, but the scheme is at present the most complete, the largest, and the most successful of its kind in the country, and the institution as a whole is probably the greatest educational establishment in South Africa, and that with the greatest range in its scholastic operations, the utmost boldness in its plans and prospects, and the most perfect order in its organisation and administration. The yearly turn over is upwards of £15,000, and no less a sum than £1473 was paid in 1881 as fees by native boarders. Trades are successfully taught in a fair range of buildings, which, however, are to be improved; upwards of 300 pupils from all parts of South Africa receive the best education at present available; the boarding arrangements are on a large scale, and economically carried on; a number of young men in the upper department are under training for the work of teaching or of the native ministry, and the girls receive the most suitable kind of instruction that those of their class and race can receive.

"In some travellers' accounts of the marvels of South Africa, Lovedale figures as a pleasing centre where what might perhaps be styled showy accomplishments are taught to young princesses and the native aristocracy. But this, I was glad to find, was only fiction, perhaps worthy of its setting in the story. The girls are all plainly but neatly dressed, their dormitories are kept scrupulously clean by themselves; they are all taught to work and use their hands in a variety of useful training, and they receive precisely the kind of practical and useful education which I believe the best friends of the natives would like to place within their reach. But the whole of Lovedale is a liberal education, the well-kept walks, the rows of trees growing up on all sides, the well-filled water furrows, the farm, the native chapel, and a

series of minor civilising influences, showing a master mind controlling the whole, and infusing earnestness into all around. Lovedale, and all similar institutions, must sooner or later tell upon native character. What is needed in raising the natives to the ways of civilised life is to keep before them the action of well-ordered society, the example of a good character, and a higher ideal of life than their own, to make them know and understand the value of work, to use their senses, their hands, and their general faculties, their bone and their muscle, in a profitable fashion, to develope in them the taste for knowledge—which to them is a very wonderful thing—and to make the pursuit of it a profit instead of a disagreeable repelling toil."

Government Commission—Cape of Good Hope.

Referring to beneficial influences upon the natives, apart from those of a legislative nature, *The Commission on Kaffir Laws and Customs,* appointed by the Cape Government, presided over by Sir J. D. Barry, Judge of the Eastern Districts, and issued at the close of 1882, thus reports :—

"Among the most powerful of these are the various Christian missions, which, at great expense, and with untiring devotedness, and in spite of heavy losses and manifold discouragements, have established their agencies throughout the native territories. The influence of these in raising the natives, both morally and industrially, in their standing as men, can hardly be overstated. . . . A few adverse criticisms with regard to the results of their work have come to our notice ; but these have not been substantiated, notwithstanding that even the best friends of missions admit and deplore the fact that what is accomplished falls short of the objects aimed at and wished for. It is a sincere

gratification, therefore, to the Commission to be able to bear its unanimous testimony to the high opinion formed, both from hearsay and from personal observation and experience, of the good which is being effected, morally, educationally, and industrially, by Christian missionaries among the native population; and we recommend that all the countenance, protection, and support which may be possible should be extended to them by the Government."

His Excellency Sir Charles B. H. Mitchell, K.C.M.G., Governor of Natal.

From an address, delivered in 1885, on the occasion of the opening of the Jubilee Hall in connection with the Mission and Training Institution for Zulu-Kafir youth at Amanzimtote, some twenty-two miles south of Durban. It is the principal educational institution belonging to the missions of the American Board in Natal, and is most ably and successfully conducted, as the author can from personal knowledge testify. After the presentation of the report, Sir Charles Mitchell spoke as follows :—

"When, after half-a-century of toil, such a report could be presented as that received to-day, and enlarged premises were thus urgently called for, he felt that the shallow criticism, which asserted that nothing was being done, was an entire mistake. . . . The Government had a hearty sympathy in the work of the American missionaries, and he wished for prosperity and happiness, both to the missionaries, and to the natives, for the Government and the people knew full well that the work of the missionaries was of material assistance

in enabling the Government to rule the natives successfully."*

The Hon. Charles Brownlee, C.M.G., late Minister of Native Affairs.

The following is the substance of an address read by Mr. Brownlee at a missionary conference held at King William's Town, on 6th July, 1887. Few, if any, in South Africa are better entitled to be listened to on all questions relating to the welfare of the natives :—

". . . It is not necessary that I should urge on you the moral obligation of Christians to aid in sending the Gospel to the heathen. I will therefore take lower ground, and endeavour to meet some of the objections to mission work, and to show that, simply on the grounds of self-interest, and ordinary pecuniary gain, it is to our advantage to support missions and to Christianise the heathen.

"As the natives came under the influence of the teaching of the missionaries, they at once abandoned red clay, and sought to cover themselves with European clothing; and thus, and in proportion to the spread of missionary influence, the desire for articles of European manufacture grew and spread, and I think I will satisfy this meeting that to the missionaries mainly we owe the great revenue now derived from the native trade. The native Christians who first broke through their national customs had no pleasant times of it. They were despised and taunted as renegades to the customs of their forefathers, and were called *amagqoboka*—that is 'the perforated.' This name, originally a term of reproach,

* It is noteworthy that the natives in the Amanzimtote district were thoroughly loyal to the British Government at the time of the last Zulu War.

is no longer so, and many now claim it who have no right to it.

"Having shown the state of the natives on the arrival of the first missionaries, I will now, as briefly as possible, state, and endeavour to meet, some of the objections to Christian missions. And one is, that Christian natives are not such good servants as the wild heathen. I have for nearly fifty years had natives in my service, Christians as well as heathen, and have had good, bad, and indifferent servants in both classes. I have been robbed by the heathen, but never by the Christian. He is free at least from the besetting sin of our native population, and which proves so ruinous to our Colonial farmers, and that is cattle theft. But it may be that many of those who object to 'school Kaffirs,' have never had them in their service, or that they had the worst specimens, or that they believed they were employing a 'school Kaffir,' who in fact was either not a 'school Kaffir,' or who may have been expelled from the mission for misconduct. It is true that the mission or civilised Kaffir expects higher wages than the red Kaffir; the latter by a continuous service of six years, and receiving ten shillings a-month, or a cow in the year, would at the end of that time be a wealthy man, possessed of twenty head of cattle; whereas the Christian, who would require the whole of that amount for the purchase of clothing for himself and family, would at the end of the same period be no better off than when he entered service.

"In 1860, there was a good deal of cattle-stealing from the Colonial farmers. I therefore issued strict orders to all headmen under my charge to bring any native to me who might be found entering the district with stock in his possession. Shortly after this, one of my headmen brought to my office a respectably dressed native whom he had found driving ten head of cattle. The headman appeared rather anxious, thinking that he might have exceeded his instructions, as the man told him he was a Christian and had a Bible, and that if the headman interfered with him, he would

bring an action for damages against him, for taking him up as a thief. He asserted he was a Christian, and consequently an honest man, who was travelling to his home in Tembuland, with cattle which he had honestly earned by his labour. I informed the headman that he need be under no apprehension, as he had simply done his duty. The man was then brought before me, and in answer to my questions said he was a Christian, and had been one for many years; that he had become a Christian at Burnshill under the ministrations of Mr. Laing; that he had subsequently resided at Peelton and Newlands; that he had a Bible and could read. He showed me his Bible, which turned out to be an English Grammar, and on being directed to read, he pronounced a sentence or two in Kaffir. When I pointed out that the book did not speak Kaffir but English, he without hesitation or confusion replied—'I know it speak English, but that is what it would say if it spoke in Kaffir.' It is needless to state that the man was an impostor and a thief, and had never resided either at Burnshill, Peelton, or Newlands. Two days after the arrest, the cattle were claimed by a farmer named Flemmer, from whom the impostor had stolen them. In the ordinary course, the records of the court would have shown this thief to be a Christian native from Peelton or Burnshill or Newlands, and thus the enemies of missions would, in their opinion, have been furnished with strong corroborative evidence of the correctness of their views against school Kaffirs.

"Now let us hear the testimony of a heathen Kaffir, to the honesty of his Christian countrymen, with whom he was by no means in sympathy. About the time of the theft just mentioned, a Kaffir heathen headman named Gcobo, lost six goats, and traced them to the grazing grounds of the Emgwali Mission Station. Here the traces became so mixed up with the traces of the station sheep and goats, that though the Station people turned out and gave Gcobo all assistance in their power, it was impossible to carry on the traces of the

stolen goats. Gcobo therefore, in accordance with custom, demanded payment from the Emgwali Station people for his six stolen goats. The people refused payment, but proposed that Gcobo should search their huts, and 'that if he discovered any traces of his stolen goats they would surrender the thief to him, and make good his loss.' Gcobo declined the offer, saying he had sufficient proof of the liability of the Station people, and wanted no more. But as the people on principle refused to pay the fine, the case was referred to me by Gcobo, who brought an action against the Emgwali Station people. The facts were clear, and the Emgwali people admitted everything except their liability. Addressing the old headman, I said—'Now Gcobo, you are an old man and a councillor; you remember when my father came to this country fifty years ago; have you ever heard during all that time of any Christian being convicted of theft?' 'I have not,' was his reply. 'Have you ever heard of stolen stock being traced to a mission station;' Again the reply was in the negative. 'Have you ever heard of the people of any station having been fined in consequence of the traces of stolen stock being lost on their grazing lands?' Again the prompt answer was, 'I have not.' 'Well, then,' I proceeded, 'is it right, Gcobo, that after Christians have for fifty years consistently borne the reputation of honest men, that you and I should now make them thieves?' The reply is worthy of record, and shows that even among savages there are good points if one only hits on the right way to bring them out—'You are right,' was Gcobo's reply, 'we cannot make thieves of Christians. I am satisfied;' and, turning to the defendants in the action, he said, 'Let us go home, it is settled.' This is the testimony of a heathen, and against his own interest.

"Permit me now to come a little nearer home, and deal with a subject which no doubt has greatly perplexed many in this town who are favourable to missions, and that is Brownlee's Station. Hardly a week passes without our

reading in the newspapers of some disgraceful scene enacted there, forming the subject of judicial enquiry and legal penalties. Cases of irregularity and breaches of law are also frequently brought before the Town Council, and it is often painful to me to reflect that my father's name should be associated with disgraceful actions, and for which neither he nor his successor or their teaching are more responsible than the youngest child in this assembly.

"Before proceeding to explain this anomaly, permit me briefly to point out what Brownlee's Station was in the past, that thus the contrast with the present sad state of affairs may be made apparent even to the most sceptical. I prefer to deal with facts rather than to use arguments.

"Brownlee's Station was begun in 1826, and there its founder died in 1871, having during this long period, with short intervals during the wars of 1835 and 1846, occupied his field of labour, without once visiting the land of his birth. His earnest, self-devoted labours for white and black have been acknowledged by the people of this town, by the erection of yonder clock tower with its brass tablet in the entrance hall of the Public Offices, and further by the collection of a sum of money by white and black, to be devoted to bursaries. In January, 1851, at the outbreak of war, the people of Pirrie, Peelton, and of the Bethel Station, Berlin Society, assembled for safety at Brownlee Station, and, together with the people under my father's care, amounted to above 3000 souls. These people were not all Christians, but were connected with Christian families, and were all under Christian influence.

"When the war broke out, those who understood the relation between demand and supply, at once doubled the price of transport, but the simple native Christians, who had not advanced so far in political economy, and who had waggons and slaughter cattle, were quite content to have their waggons employed at ordinary rates, and to sell their cattle for the prices which prevailed before the war. They

thus saved Government from great embarrassment, and were themselves the losers thereby of several thousands of pounds.

"These 3000 people were encamped at Brownlee's Station from January 1851 to April 1853. During all this time it was not necessary to appoint a policeman or constable in their midst. Government did not require to spend a penny for their oversight; they were simply under the care of old John Brownlee, Rev. John Ross, and the Rev. Mr. Liefeldt of the Berlin Society; and during these two years and three months no individual of the 3000 was ever brought before the Magistrate for even the most trivial offence. This was the result of missionary teaching and missionary influence pure and simple.

"But times are changed, and Brownlee's Station is not what it was in 1853. The reason is not far to seek. King William's Town, which up to 1850 was little more than a military cantonment, grew with rapid strides after the peace of 1853, and with its growth native labour was required, and the labourers were located at the station. For a while these heathen labourers, who came from all parts of the country, conducted themselves in a fairly orderly manner; but gradually, as their numbers increased, and the Town Council allotted them plots of land for building huts, and for which they paid hut tax to the Council, they began to ignore the influence and teaching of the missionary. They began to take drink to the station, and disturb the peace and order which had heretofore prevailed. The missionary complained, and applied to the Town Council for their removal, but they were required as labourers in the town, and besides, brought in a considerable revenue to the Council, and therefore could not be removed, and so the evil continued to increase. The most degraded and disreputable characters, male and female, found an asylum with their heathen countrymen, who had been located at Brownlee's Station by the Town Council. The Rev. Mr. Harper, my father's successor, has time after time applied for the removal of these

disreputable characters, but without avail, and now Brownlee's Station is the receptacle for the filth and offscouring of the coloured heathen employed in this town. Still, in the midst of all this abomination, the people who properly belong to the station keep themselves separate from the daily and nightly atrocities of their heathen countrymen. Nevertheless, the disgraceful scenes enacted at this station are pointed to by the enemies of missions as the outcome of missionary teaching. I think this meeting will frankly admit that nothing could be more unjust than such a conclusion.

