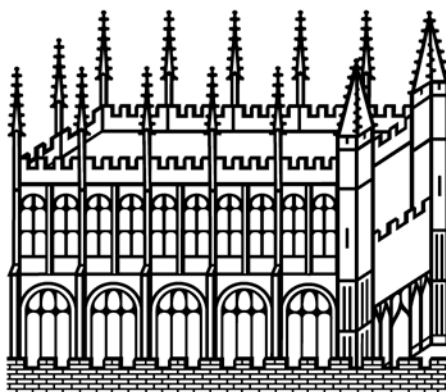




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PRESENT DAY PRIMERS

A PRIMER OF
MODERN MISSIONS

ED. RICHARD LOVETT, M.A.

Present Day Primers.

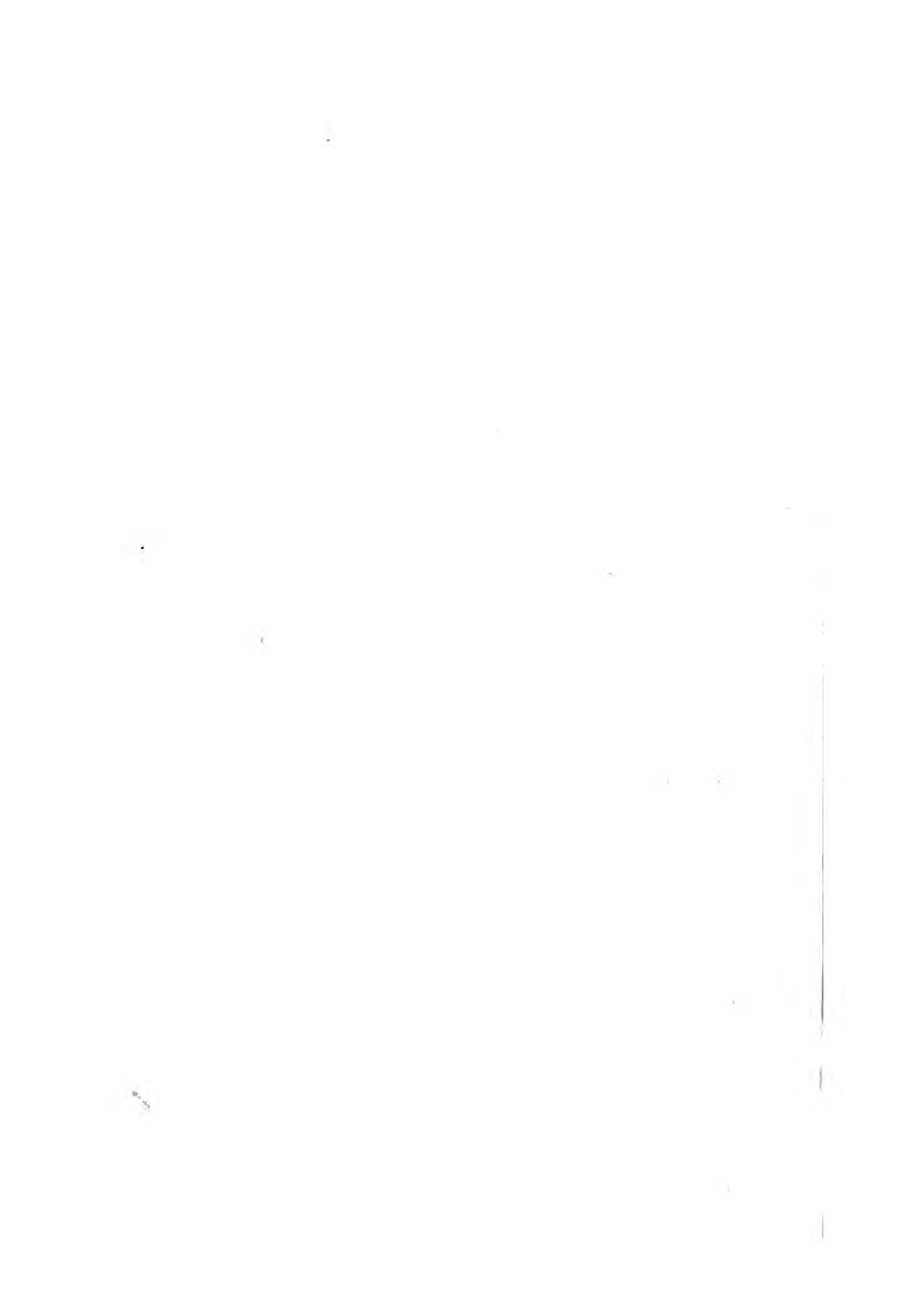
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A PRIMER OF MODERN
MISSIONS

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EDITED BY

RICHARD LOVETT, M.A.

Author of 'James Gilmour of Mongolia,' etc.

London

THE RELIGIOUS TRACT SOCIETY

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PREFACE

IN this small volume the very difficult task is attempted of giving within a very contracted space a comprehensive account of Modern Missions. No one can be more conscious than the editor of the limitations and shortcomings of this attempt ; but on the other hand no one who has not attempted the task can have any adequate perception of its extreme difficulty.

Successive schemes in connection with it have been considered and then abandoned. The first plan included maps and a series of portraits. But to do this properly would, it was found, occupy much more space than could be spared. Another designed at least the mention of each society and a reference to the most characteristic work done by its agents. The attempt proved that if this plan were acted upon the history of nineteenth century missions would have to be seriously condensed, and the Primer would consist mainly of the names of societies and lists of their stations.

From consideration of the class of readers likely to find such a book useful, the decision finally arrived at was to take no knowledge for granted, and to survey the vast field from the point of view of one entirely

unfamiliar with it. This has resulted in surveying *fields* of work rather than missionary agencies, introducing the work of societies only so far as this falls naturally into place in the history of evangelisation in each great division of the heathen world. Every effort has been made to do justice to all; but no effort has been put forth to mention all the workers in the same field. In many cases this would be simply to duplicate description of the same work.

Considerations of space have also forbidden any attempt to include modern Roman Catholic Missions.

It is hoped that any one who consults this book in the hope of getting clear, connected, and complete information as to the past history and present state of the great harvest-field of the world will find here what he needs. It is also hoped that this rapid survey of past achievement and present opportunity may tend to strengthen the faith, stimulate the zeal, and encourage the liberality of those 'who believe in the final triumph of the glorious Gospel of the Blessed God.'