"I might refer to Peelton, where the mission work has been brought into discredit from causes somewhat similar to those in operation at Brownlee's Station. . . .

"Apart from missionary influence, contact with Europeans has done very little indeed to civilise the natives, or to change their habits and customs. There are exceptions, but as a rule my experience has been, that heathen Kaffirs who may have been for years in service in the Colony, and who may have worn European clothing while in service, invariably cast that clothing off when they return to their countrymen, and fall back to red clay. . . .

"Much has recently been said and written regarding native education, for and against. This paper would not be complete without my taking a glance at this part of the subject, but which of necessity must be very brief. One of the objections to educating the natives is, that it only makes them greater rascals, and that they abuse education by forging cheques and passes. I have heard of two or three cases in which educated natives have forged cheques, and of more in which they have forged signatures to passes, but this is no argument against education. Are there no forgers amongst ourselves? The native who forges a cheque is at heart a thief, and had he not been educated, his propensity would have been indulged in in a much more serious way, and one not so easily detected as his clumsy forging—namely, cattle thefts. Out of the 1600 lads that passed through Lovedale, one only

has passed through my hands for horse theft. I have heard of no other convicted for a similar offence. In referring to the book recently issued—'Lovedale Past and Present'—I find this entry opposite his name:—'His subsequent history has not been creditable. He is now with his brother . . . but making no good use of what he has learned.'

"Another common objection to the education of natives is that it is of little use, as many of them return to the red blanket when they leave school; and Baron Von Hubner gives currency to these objections in his book entitled 'Through the British Empire,' in which he says—'It is no rare thing to see pupils who have scarcely left the excellent Protestant Institution at Lovedale relapse into savagery, forget from want of practice all that they had been taught, and scoff at the missionaries.' Considering the demoralising and depressing influences surrounding native lads when they leave school, one may naturally conclude that a large percentage of them would relapse into heathenism. This would be but reasonable under the circumstances. Since commencing this paper, I have endeavoured to recall any cases of this nature which may have come to my knowledge, but can only remember three. From the volume already referred to, I find, out of 2058 lads and girls who have passed through Lovedale, only 15 have lapsed into heathenism. Such a result is astonishing, and clearly demonstrates the high moral nature of the training received at Lovedale; and Baron Von Hubner, and those who hold views similar to his, are most effectually met and refuted by this most interesting and instructive register from Lovedale; and how the Baron could have published a statement so false and misleading as the one quoted is most unaccountable. . . .

"Whatever opinion may be held regarding the operation and object of Christian missions, there cannot be two opinions respecting the enormous pecuniary benefit they have been to this country. At Lovedale £30,000 have been expended in buildings alone by the Free Church. This is by no means a

small item contributed to our wealth and capital. We must also consider the constant stream of money flowing into Africa from Europe, as salaries to the agents of the various societies, and the expenditure on buildings amounting to many thousands annually. Let us also look at what our trade was when the first missionaries came to Africa, developed now to nearly half-a-million per annum, and that due mainly to the influence and effects of Christian missions. When all these points are considered, even leaving out of the question the higher and moral advantages, I think that the strongest opponents to missions will admit that, pecuniarily at least, they have been an immense gain to South Africa, and that it is our interest, as well as our duty, to foster and support the efforts now in operation for the education and civilisation of the natives, and thus convert the unprofitable red blanket heathen, who still clings to his national customs, traditions, and superstitions, into a useful and productive member of the State."

Alex. L. Bruce, Hon. Treasurer, Royal Scottish Geographical Society.

Mr. Bruce, the son-in-law of David Livingstone, in the course of "Some Random Recollections of a Visit to South Africa" * in 1888, thus writes :—

"We held no commission from any Church or Missionary Society. Our hands were free. This had its advantages. We were thrown more in contact with those who had no sympathy with mission work than delegates from a Church organisation would have been.

"We heard the stereotyped complaint that the heathen native was better than the Christian native, and that the three evils Africa suffered from were drought, missionaries,

* *The Missionary Record* of the United Presbyterian Church of Scotland for February, 1889.

and natives! Closer inquiry brought out the fact that the real objection to the missionaries was that they stood up for the rights of the native races, saw that justice was done to them, objected to stores to sell alcoholic liquors being established, and taught the natives that God had made of one blood all the nations of the earth, or, in other words, the equality of the black man with the white. Industrial Missions were not so much objected to; but to teach the coloured man to read and write was considered as time wasted, turning his head, and unfitting him for being a hewer of wood and a drawer of water to the white man. Such, in brief, was the sordid and selfish view of men who did not believe in missions or missionary societies. Lovedale, under Dr. Stewart's administration, which combines industrial, educational, and missionary training, even scoffers at missions admitted, did excellent work, but an isolated effort like it was regarded as worthless to cope with work of such magnitude. If the principle—to which no one can take exception—on which Lovedale is conducted be sound, then every effort should be made for the multiplication of Lovedales throughout South Africa. . . ."

As Lovedale has been more than once referred to in the foregoing pages, I may, perhaps, be excused for making a few remarks regarding the station. It is situated in the Eastern Province of Cape Colony, and lies nestling at the base of a low hill, a little to the south of the Chumie mountains, with the Chumie river, a perpetual stream, near by. But how shall it be described? The difficulty is to convey any adequate conception of the magnitude, and variety, and substantial character of the work carried on there. It must be *seen* to be realised and understood—and seen, not as our American cousins are credited with

doing their sight-seeing, but leisurely, and not for a day, but for an entire week, at least. Thus only will the visitor be saved the risk of carrying away superficial, and it may be erroneous, and even more or less mischievous impressions. Lovedale is the growth of half-a-century, and much of what is seen there is the result of incessant toil and dear-bought experience. Though grown into somewhat of a village, Lovedale is, strictly speaking, a mission settlement. There is, indeed, a large Kafir Kraal in the immediate neighbourhood, but within the settlement proper only the mission families and native boarders reside. And a lively settlement it is. Other villages, alike in the colony and at home—notably, perhaps, at home—have a sleepy, little-to-do look about them—Lovedale never. There is so much young life about it, and so much also of one of the outstanding features of the place—WORK—industrial as well as educational—visible all around that an aspect of cheeriness is imparted to it, which, to the visitor from other lands, is a great attraction, and, to an African youth especially, is an education of itself.

It is doubtful indeed whether in the wide mission field there is to be found a more comprehensive, interesting, useful, and in its issues far-reaching educational institution than the one at Lovedale, over which Dr. James Stewart so ably presides. It is the admiration of all who, year after year, visit it, and the number of such is not small. Yet has it not been without its detractors. I venture, how-

ever, to say — and I write from some personal knowledge—that there are very few indeed who, having gone with prejudiced mind to see the varied work carried on there, have not left with their prejudices entirely removed. It is thus that

THE "CAPE TIMES"

(January, 1889), describes this famous institution* :—

"In view of some of the plans of native management suggested from time to time in a section of the Colonial press, we attach no small importance to the evidences of successful effort in such institutions as Lovedale. The native question in this country is one of extraordinary interest, and of the very greatest concern to us. We have to take into account the probable future of a people possessed of a singular robustness of *physique*, and most unlikely to develop any variation of type by intermixture with the European race. . . .

"The Lovedale plan is to train the native to a just conception of the responsibilities of life and of citizenship, to teach him to be useful in his own sphere and under his own limitations, and to introduce, by means of the individual, a leaven which will eventually raise the character of the whole race.

* There are a number of other missionary institutions in South Africa conducted on lines similar to those of Lovedale, and doing excellent work. Among these may be mentioned Zonnebloem (Episcopal) in Cape Town ; St. Mathew's Keiskama Hoek (Episcopal), in Kaffirland ; Kaffir Institution (Episcopal) in Graham's Town ; Blythswood (Free Church of Scotland) in the Transkei territory ; Amanzimtote (American Board) in Natal ; and the Gordon Memorial (Free Church of Scotland), also in Natal. None of these, however, are worked on the same large scale, or embrace an equal variety of industrial departments as in the case of Lovedale. In point of fact, they all regard it as the model station. Hence the prominence here given to it.

One effect of this system should be the substitution of craft industries for the lazy agricultural and pastoral occupation to which the rude native clings. And then the surplus population will move off to places where such industries are in demand, and perhaps assist by this means in the civilisation of interior Africa. But the great end is to train the natives to that knowledge of themselves, of their life and of its proper aim, which may bring about a vital alteration of the character, first of the individual and thereafter of the people. It was thus that Christianity made its way in the world, the primary effect being to produce a type of character which was at first exceptional, and brought the owner into trouble because of its exceptionality, but in time spread over whole communities and races. We are reminded in this report that impatience of slow results is a characteristic of the time. 'Sixty or seventy years—the period of missionary efforts here—though a full human life time, is but a small fraction of the life of a people.' And this is what we have to consider in judging the result of such work as this. The effect is only to be seen in the mass; and our own history shows how very slowly masses move. The men who patiently toil at Lovedale and similar institutions are the true heroes of civilisation. Those who would cast a stone at them, should reflect upon the centuries through which their own forefathers were dragged into the light. The wonder is not that so small a sign appears of such labour, but that it should have been so evidently fruitful."

"Port Elizabeth Telegraph."

Similarly, this organ gives expression to its estimate of the aims of those who are responsible for the system pursued at Lovedale. In one of its issues, also in January, 1889, the editor writes :—

"The Lovedale annual report is one of those documents upon which the public may implicitly rely. It differs from

many other annual reports of educational and industrial institutions. As a rule the latter generally strive at representing their progress and present state in the most favourable light. Defects are glossed over, shortcomings excused, and failings palliated. With Lovedale the annual statement runs on different lines. Defects are pointed out, shortcomings are deplored, and failings are accurately represented. That there has been a steady advance in some sections of the work at Lovedale we can readily believe from the character of the Superintendent and his assistants; that the difficulties in the way have been many and baffling, is equally credible, to those at least who know anything of the Kafir nature. What we greatly admire in connection with the staff at Lovedale is the consistency and persistency that have been so many years conspicuous even when circumstances have occurred that would have disheartened many and dissuaded more. As the report very touchingly says, 'Year by year we plod over the same course, study the same school and text-books, meet with the same mistakes, and labour to move the same constantly renewed mental inertia.' The work is precisely that of Sisyphus, and no sooner has the Lovedale stone rolled down the hill than the indomitable teachers set to work to roll it up again, if haply the next effort may be successful. The extreme candour of the report before us has been already mentioned. What, for instance, can be more ingenuous than the following: 'We see, no doubt, a certain educational result, but of immediate missionary results on this heathen people we see less than is noticed in direct evangelistic work. . . . Great masses move slowly, and always most slowly at the first movement, and the great inert mass of heathenism in South Africa is no exception to the rule. . . . The downward progress of a portion of the people is, perhaps, already arrested, but their elevation is a work of generations.' Well, and let us ask—is this not a matter for devout thankfulness and heartfelt congratulation? . . .

"It is quite obvious that Lovedale is no school of idleness, and that the work done is substantial and important. In estimating that work and its results at a distance great latitude should be allowed. It should be remembered that, like all other institutions which partake in any way of a missionary spirit, Lovedale has, always has had, and for a long time will continue to have, opponents. We have frequently pointed out the unreasonableness, as well as the gross uncharitableness, of the opposition. It is indubitably diminishing in volume and in force, but it exists to a considerable extent even in the present day. Be that as it may, our sympathies are entirely with the institution and with those ladies and gentlemen who, buoyed up by the threefold power of faith, hope, and charity, plod on in a most monotonous way, ever trustful in eventual results."

Commenting on the report of the Lovedale Institution for 1889, the same newspaper, in its issue of 16th January last, thus writes:—

"In the early part of last year there were not wanting those who lamented the 'decay of Lovedale.' So far from there being any indications of decay, the institution is flourishing: the numbers have increased, the funds are augmented, and the usefulness of Lovedale is readily admitted. The total number on the books during the past year amounted to 534, of whom 159 were native boarders at school, together with 45 native apprentices, who may be also added to the list of boarders. In the girls' school there were 128, of whom 44 were boarders. The Europeans in the neighbourhood of Lovedale evidently recognise the advantages of the institution, for 21 males and 38 females of European descent are instructed there. The fallacy that Lovedale is supported by contributions from this, that, or the other society should by this time be exploded, for the natives contributed last year no less than £1619, 6s. 11d., and the Europeans £772, 4s. 3d. The increase of income in 1889 over the

amount in 1888 is £689, 3s. No matter what ideas may be current in narrow minds relative to Lovedale, results prove a success. Two students have matriculated during the past year—one heading the list. For the school higher examination two passed from Lovedale—one in honours. In the girls' school a great increase has taken place in the higher standards and a diminution in the lower. The conduct of the girls has been 'fair.' In classification there are such terms as 'exemplary,' 'very good,' 'good,' and 'fair.' Let us hope next year we shall see a step in advance made by the girls of Lovedale. They have, at all events, not been idle, for they have, we are told, washed 25,925 pieces—the value of their work being £155. Trades and industrial work have progressed, and improvements have been made in the buildings necessary for such.

" . . . Taken from whatever standpoint we regard it, Lovedale is doing more than 'holding its own'—it is progressing. The staff have at times exceedingly up-hill work. Educated ladies and gentlemen as they are, they have much to endure. They have privations to undergo, and are, to some extent, shut out from the surroundings to which they have been accustomed; but 'hoping on, hoping ever,' they never seem to be weary in well-doing. They have the warmest sympathy of all who know the arduous nature of their work, and the lately issued report proves that perseverance is at length meeting with its reward."

The "South African Methodist."

One more extract bearing on Lovedale may here be furnished. It is too important to be omitted. In an article which appeared about the same time (Jan. 1889) as those in the foregoing newspapers, the *South African Methodist* thus writes :—

"Lovedale is the 'forlorn hope' of native civilisation in

this country, by which expression we are far from implying any doubt or discouragement in the noble work which is pursued in the institution, but simply mean, in the military sense, that Lovedale is foremost in the brave and self-sacrificing enterprise of raising the races of South Africa from barbarism and the intellectual slumber of ages. Our warmest sympathies must always be with the work of Lovedale, because it is not only an institution for promoting the conversion of the natives, but for proving that, even humanly speaking, and as far as the world's daily business is concerned, it is worth while to try to Christianise the Kafir people. Doubtless it is our duty to evangelise them, even if they could not be utilised for the arts and industries of civilisation; but in such case the task would be a very depressing one, and the missionary could expect very little sympathy from practical men. It would, in fact, be an anomaly of the most astonishing kind, if the African races should be found susceptible of Scriptural knowledge and moral regeneration, and yet be too hopelessly dull or inert to learn and practise the industrial callings of life. Nothing but gradual extinction could in that case await the aborigines, as being proved unfit for a share in the world's busy future. And it is just here that the native 'question' seems to present to the minds of ordinary colonists its most unsatisfactory aspect. It is not denied that the Kafirs and Fingoes have shown a willingness to embrace the Gospel: the loud and angry complaint that we hear so frequently is, that the Gospel has not made them honest, truthful, or industrious. We might answer this complaint by showing that the objectors for the most part confound heathen and Christian natives in their survey. . . .

"A vast amount of valuable labour is represented by those dry returns, and something like a shade of discouragement may be noticed in the report as it speaks of the slowness with which results are attained. But this discouragement, if it exists, we are sure arises rather from the fact that the outside public are impatient for grand results, and not because the

labourers in this good work see any cause for depression. They can, as the report says, look beyond their immediate effort and the passing year; and with faith in their religious message, and confidence in their educational method, as combining Christian with mental training, they can see beyond their own walls, and even beyond the present time. We have the most hearty sympathy with the work which is being pursued at Lovedale, and do not entertain the slightest misgivings as to the ultimate success of the effort to raise the aborigines of South Africa into an industrious, civilized Christian community, if only they can be kept from brandy. Unlimited spirit, cheap, raw, and nasty, would drag down the finest race the world ever saw; and Cape Smoke is the most deadly adversary that Lovedale, and the cause of missions generally in this country, has to contend with."

The Hon. Ezekiel E. Smith, United States Minister to Liberia.

Writing in 1889 to the Colonisation Society of the United States the result of his observations of the people and institutions of the Republic of Liberia, where the work of the Protestant Episcopal Church is carried on, the Hon, E. E. Smith says :—

"I have visited the churches and schools in Monrovia, and along the St. Paul River, and it affords me pleasure to bear testimony to the earnestness and zeal which are being exerted by the leaders—the teachers, religious and others—to instruct the masses properly in their several duties as citizens. I find the aborigines not only susceptible to light—the true light—but many of them anxious to receive the truth. I have visited the settlements of Brewerville, Caldwell, Clay-Ashland, and Louisiana, where I find the settlers

engaged in agriculture. They are, as a rule, industrious, prosperous, and happy. . . . The people, I repeat, are beginning to understand and adapt themselves to the peculiar work required to be done here in order to achieve success.

"The resources of the country are, as you know, amazingly wonderful, and the possibilities equally as grand. The progressive and aggressive citizens, teachers and leaders of the masses, with the permanently established institutions, warrant the indulged hope for a great and glorious future for the lone star Republic of Liberia."

H. M. Stanley, African Explorer.

In a long letter, addressed to Mr. A. L. Bruce, dated from Ugogo, 5th October, 1889, Mr. Stanley says :—"He is about to write a true story—such a story as would have kindled Livingstone, and caused him to say, like Simeon, 'Now let thy servant depart in peace.'" After describing the unexpected appearance of a deputation from a body of 3000 Waganda, who were camped a day's march east of the King's capital, and who revealed to him "one of the most astonishing bits of real modern history"—telling of Mwanga, the king of Uganda, the murderer of Bishop Hannington, who had gone from bad to worse, until the Mohammedans united with the Christians to depose the bloodthirsty tyrant—of the frustration of a wily plot laid by him to entrap and exterminate the latter—of the successful attack made upon his capitals, Rubaga and Ulagalla, and his flight over Lake Victoria, and ill treatment by

Said Ben Saif (Kipandi), with whom he sought refuge—of the choice by the victorious religionists of Uganda of Kiwewa, one of Mtesa's sons, as their king, followed by an attempt on the part of the Mohammedans to detach the king's favour from the Christians—of his murder, and the election of Karema, another son of Mtesa, as king of the mainland, Mwanga, having gathered to him all the Christians and disaffected, assuming kingly authority over the isles of the lake—and of the almost incredible report of the conversion to Christianity of the last named king—having described these and other events of a like nature, Mr. Stanley proceeds :—

"But if the narrative is true—and I have now no reason to doubt it—what would have pleased Livingstone so much is that a body of Christians can become in twelve years so numerous and formidable as to depose the most absolute and powerful king in Africa, and hold their own against any number of combinations hostile to them. What can a man wish better for a proof that Christianity is possible in Africa? I forgot to say that each member of the deputation possessed a prayer-book and the Gospel of Matthew printed in Kiganda, and that as soon as they retired from my presence they went to study their prayer-books. Five of their following accompanied us for the purpose of pursuing their religious studies on the coast.

"I take this powerful body of native Christians in the heart of Africa—who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith—as more substantial evidence of the work of Mackay than any number of imposing structures clustered together and called a mission station would be. These native Africans have

endured the most deadly persecutions; the stake and the fire, the cord and the club, the sharp knife and the rifle bullet have all been tried to cause them to reject the teachings they have absorbed. Staunch in their beliefs, firm in their convictions, they have held together stoutly and resolutely, and Mackay and Ashe may point to these with a righteous pride, as the results of their labours, to the good kindly people at home who trusted in them. . . ."

Captain F. D. Lugard.

This brave officer, who, in 1888-89, heroically led the expedition against the Arab raiders at the north end of Lake Nyassa, writes as follows in the January (1890) number of *Blackwood's Magazine*:—

"We have agreed to journey on the Lake, but you must stop here a moment, or you would outrage the generous Scotch hospitality; besides, there is only one Blantyre in Africa, and nothing like it anywhere else. Savage Africa lies all around; but passing up the long avenue of blue eucalypti, we find ourselves in an oasis of civilisation, the more striking and complete from the contrast. Well-built and neatly thatched houses of solid brick, enclosing a square beautifully kept in shrubs and flowers, all watered by a highly skilful system of irrigation channels (which bring the water from a distant brook), give a British homely charm to the picture, and disarm surprise when we find well-stocked kitchen-gardens, carpenters' shops, brick-making, and laundry establishments all around us.

"The mission children are dressed in spotlessly clean clothes, and look bright and happy. It is a mission under peculiar circumstances. Unlike most others, it is not situated in the midst of a filthy and arrogant tribe who, while dreading and respecting the superiority of the white men, are yet fully cognisant of their own brute force. Few

villages lie even near it, and over most of these the head of the mission exercises a right of arbitration and rough jurisdiction. The children are not haphazard comers, here to-day and absent by some whim to-morrow, but boarders—many coming from far, the sons of chiefs and head-men. Over this little model colony preside the *genii loci*—Rev. D. C. Scott and his wife—and I know not which exercises the greater influence for good. This influence is extraordinary, for no one more quickly recognises the real *gentleman* than the African savage. It is a tempting spot to linger in, either in fact or on paper. I would like to write fully of the Shiré Highlands; of the very pretty church, so pretentious in its architectural beauty as to have gained the *sobriquet* of the 'Blantyre Cathedral.' . . . But we must push on to Nyassa.

". . . Much as I have travelled, I have seen, I think, no lovelier spot in my life. Clear as crystal to look at, the water of Nyassa proves under analysis to be as good as it looks. . . .

"Skirting up the west coast, we come to the mission-station of Bandawé on the lake shore, S. lat. 12°. Dr. and Mrs. Laws have effected wonders here; their schools are thronged, and the practical nature of the work is invaluable. But I must not again allow myself to digress into a description of an African mission-station, however tempting. Dr. Laws' contributions to science, and his extensive information, have made his name celebrated as the scientific referee in all Nyassa 'ologies. . . .

"If we wish to benefit Africa — disregarding, for the moment, the benefits which may accrue to our own pocket and trade in the process—the first step is to introduce some settled law and order. The establishment of each mission-station has been singularly productive of this result. At Blantyre the Southern Angoni raids were turned aside, and expended their force elsewhere, at the earnest mediation of Mr. Scott. At Bandawé, the Atonga have been free from the same enemies for years past, solely on account of

Dr. Laws' influence, and the promise he had won from Mombera—a promise that chief respected with Zulu fidelity, in spite of the urgent remonstrances of his councillors. If encouragement were given to the extension of British influence in Nyassaland, and the influential promoters of the 'British South African Company' were supported in their plans north of the Zambesi, capital would come into the country, and the responsibility of maintaining peace and order would devolve on those who have put forward these proposals. . . . All we ask is that this country, so long the sphere of heroic missionary effort, shall be declared to be beyond the sphere of influence of any nation but England. There will be no lack then of pioneers to open it up, and establish a police force which shall restrain the lawless tribes within their own territories. . . ."

Madagascar.

Lieut. S. P. Oliver, R.A., F.R.G.S.

When, soon after Radama II. was placed on the throne, the Government of Mauritius was informed by the Malagasy Minister of Foreign Affairs that Madagascar was re-opened to foreigners as in the time of Radama I., it was arranged by the Home Government to present the King with a letter from Her Majesty Queen Victoria, along with a quarto Family Bible and a variety of other valuable presents. Lieut. Oliver accompanied the mission as aide-de-camp to Major-General Johnstone. His diary was afterwards published,* and it is from the volume referred to that

* Madagascar and the Malagasy. London: Published by Day & Son.

the following extracts are taken. After mentioning the arrival of the party at the capital, the narrative proceeds :—

"The road below brought us to Ambatonakanga, a suburb inhabited principally by mechanics. We found here a long shed, and a congregation of some 1200 people assembled singing hymns and engaged in devotion. We entered the rude chapel, the people making way for us, and sat down at a table in the centre of it. The building was crowded, and the entrances blocked up by people unable to obtain places. Mr. Ellis preached to them in Malagasy, and our interpreter, Andronisa, also addressed them. It was very interesting to see, in the midst of a town but lately the very centre of idolatry, so large a congregation of Christians, and to think that at the same moment, in six other parts of the town, there were similar congregations of almost equal magnitude. They are in the habit of meeting early in the morning, and every Sunday at day-break crowds may be seen in holiday and bright clothing, walking towards their respective chapels, where they remain continuously singing and praying, or listening to exhortations and sermons delivered by their elders, for the whole day; they go in and out as they please, but the major portion do not return to their houses till dusk. To account for this apparent enthusiasm, it must be borne in mind that all the Hovas are remarkably fond of singing, and music, and crowded assemblies. . . .

"To people like this Sunday is a great fête day. The excitement, amusement, and last, but not least, the excuse for putting on fine clothes, are great inducements to go to any public gathering. So that their crowding to the chapels every Sunday must not altogether be placed to the score of religion. But of what congregation in England could not the same be said? I may remark, too, that the Hovas certainly do not feel that weariness which is often exhibited after a long sermon by the majority of British audiences. Both the

Christian and heathen Hovas will sing the Psalm tunes for the sake of the music, for which they have a natural taste, but often without a thought of the words they are using. Sometimes on entering a house the whole family will strike up the Old Hundredth as an appropriate compliment to us, and be rather surprised than otherwise at our not joining in the chorus. . . . Very many of them, in renouncing their superstitious faith in the idols, pretty nearly renounced all religion. Rahaniraka himself, on my inquiring about the progress of Christianity among the Hovas, said, 'Christianity is a good thing for the *people*,—for the lower orders—it is a good thing for them certainly, but what good is it to us: we do very well without it.'

"Nevertheless, that there are many sincere and devoted Christians *there is no doubt*, and the patience and meekness with which they have endured persecution, chains, and even martyrdom, will always form a glorious page in the history of the Church of Madagascar.

"There are at least three thousand Hovas professing Christianity in the capital at this time (1862). This is entirely owing to the former and present exertions of the London Missionary Society, which first sent out missionaries to the coast in 1818, the capital being reached in 1820."

CHAPTER VIII.

SOUTH SEAS.

CHARLES DARWIN.

THE following extract is taken from Mr. Darwin's "Journal of Researches into the Natural History and Geology of the Countries Visited during the Voyage of H.M.S. *Beagle* Round the World." When at Tahiti, the distinguished naturalist thus writes on 20th November, 1835 :—

"From the varying accounts which I had read before reaching these islands, I was very anxious to form, from my own observation, a judgment of their moral state, although such judgment would necessarily be very imperfect. A first impression, at all times, very much depends on one's previously-acquired ideas. My notions were drawn from Ellis's 'Polynesian Researches,' an admirable and most interesting work, but naturally looking at everything under a favourable point of view; from 'Beechey's Voyage'; and from that of Kotzebue, which is strongly adverse to the whole missionary system. He who compares the three accounts will, I think, form a tolerably accurate conception of the present state of Tahiti. . . .