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A PRIMER OF MODERN MISSIONS

I

EARLY MISSIONS : 1649-1790

The New England Company. The colonization of North America gave the first modern missionary impulse to British Christianity. The early settlers in Virginia recognised the claim of the red men among whom they had cast their lot, and a Society, or, as the phrase then was, a 'Company,' was formed in 1588, the year of the Spanish Armada, for the propagation of the Christian religion among the Indians. To this company Sir Walter Raleigh contributed £100, the first missionary donation recorded in English Protestant annals.

Few records of this work survive until the days of John Eliot, who, in 1631, followed the 'Pilgrim Fathers' to New England. He prepared a grammar, dictionary, and other works in the language of the Mohicans, and, above all, translated the Bible into that dialect. Before he died he had the joy of seeing more than 1,000 members of six Indian churches, and a college at Cambridge, near Boston, for the training of native pastors and teachers.

The writings of Eliot and his coadjutors, and more particularly some of the tracts known as the 'Eliot Tracts,' aroused so much interest in London that the

needs of the Indians of New England were brought before the Long Parliament; and on July 27, 1649, an Act or Ordinance was passed with this title:— 'A Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England.' The Ordinance enacted that there should be a Corporation in England, consisting of sixteen persons, viz., a president, treasurer, and fourteen assistants, to be called 'The President and Society for the Propagation of the Gospel in New England,' with power to acquire lands (not exceeding the yearly value of £2,000), goods and money. The corporation at once appointed commissioners and a treasurer in New England, who, with the income transmitted from England, paid itinerant missionaries and school-teachers amongst the natives, the work being chiefly carried on near Boston, but also in other parts of Massachusetts and in New York State.

At the Restoration, in 1660, the Hon. Robert Boyle obtained a new charter, vesting in the company then created the property which had been given or bought for the purposes of the late corporation. The charter was completed on April 7, 1662, and Boyle was appointed the first governor of the company, which was revived under the name of 'The Company for the Propagation of the Gospel in New England and the parts adjacent in America.'

The company continued its missionary work in New England during the greater part of the eighteenth century, and supported many itinerant teachers both English and native. After 1775, when the American War of Independence broke out, no missionary work was done in America, and the funds were allowed to accumulate. In 1786 the work was removed to New Brunswick, and carried on until 1822, when it was transferred to other parts of British America. The stations at which the company has done most of its work have been the following:—

Among the Mohawks and other 'Six Nations'¹ Indians settled on the banks of the Grand River, on the 'Indian Reserve' between Brantford and Lake Erie; among the Mississaguas of Chemong or Mud Lake, in the county of Peterborough, Ontario; on the banks of the Garden River, in the district of Algoma, near Sault Ste. Marie (the rapids between Lake Superior and Lake Huron);² on Kuper Island in the Straits of Georgia, British Columbia.

Society for Promoting Christian Knowledge. The basis and purpose of this Society are set forth in the preamble subscribed by its original members in 1698:

'We, whose names are under written, do agree to meet together as often as we can conveniently, to consult (under the conduct of Divine Providence and assistance) how we may be able, by due and lawful methods, to promote Christian knowledge.'

In pursuance of this object, it is the great Publication Society of the Church of England, issuing the Bible and the Prayer-Book in more than seventy-five languages. Its work as a foreign missionary society is to aid in the maintenance of bishops and missionary clergy for the colonial and missionary dioceses, by contributing to permanent endowment funds; in the training of native candidates for holy orders, with a view to building up a native ministry; and in preparing native students for lay mission work in such offices as those of catechists, teachers, readers, etc., by grants of scholarships. It devotes a portion of its funds to assist in the establishment and maintenance of medical missions, and for the training of medical missionaries—lay and clerical. This latter plan has been extended to include the training of female medical missionaries, for the spread of the

¹ The 'Six Nations' are the Mohawks, Oneidas, Onondagas, Cayugas, Senecas, and Tuscaroras.

² This mission was given up in 1871.

gospel among the women of India. The record of the society in its early days is closely connected with Protestant Missions to India.¹ Since the arrival of the era of the great modern missionary societies the Christian Knowledge Society has by degrees transferred its work of directly maintaining living agents to the Society for the Propagation of the Gospel in Foreign Parts.

Society for the Propagation of the Gospel in Foreign Parts. In the latter half of the seventeenth century the conscience of English Churchmen was awakened by the condition of the newly discovered lands on which emigrants from this country were beginning to settle. Dr. Thomas Bray, having been appointed Commissary of the Bishop of London for Maryland, zealously aroused his friends to meet the pressing need. Accordingly, on March 13, 1701, the Lower House of Convocation of Canterbury appointed a committee to consider what was to be done for 'the promotion of the Christian religion in the plantations and colonies beyond the seas.' Archbishop Tenison applied to the Crown for a Royal Charter, and thus the Society for the Propagation of the Gospel in Foreign Parts was incorporated by King William III. The Society was founded :

'For the receiving, managing, and disposing of funds contributed for the religious instruction of the Queen's subjects beyond the seas ; for the maintenance of clergymen in the plantations, colonies, and factories of Great Britain, and for the propagation of the gospel in those parts.'

The first places assisted by the society were Archangel and Moscow, where were settlements of English people engaged in trade. In April, 1702, it sent forth its first missionaries, George Keith and Patrick Gordon, who landed at Boston on June 11. They were followed by many more, including the Rev. John

¹ See p. 23.

Wesley, and until 1784 the society laboured in what are now the United States of America.

It extended its work rapidly: it sent agents to Newfoundland in 1703, the West Indies in 1712, Canada in 1749, West Coast of Africa in 1752, Australia in 1795, the East Indies in 1818, South Africa in 1820, New Zealand in 1839, Borneo in 1849, British Columbia and Burma in 1859, Madagascar in 1864, Independent Burma in 1868, the Transvaal in 1873, Japan in 1873, China in 1874, British Honduras in 1877, Fiji in 1879. Without in any way minimising the good work done, it may yet be regretted that the high ecclesiastical position taken by the representatives of this society has occasionally produced friction instead of cordial co-operation with the missionaries of other societies who have long preceded in various fields the agents of the S.P.G.