"On the whole it appears to me that the morality and religion of the inhabitants is highly creditable. There are many who attack, even more acrimoniously than Kotzebue, both the missionaries, their system, and the effects produced

by it. Such reasoners never compare the present state with that of the island only twenty years ago, nor even with that of Europe at this day; but they compare it with the high standard of Gospel perfection. They expect the missionaries to effect that which the apostles themselves failed to do. Inasmuch as the condition of the people falls short of this high order, blame is attached to the missionary, instead of credit for that which he has effected. They forget, or will not remember, that human sacrifices, and the power of an idolatrous priesthood—a system of profligacy unparalleled in the world, and infanticide a consequence of that system—bloody wars, where the conquerors spared neither women nor children—that all these have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. For a voyager to forget these things is base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may be found to have extended thus far. . . . But it is useless to argue against such reasoners;—I believe that, disappointed in not finding the field of licentiousness quite so open as formerly, they will not give credit to a morality which they do not wish to practise, or to a religion which they undervalue, if not despise."

The Same.

Writing from New Zealand a month later (December, 1835) Mr. Darwin remarks:—

"The missionary system here appears to me different from that of Tahiti; much more attention is there paid to religious instruction, and to the direct improvement of the mind; here, more to the arts of civilisation. I do not doubt that in both cases the same object is kept in view. Judging from the success alone, I should rather lean to the Tahiti side;

probably, however, each system is best adapted to the country where it is followed. The mind of a Tahitian is certainly one of a higher order; and on the other hand, the New Zealander, not being able to pluck from the tree that shades his house the bread-fruit and banana, would naturally turn his attention with more readiness to the arts. When comparing the state of New Zealand with that of Tahiti, it should always be remembered that, from the respective forms of Government of the two countries, the missionaries here have had to labour at a task many times more difficult. The reviewer of Mr. Earle's travels in the *Quarterly Journal*, by pointing out a more advantageous line of conduct for the missionaries, evidently considers that too much attention has been paid to religious instruction, in proportion to other subjects. This opinion being so very different from the one at which I arrived, any third person hearing the two sides, would probably conclude that the missionaries had been the best judges, and had chosen the right path.

". . . I took leave of the missionaries (at Waimate), with thankfulness for their kind welcome, and with feelings of high respect for their gentlemanlike, useful, and upright characters. I think it would be difficult to find a body of men better adapted for the high office which they fulfil. . . .

"30th December.—In the afternoon we stood out of the Bay of Islands on our course to Sydney. I believe we were all glad to leave New Zealand. . . . I look back but to one bright spot, and that is Waimate, with its Christian inhabitants."

Admiral J. Elphinstone Erskine, R.N.

In his valuable and most interesting "Journal of a Cruise among the Islands of the Western Pacific in H.M.S. *Havannah*,"* Admiral Erskine bears repeated

* John Murray, 1853.

testimony to the good work carried on by the missions in the South Seas. It may suffice to give one extract relating to Samoa. He thus records his experiences there :—

"The first circumstance which must strike a stranger on his arrival, and one which will come hourly under his notice during his stay, is the influence which all white men, but in particular the missionaries, exercise over the minds of the natives. Among a people who, from former accounts, seem never to have had any definite notions on the subject of religion, a firm belief in a creating and pervading Deity, or even in a future state, the introduction of Christianity, in the absence of evil foreign influence, was not likely to be difficult, and we find accordingly that this has been effected to a great extent not merely in increasing the number of professed adherents, but in softening the manners and purifying the morals, even of the heathen portion of the community. No unprejudiced man will fail to see that, had this people acquired their knowledge of a more powerful and civilised race than their own, either from the abandoned and reckless characters who still continue to infest most of the islands of the Pacific, or even from a higher class engaged in purely mercantile pursuits, they must have sunk into a state of vice and degradation, to which their old condition would have been infinitely superior. That they have been rescued, from this fate at least, is entirely owing to the missionaries ; and should the few points of asceticism which these worthy men, conscientiously believing them necessary to the eradication of the old superstitions, have introduced among their converts become softened by time and the absence of opposition, it is not easy to imagine a greater moral improvement than would then have taken place among a savage people.

"With respect to those gentlemen of the London Mission whose acquaintance I had the satisfaction of making in

Samoa, I will venture, at the risk of being considered presumptuous, to express my opinion that, in acquirements, general ability, and active energy, they would hold no undistinguished place among their brethren, the Scottish Presbyterian clergy, to which denomination the majority of them belong. The impossibility of accumulating private property, both from the regulations of the Society and the circumstances surrounding them, ought to convince the most sceptical of their worldly disinterestedness, and raise a smile at the absurd accounts in tales invented for the gratification of coarse minds, of appeals from the pulpit, couched in terms which would be inefficacious with the lowest savage intellect, in behalf of their personal interests; nor can the greatest scoffers at their exertions deny to them the possession of a virtue which every class of Englishmen esteems above all others—the highest order of personal courage. . . ."

Richard H. Dana, Jun.

The following is extracted from a letter from R. H. Dana, Jun., a well-known author and jurist in the United States. It was written at the Sandwich Islands and inserted in the *New York Tribune* of 26th May, 1860 :—

"It is no small thing to say of the missionaries of the American Board, that in less than forty years they have taught this whole people to read and to write, to cipher and to sew. They have given them an alphabet, grammar, and dictionary; preserved their language from extinction; given it a literature, and translated into it the Bible and works of devotion, science, and entertainment, &c., &c. They have established schools, reared up native teachers, and so pressed their work, that now the proportion of inhabitants who can read and write is greater than in New England; and whereas

they found these islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannised over by feudal chiefs, and abandoned to sensuality, they now see them decently clothed, recognising the law of marriage, knowing something of accounts, going to school and public worship with more regularity than the people do at home, and the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies.

. . . . . .

"In the course of the two months I have spent upon these islands, it has been my good fortune to be the guest of many of the mission families, and to become more or less acquainted with nearly all of them. And, besides fidelity in the discharge of their duties to the natives, I can truly say, that in point of kindness and hospitality to strangers, of intelligence and general information, of solicitude and painstaking for the liberal education of their children, and of zeal for the acquirement of information of every sort, it would be difficult to find their superiors among the most favoured families at home. I have seen in their houses collections of minerals, shells, plants, and flowers, which must be valuable to science; and the missionaries have often preserved the best, sometimes the only records of the volcanic eruptions, earthquakes, and other phenomena, and meteorological observations. Besides having given, as I have said, to the native language an alphabet, grammar, dictionary, and literature, they have done nearly all that has been done to preserve the national traditions, legends, and poetry. But for the missionaries, it is my firm belief that the Hawaiian would never have been a written language; there would have been few or no trustworthy early records, historical or scientific; the traditions would have perished; the native government would have been overborne by foreign influences, and the interesting,

intelligent, gentle native race would have sunk into insignificance, and perhaps into servitude to the dominant whites.

. . . . . .

"Among the traders, shipmasters, and travellers who have visited these islands, some have made disparaging statements respecting the missionaries; and a good deal of imperfect information is carried home by persons who have visited only the half-European ports, where the worst view of the condition of the natives is presented. I visited among all classes—the foreign merchants, traders, and shipmasters, foreign and native officials, and with the natives, from the King and several of the chiefs to the humblest poor, whom I saw without constraint in a tour I made alone over Hawaii, throwing myself upon their hospitality in their huts. I sought information from all, foreign and native, friendly and unfriendly; and the conclusion to which I came is that the best men, and those who are best acquainted with the history of things here, hold in high esteem the labours and conduct of the missionaries. The mere seekers of pleasure, power, or gain do not like their influence; and those persons who sympathised with that officer of the American navy who compelled the authorities to allow women to go off to his ship by opening his ports, and threatening to bombard the town, naturally are hostile to the mission. I do not mean, of course, that there is always unanimity among the best people, or perhaps among the missionaries themselves, on all questions; *e.g.*, as to the toleration of Catholics, and on some minor points of social and police regulation. But on the great question of their moral influence, the truth is that there has always been, and must ever be, in these islands, a peculiar struggle between the influences for good and the influences for evil. They are places of visit for the ships of all nations, and for the temporary residence of, mostly, unmarried traders; and at the height of the whaling season, the number of transient seamen in the port of Honolulu equals half the population of the town. The temptations

arising from such a state of things, too much aided by the inherent weakness of the native character, are met by the ceaseless efforts of the best people, native and foreign, in the use of moral means and by legislative coercion. It is a close struggle, and, in the large seaports, often discouraging and of doubtful issue; but it is a struggle of duty, and has never yet been relaxed. Doubtless the missionaries have largely influenced the legislation of the kingdom and its police system. It is fortunate that they have done so. Influence of some sort was the law of native development. Had not the missionaries, and their friends among the foreign merchants and professional men, been in the ascendant, these islands would have presented only the usual history of a handful of foreigners exacting everything from a people who denied their right to anything.

"As it is, in no place in the world that I have visited are the rules which control vice and regulate amusements so strict, yet so reasonable and so fairly enforced. The Government and the best citizens stand as a good genius between the natives and the besieging army. As to the interior, it is well known that a man may travel alone, with money, through the wildest parts unarmed. Having just come from the mountains of California, I was prepared with the usual and necessary belt and its appendages, but was told that those defences were unheard of in Hawaii. I found no hut without its Bible and hymn-book in the native tongue, and the practice of family prayer and grace before meat, though it be over no more than a calabash of poe and a few dried fish, and whether at home or on journeys, is as common as in New England a century ago."

Julius L. Brenchley, M.A., F.R.G.S.

Mr. Brenchley, though not estimating very highly the intellectual gifts and social refinement of some at least of the missionaries in the South Seas whom

he came across, yet makes full allowance for the hindrances thrown in their way by unscrupulous and profligate traders, whose conduct he denounces in no measured terms. What follows is extracted from a work prepared by him and published after his death, entitled "Jottings during the Cruise of H.M.S. *Curaçoa* among the South Sea Islands in 1865." As a distinguished naturalist his remarks have a special value. He thus wrote:—

"That the missionaries are doing much, though not unmixed, good seems to be the general testimony; but how much more beneficial would be their action if with their zeal they combined knowledge, if they were men of more cultivated intellect and of a greater social refinement, in one category of which, that is manners, they are often much inferior to those they teach, and thereby, as we have seen, abridge their influence. Hence it is much to be regretted that the standard of native refinement will be lowered instead of raised by those who have the power of moulding it. But it is useless to complain. The rough work of a higher but imperfectly imparted civilisation will go on as it has begun, and it will be a matter of interest hereafter to know the character of the materials out of which its results have been wrought.

"But of what avail can be the fittest missionary, when the ground he has to till is bristling with passionate recollections and fierce resentments that thwart him at every step? In the Western Pacific Ocean there is hardly an island the traditions of which do not record, or the existing generations of which have not experienced, outrages that cause their inhabitants to distrust, fear, or resent the approach of the stronger race. How is he to face those carriers of demoralisation who, to use the apposite language of the *Times* when commenting on the subject, 'spread themselves over the

world, following everywhere the bent of their own nature, doing their own will, following their own gain—too generally doing nothing and being nothing that a heathen will recognise as better than himself,' or by many degrees as good? Even a missionary of the highest qualifications, such as we now aspire to have, but rarely possess, might be baffled by such foes; how then, we ask with the same journal, 'can a feeble missionary, who would too often be thought but a poor creature at home, with every advantage in his favour, hope to stem with a few phrases the torrent of profligacy he finds already in possession of the ground?' The remedy proposed is 'to convert our masses at home.' Unfortunately this suggestion, besides being too commonplace, too rational, and too little ostentatious, indicates a process too slow to meet the urgency of the case. But what could be done, if the country were in earnest, would be to take care that at least the most prominent offences of these destroyers and corrupters should inevitably meet the punishment which they deserve.

"It is time. In various parts of this book will be found evidence enough of the pressing need of such a policy. But if more were required, the frightful incidents brought to our notice recently in connection with the *Carl*, a slave-trader, pretending to be an emigrant ship, supply a horrible supplement. What a hideous emblem of our civilisation is that blood-stained vessel, throwing out, like the fangs of a grim monster, its grappling irons to clutch and upset the canoes of the unsuspecting natives, then sending its boats to pick up such of them as had not made for land or were not drowned; hustling and closely packing them in its hold, and when its captives, driven mad by excitement and suffering, quarrelled among themselves. firing shot upon shot at them through the hatches during the night, killing and wounding seventy; and, finally, when morning broke, throwing the dead and the wounded, fastened to one another, into the sea! Surely if there were felt but a hundredth part of the interest in the fate of the Polynesian that was once, and is still,

taken in the fate of the African, there would have been a shout of indignant remonstrance from one end of the land to the other. But where is now the Anti-Slavery Society? Where is the really benevolent Society of Friends? Where is there the slightest flush of that frenzy of indignation not long since exhibited in the case of the Jamaica black? But philanthropy has often its pet victims, on whom it lavishes all its affection, and hence it is to be seen fervid and flaming in one direction, while it is cold to rigidity in another, where the claims upon its sympathy are very similar, if not the same. It is to be hoped that some member of Parliament will endeavour to divert his colleagues for a moment from matters more interesting to themselves, perhaps, and fix their attention on one than which none more concerns the honour of the nation, and that is, the necessity of pressing the Government to make itself a vigilant and efficient representative of justice and humanity in these seas."

Captain Palmer, H.M.S. "Rosario."

In a volume entitled "Kidnapping in the South Seas," published in 1870, Captain Palmer bears the following testimony :—

"When I hear all the wicked nonsense that is talked about missionaries, and the sneers that often accompany it, I wax angry. Doubtless the sketches of the missionary settlement look very pretty on paper, but unfortunately there are some things you cannot pourtray, such as insufficient food, brackish water, together with swarms of mosquitoes and other insects, and often, as at Dillon's Bay, a sweltering poisonous atmosphere, accompanied by fever and ague.

"The missionary schooner is often delayed on her annual trip ; then the stores of flour, &c., are at a very low ebb, and

frequently injured by the damp, and the sugar swarming with ants. An English labourer would turn up his nose at their daily fare.

"All these things cannot be put into a sketch of a two-roomed cottage under the shade of a cocoa-nut grove, with beautifully wooded hills as a background, Mr. and Mrs. Missionary in American rocking-chairs in front, seemingly with nothing on earth to trouble them.

"But look at the real side of the picture, and see these noble men and women, who have in every age gone forth from their country and friends, often bearing their lives in their hands, to do their Master's bidding, and preach the glorious Gospel of Christ to the heathen, living alone, to all intents and purposes, in a strange land, often in an unhealthy climate, and frequently surrounded by savages who have murdered their predecessors, and may, perhaps, kill themselves. But these things they think little of; they count not their lives dear unto them; what concerns them most is to see the little work they have been permitted to do among these savages, after weeks and months of prayer and patience, dashed to the ground, and indefinitely thrown back by the shameful acts of their own countrymen. Whether in the Sandwich Islands or New Zealand, amongst the Society, Fiji, or New Hebrides groups, I have ever found them the same earnest, God-fearing men, striving to their utmost to win souls amongst those who, but for them, would never hear of the 'glad tidings of great joy.' They require no advocacy from me, however; I only ask those who are so fond of running down missionaries to think a little, and not talk ignorantly and wickedly about men and women whose lives adorn some of the brightest pages of British history."

Sir Charles St. Julian, Chief Justice of Fiji.

On the occasion of a testimonial being presented to the Rev. W. Nettleton, Wesleyan Missionary, when leaving Fiji in 1872 for a time, the Chief-Justice bore the following testimony to the missionary work on these islands :—

"He did not come there," he said, "to represent any denomination; but it was to him a pleasure to attend on that occasion, although belonging to a different sect to that of the reverend gentleman. He appeared before them as an admirer of Mr. Nettleton. From his position he was a critic, and, as a lawyer and a judge, was accustomed to find fault, yet to give every man his due, and to act impartially. He had been a close observer of the Wesleyan Mission, and when he came here he was hardly prepared for what he saw. If the work done by that society had only been to cause the natives to cast off bad practices and customs, it would have been a very gratifying result; but the mission had built up the foundation of a kingdom. . . ."

Sir George Grey, K.C.B., Governor of New Zealand.

In the high position which Sir George Grey filled with such distinguished success as Governor, first of the Cape Colony, and thereafter of New Zealand, he has ever shown himself the warm friend alike of the natives and of the missionaries. Referring specially to the latter colony, we find him making the following pregnant remark :—

"I feel confident that, regarded as a mere money invest-

ment the very best investment the country can make is to send out in advance—and far in advance—of either colonists or merchants, missionaries who may prepare the way for those who are to follow them."

Miss Isabella L. Bird.

In Miss Bird's (Mrs. Bishop) interesting narrative letters, entitled "Six Months among the Palm Groves, Coral Reefs, and the Volcanoes of the Sandwich Islands," * after referring to the wonderful transformation effected by the introduction of Christianity on the moral, social, and religious condition of the inhabitants of these islands, and to the fact that the native congregation, then (1874) under the pastoral care of the Apostolic Titus Coan, raised over $1200 (about £240), annually, for Foreign Missions, and had sent twelve of its members as missionaries to the islands of Southern Polynesia, the following passage occurs :—

"Poor people ! It would be unfair to judge of them as we may legitimately be judged of, who inherit the influences of ten centuries of Christianity. They have only just emerged from a bloody and sensual heathenism, and to the instincts and volatility of these dark Polynesian races the restraining influences of the Gospel are far more severe than to our cold, unimpulsive northern natures. The greatest of their disadvantages has been that some of the vilest of the whites, who roamed the Pacific, had settled on the islands before the arrival of the Christian teachers, dragging the people down

* John Murray, 1875.

to even lower depths of depravity than those of heathenism, and that there are still resident foreigners who corrupt and destroy them. . . ."

Miss C. F. Gordon Cumming.

The testimony of this accomplished authoress to the results of missionary work in the South Seas is no less valuable than that borne with respect to India, as given at page 137. She has recorded as follows, in the same periodical (*Good Words*), her "Impressions" of what came under her observation as she moved about from island to island :—

". . . The contrast between the slow and uncertain progress of mission work on the Continent of Asia, and the rapid changes which have been effected in so many islands, struck me forcibly during three years of travel among the groups of the Eastern Pacific. I arrived there with a mind far more deeply imbued with the histories of the voyagers of the last century than with more modern missionary records, and, like many another traveller, I found it hard to recognise in these peaceable, educated, and essentially Christian communities, the children and grandchildren of the fierce savages of whom Captain Cook and others wrote.

"My first impressions of the South Sea Isles were derived from Fiji, which, in 1875, had, by its own voluntary deed, become a British colony. Though it may seem inexcusable that a member of the governor's household should not have been better informed on such a subject, I confess to having been immensely astonished when my very undefined and misty notions about our cannibal and heathen fellow-subjects were suddenly dispelled by a quiet comment from a fellow-passenger (Superintendent of the Wesleyan Mission). He

said, 'I think that you will find that the Fijians are not altogether ignorant, they have already some schools and chapels.' On further inquiry I learned that 'some' meant 900 chapels and 1400 schools, built by the people themselves at every village in the isles, and taught by carefully trained native ministers and teachers.

"During a residence of two years in the Fijian Archipelago, I had occasion to visit a large number of these villages as a guest in the house of the teacher or the chief. I lived in the midst of the kindly, courteous people; I marked the reverent devoutness of their lives, the simple earnestness of their bearing at the never-failing morning and evening family worship and frequent church services; and I found it hard to believe the facts related to me by reliable eyewitnesses of the appalling scenes of carnage, fighting, human sacrifices, most debasing idolatry, and loathsome cannibal feasts, which, five, ten, or fifteen years previously had formed the incidents of daily life in districts where now English ladies and their children may travel, or even settle, in perfect security.

"I spent one Christmas in a village where two years previously scenes of cannibalism had been enacted by the very people who now received us so kindly, and assembled for worship in a church just built by themselves. Several years have passed since then, and no symptoms of any relapse have been shown by any tribe in the Fijian group.

" . . . The work accomplished in Fiji by the agency of the Wesleyans is, perhaps, the most remarkable instance of a successful mission that could possibly be quoted.

"On leaving the Fijian Isles, I passed on to the Tongan, or Friendly Isles; thence to the Samoan, or Navigators' Isles; and then, still sailing eastward, to the Society group. In each of these I found the same wonderful change wrought by the agency of missions. The workers in these groups have been sent out by the Wesleyans and the London Mission, and all have done their part with such excellent

results that not one trace of idolatry is to be found in any of these isles; moreover, the wicked customs of old days, notably the terrible prevalence of infanticide, are utterly abolished, and are replaced by Christianity of a thoroughly practical sort — a Christianity which exercises far more decided influence on daily life than it appears to do in our own British Isles.

. . . . . .

"Many of these isles, as also the beautiful southern group of the Marquesas, are receiving the light from Hawaiian teachers, sent out by the Congregational Church of the Sandwich Isles, a group which was thoroughly Christianised in the early half of the century, by the agency of the American Congregational Mission. That the conversion of the Hawaiians was no fiction but a great fact, was proved by the radical change in all the habits of the whole race, which was uplifted from the lowest stage of degradation to the standing of a people determined to live Christian lives.

"Within thirty years of the day when the first Christian teacher landed on the then barren shores of Honolulu (now a green paradise) this great change had been wrought. The contrast between the arid and desolate volcanic soil, now transformed to the loveliest tropical gardens, is not more marked than that between the Hawaiians of 1819 celebrating wild heathen orgies at the funeral of the great Kaneka Meha, and those of 1850 forming the devout congregation in upwards of one hundred Christian churches, built by their own hands, and sending forth carefully trained and most zealous Hawaiian missionaries, to try and establish a footing among the fierce cannibals of the Marquesas, who already, in 1797 and 1833, had driven away from their shores the teachers sent out first by the London and then by the American Mission. . . ."

Similarly, in her two volumes of thrilling interest, entitled "At Home in Fiji,"* the same writer fur-

* Published by Messrs. Blackwood & Sons, Edinburgh.

nishes the following eloquent testimony to the transforming power of the Gospel :—

"I often wish that some of the cavillers who are for ever sneering at Christian missions could see something of their results in these isles. But first they would have to recall the Fiji of ten years ago, when every man's hand was against his neighbour, and the land had no rest from barbarous intertribal wars, in which the foe, without respect of age or sex, were looked upon only in the light of so much beef; the prisoners deliberately fattened for the slaughter.

"Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot, and laid on the ground to act as rollers when a chief launched a new canoe, and thus doomed to a death of excruciating agony; when whole villages were depopulated simply to supply their neighbours with fresh meat.

"Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do. Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realise that there are 900 Wesleyan Churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and most fervent worship, rising from each dwelling at the hour of family prayer?

"What these people may become after much contact with

the common run of white men we cannot, of course, tell, though we may unhappily guess. At present, they are a body of simple and devout Christians, full of deepest reverence for their teachers and the message they bring, and only anxious to yield all obedience.

"Of course there are a number of white men here, as in other countries, who (themselves not caring one straw about any religion) declare that Christianity in these isles is merely nominal, adopted as a matter of expediency, and that half the people are still heathen at heart. Even were this true (and all outward signs go to disprove it), I wonder what such cavillers expect? I wonder if they know by what gradual steps our own British ancestors yielded to the light, and for how many centuries idolatrous customs continued to prevail in our own isles. Yet here all traces of idolatry are utterly swept away. . . ."

H. Stonehewer Cooper.

The following paragraphs are extracted from Mr. Cooper's volume entitled "The Coral Lands of the Pacific."* As the writer, if I mistake not, belongs to the Romish Church, his testimony is of special value, so far at least as the reference to the Wesleyan missionaries is concerned. He says:—

"In Fiji the traveller is face to face not only with the Anglo-Saxon, safe under the British flag, but with a Christian native population who have only just emerged from the most horrible forms of cannibalism. On all sides he will see traces of the ancient devil-worship, but he will also notice how the majority of the traditions of heathenism, though dying very hard, are fading away, while all that is good in

* Published by Richard Bentley & Son, 1882.

the old system is being carefully adapted, so as to fit in with the Christianity now professed. Fiji has been the last stronghold of organised and systematic cannibalism, and though the history of the religion and customs of Fiji, prior to the country's general acceptance of Wesleyan and Catholic teaching, may be steeped in horrors, it will be of interest to the student in after years, who will marvel, in the presence of a Christian and industrious population, that they ever could have had such a ferociously bloodthirsty ancestry. . . .

"The Fijians will, I apprehend, never in our time grasp the spirit of our religion as we do, but marvellous progress has been made; and although it may be fashionable to sneer at missionaries and mission work, it is just as well now and then to judge by results, and give honour where honour is due. From a great experience of big cities in all parts of the world, I am a firm believer in the axiom that 'charity should begin at home,' but it need not necessarily end there; and, if I remember correctly, the Divine Commission was to 'teach ALL nations.' Divided, as those who profess a common Christianity unhappily are, I cannot agree with perhaps the majority of the missionaries in the Southern Seas; but, despite all differences of creed, I tender them the most respectful homage when I think of what those men have done.

"Missionaries may have traded, missionaries may have lived too luxurious lives, and perhaps there is no great approach among the majority to the spirit of sainted Francis Xavier; but is not the meanest native teacher (even if he professes a mutilated creed), who preaches the elements of the Sermon on the Mount, a thousand times better, as an advanced guard of what we are pleased to call European civilisation, than any of the trading scoundrels from whose infectious blackguardism Fiji is only just recovering? The day is happily past for these mission-haters, who have themselves, for the most part, gone to answer for their conduct to a Higher Authority than that of the Lord High Commissioner of Western Polynesia; but the fact remains that men

of Anglo-Saxon lineage have been the curse of the Pacific, and have caused the deaths of such men as the Protestant Bishop Patteson and Commodore Goodenough. The uncontrolled Fiji labour-trade of former years may not have been exactly slavery, but the ruffians I have referred to (Her Majesty's Government Blue-Books bear evidence of their infamy), not only carried on a regular slave-trade, but considered murder as one of its branches. . . ."

Sir William MacGregor, Administrator of the Government of New Guinea.