Early Wesleyan Missionary Work. The care of British Methodism for those in other lands found its earliest expression when, in the yearly conference of 1769, Mr. Wesley appointed Richard Boardman and Joseph Pilmoor to go and help the brethren in America. The Methodism which was thus encouraged and strengthened gradually spread throughout the American colonies. Emigrants, soldiers, Government servants, and others carried the gospel into Canada, Nova Scotia, Newfoundland, and New Brunswick. In 1786 Dr. Coke, then on his second journey across the Atlantic, sailed with a company of three missionaries, in order to reinforce the churches in Nova Scotia, where Freeborn Garrettson and James D. Emmett, sent thither by Bishop Asbury, were representing the Methodism of the States. The Christmas Day of 1786 will remain as the inaugural day of Methodist missions, when Dr. Coke and his companions landed on the island of Antigua. There William Warrener entered upon his labours—a true-hearted Yorkshireman, with his equally true-hearted

Yorkshire wife. During the next thirty years the work spread. In 1804 the first continental station was occupied by the appointment to Gibraltar of the Rev. James McMullen.

In 1811 the first Wesleyan missionary was sent to Western Africa. It was not the first attempt that had been made. As early as 1769 Dr. Coke had already conceived the missionary idea, and had sent out a surgeon with a party of mechanics, in the hope of civilising the Foulahs. The enterprise failed, as has been repeatedly the case with others of the kind. But in 1811 George Warren led the way for that long line of faithful messengers who since then, at risk of health or cost of life, have maintained the testimony of Jesus among the tribes of Western Africa.

Dr. Coke's own mission to the East comes next in order. In 1813 he voyaged eastward, with his band of devoted helpers, ordained, as the event proved, to hallow sea and land, he by his burial and they by their labours, founding as they did, in the island of Ceylon, churches which have never ceased to prosper and extend.

In 1814 John McKenny was sent as the first missionary to Southern Africa; and although in consequence of the difficulties which arose he was moved to Ceylon, yet almost immediately his place was supplied by Barnabas Shaw, who, before the close of 1815, had, with his devoted wife, settled in Little Namaqualand. The same year Samuel Leigh left England for Australasia, and landed, after a voyage of nearly six months, in New South Wales on August 10. And thus it came to pass that when the Wesleyan Missionary Society was organised in 1816, missions for which it was to care were already existing in many parts of the world.

Moravian Missions.¹ This community of Chris-

¹ The name chosen (1457) by the original Taborite settlers at Kunwald, in the Barony of Senftenberg, was *Fratres Legis*

tians may fairly be regarded as pioneers in the work of missions to the heathen. Their work was commenced in 1732, and is still carried on as a joint effort of the whole Moravian Church in its three provinces, German, British, and American. The superintendence of it is committed to the Directing Board at Herrnhut, elected by their decennial general synods. The little colony of the renewed 'Unity of the Brethren' at Herrnhut, mainly consisting of poor exiles for conscience' sake from Bohemia and Moravia, began their missionary enterprise by sending two missionaries to the slaves of St. Thomas, in the Danish West Indies. These pioneers started on August 21, 1732, and in the following January two more went to Greenland, to help Hans Egede in his work. Like their predecessors, they travelled on foot to Copenhagen, with only a few shillings in their pockets, and thence they found a passage for their destination as Providence pointed out. They proved to be the forerunners of a goodly number animated with the like spirit of devotion and the one aim 'to win souls for Christ.' During the century and a half which have since elapsed, more than 2,300 missionary workers have gone forth from the home churches of the Unity, many from Great Britain and America, but the majority from the Continent.

In the first *nine* years, *eight* missions to heathen

Christi (Brethren of the Law of Christ). This was soon shortened to *The Brethren*. When the organisation of the Church was completed, 'Unitas Fratrum' (in Bohemian, *Jednota Bratrská*) became its official title, and to this day in Germany, Great Britain and North America, as formerly in Bohemia, Moravia and Poland, its members form *the Unity of the Brethren*, or *the Church of the United Brethren*. The common misnomer *Moravians* arose out of the fact that the first refugees, who founded Herrnhut (1722), came from the 'hidden seed' or remnant of the ancient Unity in Moravia, and not from Bohemia itself, whence many subsequently augmented the colony.

tribes were commenced, and *fifteen* years later the mission-fields were *sixteen* in number, bringing the glad tidings of salvation to Negroes, Hottentots, Eskimoes, Greenlanders and American Indians. In some instances these early efforts proved rather transitory gospel testimony than settled missionary work, but the Church is still occupying not a few of the fields of labour thus early taken possession of in the name of the Lord, as well as others since entered. In countries widely scattered over the face of the globe, stations have been founded, souls have been won for Christ, churches built up, schools established, and native workers educated. In several of these lands the present congregations are descendants in the fourth or fifth generation from those who first received the gospel. In more than one the enslaved have been prepared to receive and use aright the blessings of emancipation. By the blessing of the Lord the whole mission has prospered and grown. Seventy years ago the total membership of the congregations gathered from among the heathen was 30,000 ; now it is 90,000.

The following missionary efforts either proved ineffectual after one or more attempts, or had to be suspended after a longer trial :—Lapland (1734–1735) ; among the Samoyedes of North-west Siberia (1737–1741) ; West Africa, on the River Volta (1737–1771) ; Algiers (1740) ; Ceylon (1740–1766) ; among the Calmucks (1742–1823) ; Persia (1747–1748) ; Egypt and Abyssinia (1752–1783) ; and in the East Indies, Tranquebar, Serampore, and the Nicobar Islands (1759–1796). Missionaries were sent to China (1742) and to the Caucasus (1782), but either failed to reach the country or found no possibility of working there.

Among many pioneer missionaries worthy of special mention are the following :—Leonhard Dober and David Nitschmann, who in 1722 went to St. Thomas, as the first messengers of the Brethren's Church to the

heathen ; Matthew and Christian Stach and Frederick Boehnisch, the early workers in Greenland ; George Schmidt, the first missionary to South Africa, 1736 ; Solomon Schumann, the ' Apostle of the Arawack Indians ' in Guiana ; David Zeisberger, for sixty-three eventful years the leading spirit of the North American Indian mission ; Christian Erhardt, who laid down his life for Labrador in 1752 ; Jens Haven, fired by the tidings of Erhardt's death to begin a mission on that coast, which has lasted to this day—and many others of later date, including not a few natives of the various fields, whose ardent desire for the salvation of their countrymen made them true missionaries.

The present fields of the Moravian Missions are the West Indies, Greenland, North American Indians (Canada and the United States), South Africa, Labrador, Mosquito Coast, Australia, Tibet and Alaska.

II

INDIA

Early Christian Settlements in India.

Christianity was introduced into the kingdoms on the south-west shores of India before the close of the first century of the Christian era. The direct course for ships across the Arabian Sea was discovered about A.D. 50, and a lucrative trade with South India was carried on by Greek merchants, who came seeking the pearls of Ceylon and the spices of the Malabar. In their wake came a colony of Jews and of Jewish Christians, who settled in and about Cochin. Whether Thomas or Bartholomew had any direct connection with these colonies (as some traditions assert) we have not sufficient information to determine. The first certain fact is, that when Pantænus, the principal of the Christian College at Alexandria, came to India about A.D. 180-190, he found a colony of Christians who were in possession of a Hebrew Gospel of St. Matthew.

Nestorian Missions. In the third century, owing to the rise of the Sassanian dynasty in Persia, the navigation of the Red Sea route ceased. Thenceforward, until the time of Vasco de Gama, all missions to India came through Persia. At the Council of Nicæa, A.D. 325, Johannes, the Metropolitan of Persia, signed as Bishop of 'Greater India' also—*i.e.* of India proper. In course of time the Nestorian teaching, which was prevalent in Persia, became fully

established in the Indian churches. From about A.D. 500 the Nestorian Church was very active in missionary operations. From its principal centres, Edessa, Nisibis, and Seleucia-Ctesiphon, it sent missionaries to China and South India, which are attested in both lands by inscriptions of the seventh century. In A.D. 547 Cosmas, a much-travelled merchant of Alexandria, surnamed on that account Indicopleustes, tells us that he himself had seen prosperous Christian churches on the Malabar coast and in Ceylon. The Muhammadan conquests of the seventh century put an end to the Nestorian Missions. From that time the Syrian Church in India, being isolated, sank into gross ignorance, and departed much from the purity of the faith. It consequently made no impression on the heathenism around. Worship was conducted only in the practically unknown Syriac tongue; nor did the churches possess so much as the four Gospels in the vernacular until 1814, when a translation was made at the suggestion of Dr. Claudius Buchanan. At the present day, however, these churches are sharing in the general awakening brought about by Protestant missions. The Syrian Christians in India (including those who have submitted to the Romish Church, but still use the Syriac language in worship) number about 350,000, all in and around Cochin.

Early Romish Missions. At the close of the thirteenth century, the opening up of the great Tartar empire, and the interest awakened by the travels of Marco Polo, led to the despatch of Dominican and Franciscan friars to the East. Among these some came to India, travelling overland to the Persian Gulf and thence by coasting vessels. The earliest to commence work was John of Monte Corvino, who spent some time in South India (A.D. 1293) on his way to the Tartar capital of Cambalec (Peking), of which place he was afterwards appointed archbishop.

The most eminent was Jordanus, who was twice in India (A.D. 1321-23, and from 1330), latterly as Bishop of Quilon in Travancore. He and his colleagues baptised many thousands of the people, no objection being raised to the acceptance of the rite. They suffered much violence, however, from the Muhammadans, who could not tolerate their doctrine of the Divine Sonship of Christ, and some of them were killed. These Romish missions were too slender, too unsystematic, too extended in area, and too superficial and ritualistic in teaching to achieve any great results against the colossal social institutions and amid the multitudinous peoples of India. Moreover, much of their energy was spent in trying to bring the Nestorian churches into obedience to the See of Rome, a task which was not effected till much later (A.D. 1599).

Francis Xavier and the Portuguese Jesuit Missions. After the discovery of the passage to India *viâ* the Cape of Good Hope by Vasco de Gama, Portugal established a kingdom in India, and this led to a fresh attempt at missionary effort. Francis Xavier landed in Goa in May, 1542, and died on the coast of China in 1552. During these ten years he spent three years as missionary in South India, and the rest mostly in China, Japan, and the Eastern Archipelago. Xavier's claim to honour is due, not to any conversions he effected (for these were quite valueless), but to the spirit and Pauline energy which animated him. He was full of zeal for the conversion of India and a yearning desire for the salvation of the people (from purgatory); but his work was made of no avail because, in accordance with the general belief of his Church at the time, he sought only outward and ritualistic results, largely attainable, for example, by the baptism of infants. Moreover, he did not know the language, and had to work through very ignorant interpreters. He did not

remain long in any one effort, but kept continually leaving old work and entering some fresh field.

The Jesuit Missions after the time of Xavier were carried on with much self-devotion and zeal. The establishment of the Propaganda congregation of cardinals in 1622, to which was soon added a college for the preparation of missionaries, greatly increased the continuity and effective force of Roman Catholic work. At the court of Akbar, the tolerant Mogul emperor (1556-1605), and at the courts of the Muhammadan monarchs of the Dekkan, Romish priests enjoyed magnificent opportunities of preaching. Unfortunately, their work was marred by the adoption of principles utterly inconsistent with the spirit of true Christianity. The Inquisition was introduced into Goa in 1560. It was put into force against even the non-Christian inhabitants of Portuguese India, and led to the large depopulation of that district, bringing Goa 'the Golden' to-day to the melancholy condition of a ruined Christian capital in a heathen land. It was also put in force against the Nestorians, till they submitted at the Synod of Diamper (Udiamperur, near Cochin) in 1599. Impatient with the slow methods of spiritual work, the Jesuit fathers adopted dishonest and deceitful tactics to gain disciples. This was the case in the famous Jesuit mission in Madura, founded about 1606. It included several names of great ability and eminent scholarship, such as Robert de Nobilibus (*d.* 1656), Britto (killed 1693), Beschi (*d.* 1746). These men, however, thinking that the end justified the means, adopted indefensible methods, and imposed upon the people. Robert de Nobilibus feigned himself a very holy Brahman ascetic, and Britto forged a fifth Veda, which he declared to be genuine. Over the superstitious minds of the Hindus, these tactics gained them a temporary success. But when the lie was exposed by Christians in Europe, the converts fell away, and

the Jesuits were exposed to severe persecution (1693 and 1714). Finally, the society itself was suppressed (1759-1773).

It was re-established in 1814. During the interval the missions languished greatly for want of leaders, and many of the Christians were forcibly circumcised by Tippu Sultan. To this period of depression belong the labours of Abbé Dubois, a devoted missionary. In 1823, at the close of a long career, he published a *Letter on the State of Christianity in India*, which attracted much attention. In it he declared his belief that the conversion of the Hindus was impossible. This conclusion, based partly on the undoubted and unique difficulties presented by the Indian mission field, was more natural in his case owing to the depressing circumstances under which his work had been carried on, and is partly attributable also to the mistaken aims and methods of the Romish Church. To this day the Roman Catholic missionaries do not employ preaching as a means of evangelisation, but get control of families by granting them loans, or making them grants of land, and then take the children into orphanages to be brought up as devout Roman Catholics. To get numbers to accept the Romish ritual has been their first aim, rather than to convince the understanding or to change the heart. Since about 1830 the activity of the Romish missions in India has immensely increased. They have now many large and well-equipped schools, many orphanages and conspicuous church-buildings. Of the priests, a large proportion are natives, the rest being chiefly Irish or French. Recently a very important ecclesiastical advance has been made. India has been divided up into dioceses, whose bishops are no longer regarded as *in partibus infidelium*. The number of Roman Catholics in India, according to the census of 1891, is 1,594,901. They are most numerous on the west coast and round Madura and

Pondicherry. The large numbers in Travancore and Cochin are chiefly descendants of the Nestorians.