The following are extracted from Sir William MacGregor's Despatches, addressed to Sir Henry Norman, Governor of Queensland. These Despatches appeared in the *Brisbane Evening Observer* of 6th August, 1889, and were afterwards republished by the London Missionary Society, which has done so much to illumine the islands of the Southern Pacific with the blessed light of the Gospel. Sir William thus wrote :—

"On the 28th June I was able to pay a visit to the schools of the London Missionary Society at Port Moresby, and as I am sure it will be a matter of deep interest to Your Excellency to learn the result of my inspection, I now do myself the honour to place it before you. . . .

"The total number on the roll of the lower school is 77—28 boys, 37 girls, and 12 young men—and the average attendance is about 60. They are divided into classes of about eight or nine to be taught reading; whilst in certain other matters, as in singing, they are all taught together. As soon as they can fairly read words of two to four syllables they are passed into the upper school. All the

classes except two were being taught by native or Polynesian teachers. The Rev. Mr. Walker is in principal charge of the lower school, into which he has inspired a tone that is almost enthusiastic. Mr. Walker came to British New Guinea some nine or ten months ago, and has in that period obtained a good knowledge of the Motu language, and made himself so familiar with the peculiarities of the natives, that he has given a decided impulse to the school. He has invented a system of marks, and applied other devices which have had the effect of communicating to the scholars a degree of interest in the work which it is surprising to see.

"It is characteristic of the unobtrusive way in which the great work performed by this mission establishment is carried on, that I never was previously aware that Mrs. Lawes is daily in her place as the teacher of a class in the lower school. This self-imposed task is not a new one to this lady, but has been carried on for many years with a courage and perseverance that is astonishing in one that has lived so long in such a climate as that of Port Moresby. This labour is no doubt lightened to Mrs. Lawes by the genuine interest taken by her in the school, and by the fact that she is evidently a remarkably successful teacher.

"One other teacher in this school should be specially mentioned—Ruatoka, a native of the Hervey Islands, who has been a faithful and sturdy worker here for many years as a preacher and teacher, and who has done so much that his name should never be forgotten in this country. . . .

"The upper school is chiefly conducted by the Rev. Mr. Dauncey, who has been here less than a year, and seems to be a careful and conscientious teacher; but he, as a teacher of the advanced scholars, has not the same field for the exercise of patience and resource that is supplied by the lower school. There were present during my visit twenty-nine pupils, and twenty-five were absent, presumably all away in search of food. . . .

"The tone of the upper school and the quiet and orderly conduct of the school would do credit to the most civilised country in Europe, and leaves nothing further to be desired in that direction.

"The Rev. Mr. Lawes exercises a general supervision over the whole establishment, and attends to the training and education of the ten or twelve young men who are being prepared for the work of teaching their countrymen. In addition to all this, Mr Lawes is engaged in a work which is of prime importance to the people of this country—the translation of the New Testament into Motu. Undoubtedly Mr. Lawes is of all men the best qualified to perform that great work, which I sincerely and devoutly wish he may be able to see fully accomplished. It would be difficult to overestimate what has already been done by this indefatigable, quiet worker, to whose industrious application and intelligence the present condition of the station is mainly due."

Captain W. H. Gooding, Yarmouth, U.S.A.

The *Morning Star*, the mission vessel belonging to the American Board, when returning lately from Ponape to the Sandwich Islands, rendered signal service by conveying the crew of an American bark who had been wrecked and plundered by the natives of Pozeat. Captain Gooding, in command of the said bark, communicates to the Board, in the following terms, an expression of his thanks to the missionaries in Micronesia, and his estimate of their work :—

"On the whole, I saw many signs of reformation among the natives at Ruk and Mortlocks, and much greater change at Ponape; one sign of the change in the natives was their willingness to assist us without pay, and at Ponape they

could not do enough for us, and felt sorry when we left. I feel very grateful to Mr. Snelling and Mr. Worth (the missionaries) for their kind treatment of myself and men while at Ruk, and also for their kindness in lending me their boat to go to Pozeat and Ponape, when they felt it was unsafe to be there without a boat; also to Mr. Doane at Ponape, and to Captain Garland and Mr. Priestly, the mate of the *Star*, whom I think to be the right men in the right place.

"I never knew much about missionary work, but I can testify that missionaries at the Micronesian Islands have been a great benefit to the natives and also to the world; and to them I owe my life."

CHAPTER IX.

TURKEY, SYRIA, ETC.

The Seventh Earl of Shaftesbury.

IN an address delivered in 1860 this distinguished nobleman paid the following tribute to the Christian worth and eminently successful labours of the American missionaries in the East:—

"I do not believe that in the whole history of missions—I do not believe that in the history of diplomacy or in the history of any negotiations carried on between man and man, we can find anything to equal the wisdom, the soundness, and the pure evangelical truth of the body of men who constitute the American Mission. I have said it twenty times before, and I will say it again—for the expression appropriately conveys my meaning—that 'they are a marvellous combination of common sense and piety.' Every man who comes in contact with these missionaries speaks in praise of them. Persons in authority and persons in subjection all speak in their favour; travellers speak well of them, and I know of no man who has ever been able to bring against that body a single valid objection. There they stand, tested by years, tried by their works, and exemplified by their fruits; and I believe it will be found that these American Missionaries have done more toward upholding the truth and spreading the Gospel of Christ in the East than any other body of men in this or in any other age."

William E. Baxter, M.P.

In the course of an address on the Eastern Question, delivered several years ago in the town of Arbroath, in Scotland, Mr. Baxter is reported to have said :—

"Wherever I travelled four years ago—in Egypt, Palestine, Syria, Asiatic and European Turkey—I found that men of all nationalities and creeds, of all opinions on the Eastern Question, and all questions as well, emphatically and unanimously gave evidence that the colleges, schools, churches, and other institutions conducted in the most business-like manner, with most conspicuous ability, with a remarkable freedom from all sectarian or religious narrowness, by American gentlemen, were doing more for the civilisation and elevation of the ignorant masses in the East than any other agency whatever. . . . The Americans in many respects are a remarkable people. . . ."

Prince Malcom Khan, Persian Minister.

The Honourable R. R. Dawes, a member of Congress from Ohio, in 1880, having been informed by telegram of the exposed situation of the missionaries in Persia, arising from the incursions of the warlike Koords, called the attention of the Secretary of State to the facts that had come to his knowledge. The United States Government having no diplomatic representative in Persia, Mr. Lowell, their representative in London, was instructed "to request the good offices of the British Government." This request

was readily complied with by Earl Granville. The usual machinery was set in motion, and happily with the desired result as regards the protection and safety of the missionaries, and with the further result of calling forth the following letter to Mr. Lowell from Prince Malcom Khan, who, by the way, is of an ancient Armenian family from the province of Ararat. Addressing him as "My dear Colleague," the Prince writes :—

"I am plunged into deep grief. I can but feebly express the feelings which I experienced on reading the letter of the Rev. J. Labaree, jun. I have always considered the presence of your missionaries in Persia as a providential blessing. I do not speak of their religious mission, but of the admirable and far more praiseworthy efforts which they make to shed the light of European education throughout the entire East. I can assure you, moreover, that the eminently liberal spirit of His Majesty the Shah, and the intelligent men who are now his counsellors, fully appreciate the value of the services rendered by your worthy countrymen to the cause of civilisation in Persia.

"The Sepeh Salar and his brother are my intimate friends, and will be glad to learn through me how highly their sentiments are appreciated by the Rev. Mr. Labaree. As to myself, I have always gladly availed myself of every opportunity to lend my feeble aid to these apostles of a civilisation which I so earnestly desire to see introduced into my country."

Diplomatic relations having afterwards been established between Persia and the United States, we find Prince Malcom Khan, in a letter of 29th April, 1888, writing in similar friendly terms to the United

States' representative in Persia, the Hon. Mr. Pratt, thus :—

"You well know how strongly I sympathise with your missionary work in our eastern countries, not merely for its religious side, but specially for its most beneficial effect in the education of our people, and I need not assure you that I will always be happy to help your humanitarian work, which has been a real blessing for the East."

The Marquis of Bath.

In a work entitled "Observations on Bulgarian Affairs," the Marquis of Bath thus refers to the labours of the American missionaries in European Turkey* :—

"If the (Bulgarian) nation rises again to spiritual life, its recovery will be in no small degree owing to the intellectual and devotional influence and example of a small and devoted company of American missionaries, who abandoned homes in their own land for the purpose of promoting the welfare of an uncared-for and oppressed people—alone of all the missionary bodies—regardless of the political influence of their own country, or of the interests of any particular sect. They have aroused the jealousy and excited the suspicions of no political party. In the darkest times of Turkish rule they relieved the needy and succoured the oppressed. No religious test has been imposed on admission into their schools; and there is hardly a town in Bulgaria where persons are not to be found who owe to them the advantages of a superior education. The result of their teaching has permeated all

* This and the five following testimonies are from a pamphlet published in January, 1881, by the late Alpheus Hardy, Esq., on the occasion of a collection for Foreign Missions in the Old South Church, Boston, U.S.A.

Bulgarian society, and is not the least important of the causes that have rendered the people capable of wisely using the freedom so suddenly conferred upon them."

The Hon. Edward F. Noyes, Governor of the State of Ohio, and previously United States Ambassador to the French Republic.

In a dispatch to the Hon. William M. Evarts, Secretary of State, the Hon. Edward F. Noyes gives as follows his observations of the work of the American missionaries in the Orient :—

"At Constantinople, on the magnificent shore of the Bosphorus, stands a fine College building, founded by Cyrus Hamlin, and endowed by the munificence of Christopher R. Robert—both American citizens. Though established but a few years ago, this college now numbers among its students the children of five or six different races—Greeks, Bulgarians, Armenians, Syrians, and Russians. Near the bridge which joins Galata to Old Stamboul is located the Bible House of Dr. Isaac Bliss, formerly an American missionary, but now agent of the American Bible Society of New York. From this house Bibles are daily sent out printed in Armenian, the high and low Turkish, the Greek, and the Slavonic languages, to all parts of the Turkish empire where these languages are spoken. At Siras, in the heart of Asia Minor, and at Lake Van, in Koordistan, American missionaries preach and teach. At Marash, in North Syria, near the passes of the Taurus Mountains, another college is springing up, supported by an endowment secured in the United States by Dr. Pratt, an American missionary. There is also at this place a female seminary, directed by Miss Proctor, an American lady. At Latakia (ancient Laodicea), in Syria, in the only well-built edifice outside the walls, is an American school, crowded to

overflowing with the peasant children of the back-lying mountains. At Damascus, and Zahleh on Mount Lebanon, American missionaries superintend schools which they have established in many villages of the neighbourhood, and the plain back of Tyre and Sidon is dotted with primitive school houses under the same or similar supervision. At Caipha (Mount Carmel), a German-American colony has planted vineyards and redeemed large tracts of abandoned lands, while at the same time devoting themselves to the improvement of the natives. In Egypt, at Alexandria, Cairo, and Assiout, the American missionaries have day and boarding schools for both boys and girls, and in Upper Egypt, considerable progress has been made. At Cairo there is a most prosperous college in a magnificent stone building, which is doing a grand work for Egypt. The sales of books by American missionaries in Egypt in the year 1879 aggregated 21,000 volumes—about one half Bibles and religious books, the other half educational and miscellaneous.

"But, perhaps, the most important and successful of the educational institutions established by Americans in the East is the College of Beyrout, in Syria. It comprises a literary and scientific department, a medical college and observatory, all founded and conducted by Americans.

"Since this college was established, the Jesuits, the Papal Greeks, the Greeks, and the Maronites have opened high schools in that city, so that now there are in Beyrout fifty-six schools, with about six thousand scholars, all of which is undoubtedly due to the impulse given to the cause of education by the American missionaries. There is also an American female seminary at Beyrout now in successful operation. The books published by the American missionaries at Beyrout circulate wherever Arabic is read—from Mesopotamia to Tripoli and Tunis, in North Africa. These publications include the Bible in four or five sizes and forms, three or four works on Arabic grammar, three school arithmetics, algebra, geometry, logarithims, full text book on astronomy, small school astronomy,

geography, hymn books, large and small, elements of music, dictionary of Arabic language, botany, chemistry, anatomy, surgery, practice of medicine, moral philosophy, natural philosophy, books for primary schools, and many others. The salutary influence of American missionaries and teachers in the Turkish Empire cannot possibly be overrated."

"New York Herald."

In publishing the foregoing testimony, the *New York Herald* says :—

"In another portion of the *Herald*, this morning, there will be found an exceedingly valuable document—namely, the Despatch of Mr. Noyes, our Minister in France, to the State Department, in which he presents a graphic picture of the present condition of American interests in the East and along the shores of the Mediterranean. Mr. Noyes brings out in striking colours the significant fact that there is in that part of the world a population nearly as large as our own, entirely friendly to us, with whom it is possible to establish the closest commercial relations. Among them we can find an immense market, if we only have the enterprise and sagacity to cultivate it. Turkey and Egypt, we are told, are exceedingly well-disposed toward our Government and people, the American missionaries having sown among them the seeds of friendship and goodwill. The subject is one of supreme importance, and it is to be hoped the excellent recommendations of Mr. Noyes will not be lost upon those for whom they are intended."

Lieut.-General Baker.