The Danish Coast Mission of the Eighteenth Century. A decided advance was made by the commencement of Protestant missions in India in 1706. Denmark had acquired the territory of Tranquebar, and, at the instance of Lütken, chaplain to the king, two scholarly young men were sent out to teach Christianity to the people of those parts. Ziegenbalg and Plutschau, who settled in Tranquebar, were the first of a noble succession of men, supported partly by Danish and English Christians, and partly by the Christian Knowledge Society. All of them were scholarly men, chiefly from the University of Halle; and they proved their zeal by their perseverance under very discouraging circumstances. From the beginning of the eighteenth century until its last decade, Protestant missions in India were represented solely by this Coast Mission, as it was called.

With true Christian instinct Ziegenbalg commenced, after only two years' residence, to translate the Bible into Tamil. He completed the New Testament in 1711, and half of the Old Testament before his death in 1719. The entire Bible was completed by Schultz in 1725.

The most eminent name among the Danish missionaries is that of Christian Frederic Schwartz—a man who, to intense earnestness, sound judgment and simplicity of life, added a magnetic influence which threw a spell over all who came into contact with him. His missionary career almost coincides with the second half of the eighteenth century. He landed in 1750, and at once entered busily into the work of preaching, catechising, and itinerating. His chief spheres of labour were Trichinopoly (from 1761) and Tanjore (from 1776). He travelled as far as Madras on the north and Ceylon on the south. He

preached, not only to Hindus, but also to French and English. The Rajah of Tanjore placed such confidence in him that on his deathbed he requested Schwartz to be guardian to his adopted son. The British Government employed him (1779) as peacemaker between themselves and Hyder Ali, who would trust no other foreigner. He died in 1798, after forty-eight years of uninterrupted labour just before Carey and his colleagues commenced the Serampore mission.

Contemporary with him was Kiernander, who, when forbidden in 1758 by the French to preach in Cuddalore, commenced a mission in Calcutta under the patronage of Clive, and thus became the first Protestant missionary to North India. He did faithful work among the English and Portuguese residents, whose religious and moral condition was extremely low, but his labours seem scarcely to have touched the Hindus proper. He laboured for thirty-eight years (1758-1796), keeping his lonely lamp burning till the new day of missions dawned with Carey and his colleagues.

The Danish Coast Mission evangelised most of the Tamil country from Madras to Palamcottah. All its missionaries were diligent in itinerating and preaching. They also conducted elementary schools. Some of them were doctors, who by medicine gained an influence which was of material help to the mission. They baptised altogether 50,000 converts. Great credit is due to this noble band of men for their fidelity, ability, and energy. A mere handful in number, with very few native assistants and with very precarious pecuniary support did they accomplish their results. There was unfortunately one serious flaw in the work of the Danish Halle missionaries—they allowed converts to retain their caste customs and prejudices. Owing to this compromise with a system which is essentially anti-Christian, the Chris-

tianity of their converts was but partial, and the communities founded by them rapidly diminished in numbers.

After the close of the century, although the work had up till then continued to prosper, no additional missionaries arrived from Europe, and the funds received were so scanty that the mission declined very much. Hough, a chaplain of the English Church, however, threw himself heart and soul into the work at Palamcottah. In 1817 that mission was handed over to the Church Missionary Society, then commencing its work in India. The other missions were transferred to the Society for the Propagation of the Gospel.

Review of Results obtained up to the Beginning of the Nineteenth Century. Previous to the Tranquebar mission, if not even up to the time of Carey, the attempts to Christianise India had been spasmodic, unorganised, and altogether unadapted to make steady progress against a colossal and compact social and religious system like that of Hinduism. Moreover, Christianity had generally been represented by corrupt phases, which but feebly exhibited its real superiority to Islam. Hence the attempts had been largely failures, or at least imperfectly successful. The chief results attained were : (1) a lodgment had been gained for the Christian Church ; (2) Indian thought had been unconsciously but extensively modified by the introduction of monotheistic conceptions, to which Muhammadanism had contributed an important share ; and (3) the Christian Church had been taught the futility of slight, disjointed and fanatical efforts to win India to Christ, and had learned something of the essential conditions of successful labour.

Carey and the Serampore Mission, 1793-1834. The last decade of the eighteenth century was marked by a great outburst of missionary zeal

among the churches of Great Britain. To William Carey, cobbler, teacher and village pastor, more than to any other single man was this outburst due. He proposed it in 1786, urged it publicly in his *Enquiry into the Obligation of Christians to use means for the Conversion of the Heathen* in 1792; he pressed it in his famous sermon at Nottingham, in which he urged the Church to 'expect great things from God, and to attempt great things for God,' and he was himself the first of England's modern missionaries, as well as the most eminent model for all succeeding missionaries.

Owing to the opposition of the East India Company he came to India in a Danish vessel. He landed at Calcutta on November 11, 1793. Dependent mainly on his own efforts for his support, he suffered during the first seven months extreme hardship and want. He then became an indigo manufacturer at Madnabatti in Behar. In this place he continued for five years, never losing sight of his missionary purpose. Here he perfected his knowledge of Bengali, studied Sanskrit, and preached diligently to all whom he could reach.

On the arrival of Marshman and Ward in 1799, he joined them in the establishment of a mission, for ever after famous, at Serampore, fifteen miles north of Calcutta. This was in Danish territory, where they were free from the short-sighted interference of the East India Company. Here the three families formed a Brotherhood (which lasted for seventeen years), holding all things in common, and supporting themselves and their work by their own earnings. Marshman and his wife conducted prosperous schools for Eurasians. Carey translated the Bible, while Ward printed the translations, and was as well an effective vernacular preacher. In February, 1801, the first Bengali New Testament was with solemn thankfulness laid on the communion table and dedicated to the service of God by special prayer and with special hymns.

In the same year (1801) Carey was invited by the Government of India to be professor of Bengali and of Sanskrit (and later on of Mahratti also) in the newly established college of Fort William. This gave him a status with the authorities, an opening for work in Calcutta itself, and also a considerable income, which, with noble unselfishness, he used entirely for the mission.

In this brief record it is impossible to do more than enumerate some of the great things attempted for God by this noble triumvirate.

Very early they undertook the translation of the Bible into all the principal languages of India and the East. 'In no country of the world and at no time in history was there ever displayed such an amount of energy in the translation of the Scriptures.' At the time of Carey's death in 1834 the entire Scriptures had been translated into seven Oriental tongues (Bengali, Uriya, Assamese, Sanskrit, Hindi, Mahratti, and Chinese), the New Testament into twenty-three more, and single books into ten more, making altogether no less than forty languages! To accomplish all this, they established the principal type foundry in the East, and for years supplied others with founts of type in many languages, the punches of which had to be cut and the types cast for the first time. Their paper-mill and steam-engine were the first introduced into India, and their press the first on a large scale. This press, together with £10,000 worth of stock and valuable MSS., was destroyed by fire in 1812. But the undaunted labourers immediately set to work to repair the loss. When the news reached England, it evoked so much sympathy that the whole loss was made good in fifty days, and the incident served to make the work of the mission more widely known.

The other services to literature, science and general advancement rendered by these three men were very

great. They prepared various grammars, dictionaries, and other learned and laborious works (*e.g.* Ward's *View of the History, Literature and Mythology of the Hindus*, 1818). They published the first magazine (the *Digdarshan*) and first vernacular newspaper (the *Samâchâra Darpana*) in Bengali; and they made the first translations of the Sanskrit epics and of Confucius into English. Carey further founded the Agricultural and Horticultural Society of India, and opened the first savings bank in the country. Moreover, they erected at their own cost the magnificent Serampore College for training Christian and non-Christian pupils in both English and Oriental studies. They also gathered a strong Christian church, and planted numerous branch missions extending as far to the north-west as Delhi. They founded 126 vernacular schools containing some 10,000 boys, and no less than 27 girls' schools with 554 pupils on the rolls.

These three men not only supported themselves, but also maintained with princely munificence all their missionary work. Their personal gifts to the mission probably totalled £100,000. They themselves lived frugally and died poor. It is sad to relate that for many years in their later life they were distrusted by Christians at home, as though they wasted mission money in luxury! This controversy, from all blame in which posterity has fully vindicated them, led to a separation of the Serampore mission from the Baptist mission for ten years (1827-1837). Ward died in 1823, Carey in 1834, and Marshman in 1837.

Progress of Christianity in India during Carey's life-time. During the missionary career of Carey a marvellous change had already been effected in the social condition of the people of India—a beginning of that mighty transformation which the nineteenth century has witnessed. For centuries it had been the custom in India to burn (or bury) high-caste widows with their husbands, and 3,000

were thus immolated every year. In 1829 this was made penal. No single individual contributed more to this result than Carey himself. The casting of female children into the Ganges, especially at its union with the sea at Sâgar Island, was forbidden as early as 1802—this also as the result of Carey's representations. A horrid catalogue of cruelties perpetrated in the name of religion, including the *euthanasia* of the sick, various forms of infanticide, human sacrifices, religious suicides, and torture or mutilation (self-inflicted or otherwise), had all been abolished, in spite of the opposition of Hindus and of many influential Europeans, and thus Hindu society was purged of some of its grosser elements.

Pari passu with the moral and religious work of the missionaries, there was taking place the pacification and unification of British India, the establishment (in place of the chronic condition of internal warfare and general chaos) of that *Pax Britannica* which has itself been a preparation for the gospel, and has therefore been aptly called a *Pax Evangelica*.

Moreover, a great improvement had also taken place in the attitude of the East India Company towards Christian missions. Until 1813, especially since 1805, the company had placed every possible obstacle in the way of missions. Missionaries had to be smuggled into the country like contraband goods, and to find refuge in foreign territory. Many were peremptorily ordered out of the country. Preaching the gospel, said Carey, was regarded 'in much the same political light as committing a felony.' At times preaching had been forbidden not only in streets, but in rooms and chapels. The circulation of tracts had been prohibited, and attempts had been made to interfere with the Serampore press. The utmost firmness was necessary on the part of the Danish authorities to protect the missionaries even on Danish territory. But in 1813, on the renewal of the com-

pany's charter, the efforts of Wilberforce obtained the insertion of a clause removing for the future all restrictions on missionaries entering the country.

During the first thirty years of the century the interest of missionary work in India centred in Serampore; but meanwhile, owing largely to the interest excited in England by the labours of Carey and his colleagues, missionary operations of great importance were being commenced in widely separated parts of India. The whole continent of India was now dotted with mission stations, and the Christian Church was beginning fairly to grapple with the mighty task of the evangelisation of the Indian peoples. Let us take our stand by the death-bed of Carey in 1834, and look around at the great things which the Church had begun at his bidding to attempt.

The most noticeable progress was that made in the extreme south of the peninsula, in South Travancore. Here Ringeltaube, a man of extremely simple and unconventional habits, but of ardent love, established a mission in 1806 in connection with the London Missionary Society. The large population of Shanars—a caste of toddy drawers, low in the social scale, who live almost entirely on the produce of their palmyra trees, and whose worship was a form of devil worship—proved very susceptible to the power of the gospel. After nine years' labour he left nearly 1,000 Christians, and a large harvest ready to be reaped by his successors. In 1830 the congregations numbered 110, and the Christians more than 4,000. Besides which there was a theological seminary (opened 1819), two printing presses, boarding schools for Christian children, and 97 schools with 3,100 scholars. The work was still growing apace, for in 1840 the Christians numbered 15,000, and the scholars 7,540, including 1,000 girls.

A somewhat similar work was taking place in Tinneveli, where the C.M.S. had begun to labour

in 1820. Their first representative there was the eminent missionary, Rhenius. As the result of his labours and those of his colleagues, by 1835 there was a Christian community of 11,186 persons in 261 villages. By 1840 they had increased to a total of no less than 17,500 Christians, the largest ingathering yet seen in India. This was mainly among the same Shanar people as had come over in Travancore.

The old churches founded in the same province by Schwartz, Jaenike, and Gerike, of the Danish Coast Mission, had been taken over mostly by the Society for the Propagation of the Gospel. These also had a large ingathering, but at a somewhat later period.