The "Baker Pasha," as he was called, made a tour through the principal provinces of Asiatic Turkey,

with a commission from the Sultan, "to enquire into the real condition of the people, and into the abuses of the local governments, and along with these to suggest some feasible plan of reform." Before leaving Harpoot, he thus wrote to the Rev. W. Barnum:—

"I cannot leave Harpoot without sending you a small offering in aid of your admirable institution, and I indorse a cheque for ten liras ($44) on Messrs. Hanson & Co., of Constantinople. Reform in Asia Minor, in order to be permanent, must be based upon an improved system of education. All those who are striving for progress and for the amelioration of the condition of the population, owe a deep debt of gratitude to the American missionaries for the lead they have already taken in this good work.

"The perseverance and noble example of self-sacrifice shown by you and your colleagues is beyond all praise, for you have had to struggle with many difficulties. Nor have you, in my opinion, any reason to be disheartened at the result of your exertions. It has afforded me unmitigated satisfaction during my tour of inspection through Asia Minor to see the impetus and wholesome emulation which have been given among people of all creeds, through the practical example of possible improvement in education afforded by the American schools.

"It is true that as yet we are but at the commencement, but I can promise you that all my efforts shall be directed to pressing upon the Government the absolute necessity of establishing an organised system for the better educating of the people of Asia Minor. In the creation of such a system, the grand work already done by you and your colleagues will prove of inestimable aid."

The Hon. George P. Marsh, LL.D., United States Minister at the Sublime Porte.

(1849–1853.)

The testimony borne by Dr. Marsh to the missions of the American Board in Turkey is peculiarly valuable as coming from one who was at once a distinguished scholar and one of the most eminent of Americans. In a letter in reply to an invitation to be present at the Annual Meeting of the American Board in 1855, Dr. Marsh wrote as follows :—

"Although I could have added nothing to the facts of which the Board and the religious public are already possessed, yet I should have taken special pleasure in bearing testimony, as an eye-witness, to the value and importance of the missionary efforts in the East, and the eminent piety, zeal, learning, and ability of the immediate agents of the Board in that great enterprise. The success of these efforts to carry back to their original source the lights of Christianity and civilisation is not to be measured by the results apparent to distant observers; and however familiar American Christians may be with the statistical data of missionary movements in the Turkish Empire, the vast significance of those facts can only be appreciated by a personal acquaintance with the field of operations. The action of the missionaries has, I believe, thus far not been impeded by the events of the war. If that action were now to be suspended, still the seed already sown could not fail to yield a harvest that would amply repay the sacrifices it has cost to American liberality and American devotion. . . . I have not the slightest doubt that the keen-sighted Layard is right in assigning to this manifestation of the tendencies of American institutions in the East a prominent place among the occasions of the political and military

movements which have shaken Asia and Europe since 1853. We may well hope that the second generation of our American heralds of Christian truth and Anglo-Saxon civilisation, who are now, under such favourable auspices, going forth as the helpers and successors of their fathers, will achieve results more valuable than have as yet been accomplished by any of the organised charities of modern times."

General Lew Wallace,
Late United States Minister to Turkey.

At a meeting at Brockton, Massachusetts, in December, 1887, held in connection with the Old Colony Congregational Club on Forefathers' Day, General Lew Wallace gave the following testimony from personal knowledge of missionaries and missionary work in the Turkish Empire :—

"I have often been asked: What of the missionaries of the East; are they true, and do they serve their Master? And I have always been a swift witness to say—and I say it now, solemnly and emphatically—that if anywhere on the face of this earth there exists a band of devout Christian men and women, it is these. I personally know many, men and women, and the names of Dr. and Mrs. Riggs, the names of Woods, Bliss, Pettibone, and Dwight, and others, spring up in my memory most vividly. Their work is of that kind which will in the future be productive of the greatest good. They live and die in the work. One I know has been in the work fifty years. They are God's people, and they should be remembered and sustained by us. We cannot expect much of an impression yet on the old hard-headed Turk, but it is working.

"We have Bible headquarters in the very den of Moham-

medanism. They are a poor people, and when they buy our books from their hard earnings, it is not to throw them away, but to read them. Apostasy with them means death; and if the time comes, as come it will, when they can rise up and assert themselves, then we shall see the fruit."

The Hon. F. Carroll Brewster, Philadelphia.

On his return from a foreign tour, the Hon. F. Carroll Brewster, in a letter to S. C. Perkins, Esq., Philadelphia, published in the *Presbyterian*, the following testimony is borne to the mission work of the Presbyterian Church (North) of the United States carried on in Syria. Both the writer and his friend are among the most respected citizens of Philadelphia. Mr. Brewster thus writes :—

"I may say that nothing can be more pleasing to an American, upon approaching a foreign shore, than to see that his country is represented at that distant spot by monuments of benevolence and Christian zeal. Such is the feeling at Constantinople, where, proudly shining above the Bosphorus, one beholds the College which attests the munificence of Mr. Robert of New York—now presided over by Dr. Washburn. Time did not permit me to visit this institution, and I cannot, therefore, give you any details as to it.

"I was more fortunate at Beirut, and can speak of the Presbyterian College there with some satisfaction. The city, as you know, is the chief port of Syria—the Roman Baryta —and possesses remains of ancient aqueducts, Latin inscriptions on its rocks, &c. Most pleasing of all its attractions is the Presbyterian College, standing upon one of the highest terraces of the town, overlooking the sea. When it was pointed out to me, I was gratified as well as surprised.

The town rises from the shore as if built upon the steps of some long Coliseum. Most conspicuous of all its buildings stands the College. Founded over fifty years since, the Presbyterian mission has now spread to Damascus, survived the massacre of 1860, and planted upon the shores of Beirut a building that would do honour to any city in the United States.

"Instead of saying a 'building,' I should write an establishment. There is a preparatory school, a department of arts, a theological seminary, a medical college, the president's house, the janitor's lodge, and a number of outbuildings. Many thousands of dollars have been given by good men and pious women. Several of the professors showed me the buildings and museums. Every department is supplied with a splendid library, and appropriate collections of specimens. It may be safely asserted that no institution in the East has been more liberally endowed, and that few Universities in the world can rival the museums of the Syrian College. That which most surprised me was the fact that the free scholarships were so rare; that the students paid as with us. The charges are very low. Instruction and board for the collegiate year are less than one hundred dollars; but in the medical department the rate is higher—about one hundred and twenty-five dollars a-year. I regret that of all these matters I did not take reliable notes.

"The idea of giving your missionaries a medical education has proved a most excellent suggestion. The native physicians have little or no training, and cannot compare with the American or European graduates."

The foregoing testimony may very fitly be supplemented by that given in

"BAEDEKER'S GUIDE."

From the Palestine and Syria edition, published in

1876, we gather the following among other particulars :—

"The American Mission (Presbyterian) has laboured in Syria for nearly fifty years, and the centre of the sphere of its operations is Beirut. . . . Many eminent men, such as Eli Smith, Van Dyck, and Thomson, have been connected with this mission. The Theological Seminary at Abeih, and the Medical Faculty and Commercial School at Beirut, bear testimony to the wisdom of the mission in appreciating the requirements of the country. The pupils of the medical school, where they receive a four years' training, become, it need hardly be said, much more skilful physicians than the native doctors. . . ."

CHAPTER X.

SOUTH AMERICA.

Admiral Sir B. J. Sulivan, and Charles Darwin.

NO more weighty testimony to the value of missionary work has ever been given than that by Mr. Darwin, in reference to the labours of the South American Missionary Society among the Fuegians. Admiral Sulivan, in a letter to the Society in 1885, furnishes the following particulars respecting it :—

"I had been closely connected with the society from the time of Captain Allen Gardiner's death, and Mr. Charles Darwin, my old friend and shipmate for five years, had often expressed to me his conviction that it was utterly useless to send missionaries to such a set of savages as the Fuegians, probably the very lowest of the human race. I had always replied that I did not believe any human beings existed too low to comprehend the simple message of the Gospel of Christ. After many years—I think about 1869, but I cannot find the letter—he wrote to me that the recent accounts of the mission proved to him that he had been wrong and I right in our estimates of the native character, and the possibility of doing them good through missionaries; and he requested me to forward to the society an enclosed

cheque for £5 as a testimony of the interest he took in their good work. On 30th January, 1870, he wrote; 'The success of the Tierra del Fuego Mission is most wonderful, and charms me, as I always prophesied utter failure. It is a grand success. I shall feel proud if your committee think fit to elect me an honorary member of your society.' In the same letter, in reply to remarks of mine on the success of his sons, he says, 'Thank God, all gives me complete satisfaction.' On 6th June, 1874, he wrote; 'I am very glad to hear so good an account of the Fuegians, and it is wonderful.' On 10th June, 1879; The progress of the Fuegians is wonderful, and had it not occurred would have been to me quite incredible.' On 3rd January, 1880; 'Your extracts' (from a journal) 'about the Fuegians are extremely curious, and have interested me much. I have often said that the progress of Japan was the greatest wonder in the world, but I declare that the progress of Fuegia is almost equally wonderful.' On 20th March, 1881; 'The account of the Fuegians interested not only me, but all my family. It is truly wonderful what you have heard from Mr. Bridges about their honesty and their language. I certainly should have predicted that not all the Missionaries in the world could have done what has been done.' On 1st December, 1881, sending me his annual subscription to the orphanage at the mission station, he wrote; 'Judging from the *Missionary Journal*, the mission in Tierra del Fuego seems going on quite wonderfully well.' I have much pleasure in sending you these particulars."

Well might the *Spectator*, in a paragraph which appeared on 26th April, 1884, say—"Darwin's subscription is about as emphatic an answer to the detractors of Missions as can well be imagined."

Lieut. James Bove, R.N., Commander of the Argentine Exploring Expedition.

"A very interesting meeting was held in Buenos Ayres, in 1883, to hear an address from Lieut. Bové, of the Argentine Exploring Expedition. Referring to the loss of his vessel, he spoke of the native Fuegians, with their lawless ways and plundering habits; of the missionaries, with their remarkable Christian influence; and lastly, of the Bishop, who was present in the room, as the man who had risked his life among them for no earthly gain or advancement, but simply to teach them the purity of the Gospel.

"The Antarctic Expedition already alluded to was wrecked in Sloggett Bay, on the coast of Tierra del Fuego. On that occasion the officers and crew were neither robbed nor cruelly massacred by the natives as the crew of the *Roseneath* were on the West Coast a few months before. They were rescued by the timely efforts of Captain Willis and the crew of the *Allen Gardiner*, the mission yawl, and by the Rev. Thomas Bridges and his Christian natives. They were most hospitably received at the mission station, and departed astonished and delighted to find such a Christian city of refuge for the wrecked mariner, and such a body of tender-hearted Christian natives who had abandoned their savage habits, and learnt to seek and to save the lost on that storm-beaten and dangerous coast."*

The Italian Minister of Foreign Affairs.

M. Mancini, the Italian Minister, writing from Rome in March, 1883, to the South American Missionary Society, thus expressed his Sovereign's sense of

* From circular issued by the South American Missionary Society.

indebtedness for the help rendered to the shipwrecked crew:—

"The Secretary of State for Foreign Affairs of His Majesty the King of Italy, wishing to testify the gratitude of the Italian Government for the generous action performed by the English missionaries in saving from irreparable disaster the Lieutenant of the Royal Navy, James Bové, and his companions, wrecked last year in the channels of Tierra del Fuego; according to the order of His Majesty the King, it is determined that a gold medal be presented to the English Society of the South American Mission, bearing on its face the august effigy of His Majesty Humbert I., King of Italy, and on the obverse the motto, '*Demersis æquore nautis attulit Religio salutem*,' 'Religion has brought safety to the mariners rescued from a watery grave.' His Majesty has been made aware how thoroughly these apostles of universal civilisation have maintained the character of their holy calling when coming in circumstances so critical to the aid of H.M.'s subjects. His Majesty has also learned how it is due to their indefatigable Christian labours that the very savages of Tierra del Fuego, who were formerly such an object of dread, have shown, at their very first meeting of our shipwrecked crew, to how great an extent their old ferocity has been laid aside."

Dr. Hyades, Medical Officer to the French Scientific Expedition to Cape Horn.

At a meeting held in the Mansion House, London, in 1884, Dr. Hyades gave his experience of a visit to that inhospitable region, in which the efforts of the martyr pioneer missionary, Allan Gardiner, to introduce the Gospel among its degraded inhabitants

have been so successfully followed up by the South American Missionary Society :—

"It is," he said, "my good fortune and my great pleasure to bring my testimony to the admirable work which has been done by your missionaries at Ooshooia. I cannot express my feelings of surprise and pleasure when I paid my first visit to Ooshooia, with Mr. Bridges showing me the missionary settlement, the gardens of the natives and their houses, the orphanage and the children. All the natives there were good-natured people."

Captain Kennedy, R.N. (H.M.S. "Ruby.")

At the annual meeting of the South American Missionary Society, held 29th April, 1889, Captain Kennedy spoke as follows :—

". . . In the part of Tierra del Fuégo where the mission is stationed is a tribe called the Yaghan Indians, and many of these people are being civilised by the missionaries. In order to show what a deal of good the agents of the society have done there, let me mention that not long since the natives were not only savages but cannibals ; people who used to look upon a shipwrecked crew as a godsend, and proceed to cook and eat them ; while now, through the influence of the mission work, they are aiding the missionaries in doing good. There are now only about four or five hundred of these Yaghans left, and they have suffered greatly for want of proper food. Not long ago eighteen of them died in consequence of having eaten part of a dead whale, for even the stomach of a Fuégian cannot take in everything ; and measles, small-pox, and other diseases have reduced the tribe to about five hundred.