In the meantime the C.M.S. had been making an earnest attempt to reform and purify the ancient but corrupt Syrian Church of Cochin. With that church it entered into a sort of convention in 1816, which was the means of much good. This convention was dissolved in 1838, owing to the opposition of the new Syrian Metran, but the work of reformation has been steadily, but slowly, making progress.

The fame of the temple of Jagannâth at Puri, on the east coast, to which 300,000 pilgrims travelled every year—multitudes of them perishing on the way—had attracted the attention of the Christian world to Orissa. Accordingly, by the advice of the Serampore missionaries, a mission had been established there by the General Baptists in 1821. The way had already been prepared by Carey's Uriya translation of the Bible, and several Uriya tracts and books, as well as by the preaching of Carey's first convert, Krishna Pâl, and others. This mission soon began to bear fruit. A noticeable feature of the mission in later years was its orphan asylum, opened in 1836, where hundreds of boys and girls were sheltered and educated, who had been 'decreed for sacrifice' by the cruel rites of the Khonds, who lived on the hills that overlook Orissa.

Taking a more cursory glance at other parts of the country, where the work was necessarily slower and more difficult, we find that in North Ceylon, in the valley of the Kâveri, and in Mysore, the Wesleyans were at work. On the east and west coasts (at Vizagapatam and Surat), as well as at the great military centres of South India (Bangalore, Bellary, Madras, etc.), the L.M.S. had sent forth its pioneers. Judson, driven out of India by the East India Company, had taken the gospel to Burmah. The first missionaries of the American Board, after repeated prohibitions against settling in the country, had gained permission under the revised charter of 1813, had done good work in the Mahratta country around Bombay, and had established in Ahmednagar in 1831 what afterwards became an important mission centre.

The valley of the Ganges—the sacred land of Hinduism—was naturally a very difficult field, but along its whole line, as far as Delhi, and even beyond to Lahore, there was a series of missions opened by various societies, especially the C.M.S., L.M.S., and the Baptists. Benares itself was occupied by the Baptists in 1816, by the C.M.S. in 1818, and by the L.M.S. in 1820.

In Calcutta many organisations were at work. The first representative of the Scottish churches, the eminent missionary, Dr. Duff, had arrived in India in 1830, and had inaugurated a new and powerful method of attacking the colossal system of Hindu superstition—of which more anon.

Besides this, various Bible, Tract, and School-Book Societies had been founded, whose publications were of immense service to all Christian workers. Furthermore, in or about 1821 the first girls' school for Hindus had been opened in Calcutta, and a beginning made in that great work of the enlightenment of the women of India which is one of the most conspicuous results of the introduction of the gospel.

To this it should be added that many of the chaplains and bishops of the Established Church were using the opportunities afforded by their position to bring Christianity to the knowledge of the people of India. Hough from 1816 to 1821 maintained the work in Tinneveli that had been founded by the Danish mission, and which ultimately was taken over by the S.P.G. and C.M.S. Henry Martyn (1806–1812) had translated the New Testament into Hindustani and Persian, and had penetrated into Persia, where he died in 1812. Dr. Claudius Buchanan, by his *Christian Researches*, did much to awaken interest in missions. Bishop Corrie commenced a successful mission in Agra in 1813. Bishop Middleton established the Bishop's College in Calcutta in 1820. And Bishop Heber (1823–1826), the author of 'From Greenland's icy mountains,' travelled all over India, and encouraged missionary effort by every means in his power.

In 1830 there were labouring in India and Ceylon ten missionary societies: the missionaries were 147, and their stations 106. The year that Carey died (1834) witnessed the planting of at least three additional missions, destined to do a great work in after years—the Basel mission on the west coast, the American mission in Madura, and the American Presbyterian mission in Ludhiana.

Thus had the work taken root. We have mentioned only the *advance* to the battle of some of the different regiments of the Protestant army. It is quite impossible within the brief limits of this chapter to trace the progress of each one in detail. Enough to know that all were animated by one spirit, and that their labours tended towards one goal. We will content ourselves with giving a general sketch, first, of the task that had to be accomplished, and then of the principal methods adopted to attain the end, and will close with a survey of the present position of missionary work in India.

The Work which had to be Done. It must never be forgotten that the portion of mankind with which the Christian Church was dealing in India was not a single people or race; that it constituted one-fifth of the entire human race, speaking at least 13 great historic and literary languages, not to speak of 100 minor ones, comprising peoples as various as, and far more disunited than, the peoples of Europe, and making a total equal to more than four times that of all the other British possessions in the world put together, including the United Kingdom itself. It is obvious that the work of the Christianisation of such a population must be the work of many years, and must call for prolonged patience and large wisdom and statesmanship. The work is rendered the more difficult because of the social institutions of the people of India, some of which are unparalleled elsewhere in the world. It may be well briefly to enumerate some of the more prominent evils of religious and social life in India which Protestant Christian missions seek to remedy, and without an understanding of which it is impossible rightly to estimate missionary work in India.

1. First, there is the institution of *caste*, by which Hindu society is divided up into several thousands of sections, between which all intermarriage and exchange of hospitality is forbidden by the heaviest penalties. It in some respects resembles an exaggerated trades-unionism, but is complicated by differences of religion and usage, and emphasised by a joint-family system. It has really no parallel in any other nation, and is generally recognised to be a more formidable barrier than any usage Christianity in the whole course of its history has had to contend against. The mission of Christianity is to replace this system by the sweet spirit of universal *brotherhood*, of which caste is the direct antithesis.

2. Connected with this is the *absence of all religious*

and social liberty, which makes the adoption of any other than the traditional customs the reason for relentless persecution by the whole community, and (until recently) for the forfeiture, not only of property, but of all civil and social and family privileges. Christianity comes to give the inestimable blessing of *liberty*, and to teach that each individual is personally responsible to God only for his religious belief and conduct.

3. Then there is the *utterly perverted standard of conduct*, universally and unquestioningly accepted. It places Custom in the place of Conscience, and above all the laws of the Decalogue, demanding external conformity, and caring little for motive or character. There is no punishment in Hindu society for real wickedness, nor any encouragement for pure virtue. It lays supreme stress only upon such things as meats, and drinks, and sect-marks, etc. Christianity would establish instead that Kingdom of Heaven which is not a thing of eating and drinking, but of love and righteousness, and the recognition of God.