"That part of South America is very interesting to me as a sailor, particularly, from the fact that no man-of-war had

ever been there until the *Ruby* went. There was a certain amount of risk involved in my taking her there, because if anything had happened the Board of Admiralty would naturally have held me responsible, and said, 'What were you there for?' I told the Bishop that he would be the responsible party; but that as the cause was a good one, I hoped all would go well. All did go well. We did not strike on any rock. The Bishop proved, I am bound to say, a very good pilot. The place had not been surveyed, and I had my doubts about the navigation; so I said to the Bishop, 'You go on the forecastle, and tell me where to steer,' and he did so. The country itself was interesting; but it was especially interesting to me to find in those remote regions, in a latitude further south than any other human beings are to be found on the face of the globe, English gentlemen and English ladies devoting their time to the amelioration of a set of beings probably the most degraded on the face of the earth. No one could witness such devotion without admiration for such noble work. With no eye to see them, no prospect of reward, but scanty means and little encouragement, they steadily pursue their course. The good that they have done and are doing is immense; for whereas, in former times, the Fuégians used to massacre the crews of vessels which were shipwrecked on those rock-bound shores, they now protect them and guide them to places of safety; so that every sailor should be grateful to the missionaries who devote their time and talents to the cause. . . .

"We are all familiar with the gallant deeds of our soldiers and sailors who have won the Victoria Cross, but Bishop Stirling has eclipsed them all; for did he not single-handed go and live among the Fuégians for a period of seven months at a time when to do so was almost certain death, nearly all his predecessors having been massacred. If ever a man deserved the Victoria Cross, Bishop Stirling is that man; a hero as modest as he is brave, the beau-ideal of a 'grand old man.'"

CHAPTER XI.

GREENLAND.

ELISHA KENT KANE, M.D., U.S.A., ARCTIC EXPLORER.

THE following passages are extracted from Dr. Kane's valuable work entitled "Arctic Explorations in Search of Sir John Franklin."* Referring to the Eskimos of Greenland, he says :—

"The labours of the Lutheran and Moravian missionaries have been so far successful among these people that but few of them are now without the pale of professed Christianity, and its reforming influences have affected the moral tone of all. Before the arrival of these self-sacrificing evangelists, murder, incest, burial of the living, and infanticide, were not numbered among crimes. It was unsafe for vessels to touch upon the coast; treachery was as common and as much honoured as among the Polynesians of the Eastern Seas. Cranz tells us of a Dutch brig that was seized by the natives at the port of Disco, in 1740, and the whole crew murdered; and two years later the same fate befel the seamen of another vessel that had accidentally stranded.

"But for the last hundred years Greenland has been safer for the wrecked mariner than many parts of our own coast. Hospitality is the universal characteristic enjoined upon the converted as a Christian duty, but everywhere a virtue of a savage life. From Upernavik to Cape Farewell, the Eskimo

* T. Nelson & Sons, London, 1875, pp. 339-340.

does not hesitate to devote his own meal to the necessities of his guest.

"The benefits of the missionary school are not confined to the Christianised natives; and it is observable that the virtues of truth, self-reliance, and generous bearing, have been inculcated successfully with men who still cherish the wild traditionary superstitions of their fathers. Some of these are persons of strongly-marked character, and are trusted largely by the Danish officials."

Robert Brown, M.D., F.R.G.S.

Similar testimony is borne by Dr. Brown, who accompanied an expedition to West Greenland in the interests of science. He thus writes in an article which appeared in *Mission Life*:—

"Mission stations are now scattered at intervals, and from being a single missionary, the Greenland priest has become the 'parish minister;' *for there is now not one professed pagan in all Danish Greenland.* Settlements for the trade —conducted (by the Danish Government) solely for the benefit of the natives, and so extensive that it employs seven ships, and yields a profit of £11,000—are established from Cape Farewell up to 73° north latitude, where at Kingatok, on a little islet, lives a solitary Dane, who has the eminent distinction of being the most northerly civilised man in the world."

Dr. Henry Rink,
Knight of the Order of Dannebrog, &c.

The following is taken from the English Edition by Dr. Robert Brown of Dr. Rink's volume, published at Copenhagen in 1887, entitled "Danish Greenland

—its People and its Products." The author thus writes with respect to the influence of the missionaries and first settlers :—

"The reputation of having entered on a crusade against Paganism seemed requisite to give their labours the Apostolic appearance which was necessary for raising the new founded sect in the opinion of the Christian world. No field could be more suited to them than Greenland. Its very name had a most deterring sound to the great public ear, calling to mind nothing but desolate icy regions, whose inhabitants were the rudest savages and Pagans, while on the other hand the missionaries might expect to have their existence secured by the protection of the Danish Government, and the vicinity of Egede's settlements. In the Moravian accounts it is expressly set out how, even in their external appearance, they imitated the Apostles, being but common craftsmen who were treated with disregard and scorn by their fellow-travellers. It must also be allowed that in reality these Moravians displayed no small degree of zeal and self-denial. During several years they suffered privations, being miserably supplied, and in one year they did not even receive letters from their friends in Europe. It was not till the year 1738 that they succeeded in making their first convert. When we compare the social condition which was established by the united efforts of Egede and the Moravians with the sad picture of the earlier intercourse between the natives and the Europeans, no doubt can be raised as to their great merits, not only on behalf of Greenland, but in promoting the cause of civilisation in general. . . ."

Some thoughts suggested by the foregoing "Testimonies" will find a place in the closing pages. It may, however, be well before proceeding to give expression to these to remark here on the over-ruling providence of God, whereby the views which met with such general acceptance during the last, and the earlier years of the present, century were not suffered to prevail. In consequence, the concluding verse of St. Mark's Gospel finds in these latter days, even more than in Apostolic times, its fulfilment, so that of the modern missionary band it can still, with equal truth and in fuller sense, be said—

"THEY WENT FORTH AND PREACHED EVERYWHERE, THE LORD WORKING WITH THEM, AND CONFIRMING THE WORD WITH SIGNS FOLLOWING."

Concluding Remarks.

WHEN the jaded, footsore traveller ascends the mountain path after wending his weary way through the depressing mist and vapour of the valley below, in which surrounding objects were at best indistinctly visible, what a change he is conscious of, as, from an elevation of several thousand feet, he looks down on the low-lying ground just traversed! How much purer, and clearer, and more bracing the atmosphere! How distinctly the various objects in the landscape are now seen! What an expanse of view he is able to take in! How unwilling he is to descend again to the lower regions!

Somewhat similar, if I mistake not, must have been the feelings of the reader as he accompanied me through the murky, marshy valley, so to speak, of Book I., where gloom, and doubt, and all kinds of chilling influences predominate, and then from the heights of personal observation and experience surveyed the wide field of missionary effort, as recorded in Book II.

While the reliance of the friends of missions is mainly on the command and promise of their Divine Master, the foregoing "Testimonies" cannot fail to

prove at once encouraging and stimulating to them. But it is not so much because of any felt want on their part that the collection has been made. They are intended rather, in the first instance, and chiefly, for that large class who, though not animated perhaps by any marked spirit of hostility, yet feel, and more or less articulately give expression to, misgivings in regard to the practical utility of missions—questioning whether those who go abroad might not be more usefully employed at home, and whether the results are such as to compensate for the labour and money expended, not to say the more precious lives sacrificed. These "Testimonies," it is hoped, will go far to set the doubts of such at rest; and this of itself will be something gained, inasmuch as the tendency and effect of such misgivings is to paralyse effort.

Then there is the other large class who manifest a positive dislike to the missionary enterprise, and eagerly catch at remarks of prejudiced travellers, as has already been said, who rarely take the trouble to examine carefully the work they so unsparingly and unjustly criticise. It is hardly to be expected that the opposition of these unfriendly individuals will be removed by anything that appears in these pages. Still, it is very far indeed from my wish to pass a sweeping condemnation on the class referred to. On the contrary, I am fain to believe that not a few belonging to it are animated by a spirit of candour and fairness; and to such accordingly my appeal is

addressed. I ask them, in view of the mass of evidence here adduced, to say whether it has not been demonstrated that Protestant Christian Missions have not only *not* proved a failure, but that they have abundantly justified their existence by their beneficent results.

While in my opinion the adverse criticism of missions so freely indulged in by many is for the most part grossly unfair, I am very far from claiming perfection for either the modes by which the work is carried on, or for the workers. In all mission fields, and in connection with all churches and societies, there may be, and doubtless in not a few cases there is, a want of fitness in the adaptation of the means employed to the end sought to be attained; or, even where these are suitable, the work may be comparatively barren of results owing to the want of spiritual earnestness, and consistency of character, and tact, and because of faults otherwise on the part of the worker. All this is freely admitted. May it not be, however, that for much of the alleged want of success, the blame should be laid at the door, not of the missionary, nor of the Church or Society that sent him out to the foreign field, but of the members of the Church whose messenger he is, and who, in very many cases, lamentably fail in their duty by withholding their prayers, and sympathy, and effectual help.

What has just been said bears on hostile criticism. Friendly criticism — criticism that springs from a

hearty interest in the mission cause, and an earnest desire to further it—that lays its finger on the weak points of the *modus operandi*, and seeks to secure greater efficiency and productiveness—such criticism is always to be hailed.

In closing, two thoughts are suggested for the consideration of two different classes of readers.

1. The utter groundlessness of the fears expressed by such men as Captain Cook and Sydney Smith, as proved by subsequent events, may well read a lesson of *caution*. The same lesson was taught by Gamaliel to the Jews of old, who opposed Peter and the other Apostles, in these words: "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Men, however, have always been slow to follow the advice thus given, even when its soundness could not be gainsaid. The admitted truth is not allowed to have full play. It is overborne by other considerations and influences, notably by lack of sympathy with Christ's parting commission to His Church and people to evangelise all nations.

There is less excuse, however, for the opponents of missions in the present day than can be pleaded for those who lived eighty or a hundred years ago, when the great enterprise was in its infancy. For not only has a flood of light been let in during

the intervening period on the general question touching the Church's duty in relation to missions, they are now past the experimental stage. The problem has been in good measure solved. The practicability of turning men from dumb idols to serve the living God, is something more than a Scripture truth—it is an accomplished fact.

2. There is also a lesson of *encouragement* for workers in the Lord's vineyard. A hundred years ago, as we have seen, the outlook over the unbroken mass of heathenism was simply appalling. The all but universal belief, too, that the heathen were so wedded to their idolatrous superstitions and cruel practices—Satan had so entrenched himself as in an impregnable fortress—that the attempt to detach the one and to dislodge the other seemed to most an utterly hopeless task. This again begat an apathy in the minds of Christian people which immensely increased the difficulties of the situation. In truth, it is almost impossible for us, in our vastly more favourable circumstances, to estimate aright the obstacles which had in these days to be encountered and overcome. Only a faith that could remove mountains availed in such a case. Happily, such a faith was manifested by Carey and the other pioneers of modern missions, and God honoured it, as He never fails to do. They were instrumental in planting the standard of the Cross in the darkest regions of the world, and were privileged to see a goodly number rallying around it. By almost superhuman

labour the initial difficulties were surmounted, and since their day the work has continued to advance at an ever-increasing ratio, insomuch that, on looking abroad over the various widespread mission fields, our reflections find fitting expression in the devout exclamation, "What hath God wrought!"

The marvellous changes, or rather transformations—morally, socially, and religiously—that have passed over the face of society in many quarters as the outcome of missionary labour may well cheer the drooping spirits of such as sow the precious seed in unpropitious soil.

Nor should the seething mass of heathenism, superstition, infidelity, scepticism, indifference, licentiousness, and impure literature, by which we are still confronted, prevent us from believing implicitly that the glorious consummation shall in due time be brought about. It may be appalling to contemplate these, and it is no wonder if at times the hearts of even earnest Christian men are apt to sink within them as they look abroad over the face of the world. What is our duty in such a case? Surely this—that when the rising tide of unbelief sets in, we should remember what has been wrought in New Zealand, Fiji, and numerous other islands of the Southern Pacific—in Madagascar—in North, South, East, West, and Central Africa—among Greenlanders, Eskimos, North American Indians, Mexicans, and Patagonians—among Hindoos, Karens, Chinese, Japanese, and Syrians—yea, and in our

beloved land also, where heathenism as dark and cruel and degrading as still meets the eye in some of the countries named, once prevailed. We may well rest assured that the miracles of grace which have been witnessed in the past need only to be repeated, as indeed they are being repeated, on a grander scale, in order to usher in the glories of the time when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Let us, good reader, ere we part, again ascend the heights of observation, not now in the company of a stray traveller, but in that of a soldier of the olden time on the march to victory.

It is related of Hannibal that, when he had led his men to one of the higher ridges of the Alps, they began to murmur, and requested that they should be reconducted to their native country. Standing on an eminence and waving his hand, the intrepid Carthaginian General directed their attention to the plains of Piedmont below. "Behold," said he, "these fruitful vineyards and luxuriant fields. A few more struggles and they are all your own." These were inspiring words, and they had the desired effect. May we not apply them to the subject under consideration and say, Behold, from the mount of promise, the nations of the earth at the feet of the Church's exalted Head? A few more struggles on the part of His followers, and voices shall be heard, not in heaven only, but from

the innumerable and widely scattered tongues of earth, giving utterance to the joyous announcement, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." Glorious day! The Lord hasten it in His time.

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