4. The overweening arrogance and *oppressive supremacy of the Brahman class*, who by the gross abuse of their high intellectual gifts have made themselves to be regarded as 'gods upon earth,' moulded of superior clay to the rest of mankind, to whom all gifts are due by virtue of their mere birth, in whose interests all Hindu legislation has been made, and who have got into their hands all the positions of influence, and the control of all the wealth in the land, and who treat the remaining 95 per cent. of the population as if called into being solely for their benefit. Their law-books distinctly lay down one law for the high caste and another for the low caste. Christianity comes to teach the *equality of man* in the sight of God, and the duty of doing to all what we would have done to ourselves, and to show that sanctity is a thing of character, and not of birth.

5. The gigantic system of *Polytheistic idolatry*—strong, chiefly on account of its enormous endowments, the number of persons who make their living by it, and its power of deadening the conscience; a system which is served by a dissolute priesthood, popularised by festivals, processions, ritual and legends; and stained by licensed prostitution and other forms of immorality—to be replaced by the full recognition of the unity, majesty, and holiness of the invisible God, whose worship is possible only to those who are in the way of righteousness.

6. The *fear of malignant demons* (called euphemistically in Government returns 'Animism'), which forms the worship of well-nigh half the population, who present their bloody offerings to the spirits whom they suppose to be the authors of cholera, small-pox and cattle disease. Christianity comes to tell them of *the Heavenly Father* who loves them, and to awaken in them the loving trust which casts out fear.

7. The *belief in religious merit* to be obtained by acts of idol-ritual, pilgrimages to supposed sacred spots, and bathing in supposed sacred waters, by self-mortification, by almsgiving, and by the service of the Brahmans. In place of which Christianity has to teach that in every place God is equally to be found, that pardon is of His *free grace*, and sanctification is by conformity to His likeness.

8. The seductive *Pantheistic teaching*, which wipes out the distinction between right and wrong, denies the authority of conscience, the personality of God and the responsibility of man, and makes universal apathy the highest ideal of life, utterly paralysing the will for any good, divorcing morality from religion and conduct from conviction. Christianity comes to substitute for this Pantheism a *Theistic standpoint*, to teach that the real relation of man to his Maker is not that of the insensate drop of water to the

ocean into which it falls, but that of the loyal son to a loving, holy father, and that the *distinctions of right and wrong are eternal*.

9. The *degradation of woman*, who is decreed to be mistress of herself at no period from birth to death, and showing itself in infant marriages, the immolation or cruel treatment of widows, the seclusion of vast multitudes in the zenana, and the withholding from her of education. Christianity comes to give her the blessings of education, and to restore to her her personal responsibility, and her true place of dignity, and of refining influence in the home.

10. The sad and immemorial *degradation of the low-castes* (Panchamas), numbering some 50,000,000, who are treated as the lepers and offscouring of the earth, whose touch is pollution, denied the right to live in the villages, to draw water from the wells, to attend the schools, and sometimes even to share with others the use of the public roads. Christ comes, as ever, to *uplift these 'poor'* that have no helper, and to give them their destined place among God's sons in His family.

11. Add to these a whole jungle of *superstitious beliefs and corrupt practices*, which have been allowed to grow and multiply, rank and unchecked, for ages: astrology, belief in omens, obscene tantric rites, human sacrifices, Thuggism, infanticide, false-swearing, forgery, cunning exalted to the place of a virtue, policy to that of righteousness, unscrupulous usury, the prohibition of foreign travel, and the spirit of compromise, which takes under its sanction every form of superstition, as well as of vice and lust and cruelty. All these have to be replaced by the *light of knowledge*, and by the sweet atmosphere of Christian love, purity, justice, trust and godliness.

By these great evils had the natural charm and graces of the Indian character been overborne. A

frugal, home-loving, docile, courteous and religious people, with a simple civilisation, with many gracious traits and beautiful customs, and with much power of subtle thought, had been misled by the ignorance or the wilful unscrupulousness of their leaders, so religious that they had lost the way. No kinder act could be done for them than to deliver the Hindus from Hinduism, and the Brahmans from Brahmanism, and to bring them into the glorious liberty and joy of the sons of God, and into the high privilege of discipleship to Him who has shown Himself the world's great Redeemer, the sinless Friend of sinners. Such was the task which the Church had set before itself in the missionary enterprise, and which it now is striving to carry forward, not in the spirit of narrow bigotry, nor with the air of a superior person, but with the sincerest humility and brotherly love.

To all this must be added the *conversion to Christ of the great Muhammadan population*, numbering 58,000,000, more numerous in India than in any other country, inheriting many true conceptions respecting God and man, together with a chastely simple form of worship, and yet unable to reap the advantages of this inheritance, because of the pure externality in which they have made the essentials of religion to consist, their bigoted resistance to all new truth, and the finality they attribute to the traditional teaching and practices of Muhammad.

To those who ponder the colossal system of religious beliefs and practices briefly sketched above, and remember the vast populations concerned, it will be obvious that they will never yield to any brief, spasmodic attacks, but only to a careful, many-sided propaganda, patiently and steadily maintained for a prolonged period. In previous centuries the Christian Church has never realised these facts, and has attempted the conversion of India by puny and inadequate efforts foredoomed to failure. During the pre-

sent century it has selected the most appropriate methods, and on a larger scale, which in due time will accomplish its purpose, and replace Hinduism by a fairer Christianity. But even yet the greatness and magnificence of the task to which it has put its hand is seen by only a small section of the Christian Church.

We will now briefly sketch the **principal methods adopted by Christian missions** for the accomplishment of their great task, and the progress made along each line.

Vernacular Preaching and Itinerancies. From the very beginning of the missionary enterprise, the largest proportion of effort has probably been devoted to vernacular preaching. If the people of India, scattered in a million villages, are to become acquainted with the existence and aims of Christianity, these must be extensively and persistently *advertised* among them. In Europe to-day this would be done chiefly through the press. Among the masses of India, who, even if able to read, are not a reading people, it can only be done by itinerant preachers. Hence the important place given to itinerant preaching, of which this is the *raison d'être*. Vernacular preaching has accordingly been carried on, more or less systematically, in the large towns, both in the open 'bazaars,' or business streets, and also in school buildings and other rooms. But as the bulk of the population of India live in small hamlets among their fields, a great deal of time has also been devoted to itinerancies over extensive tracts, special attention being paid to the large assemblies of villagers at the weekly markets and the annual festivals. By this means the gospel has been widely advertised, and a preparation has been made for the more sustained and individual teaching which is absolutely necessary before the people can arrive at an intelligent apprehension of the gospel. Where the area

traversed has not been too great nor the visits to any single place too infrequent, and where the preachers have possessed adequate linguistic powers, and have shown wisdom and experience in the presentation of the truth (which are by no means universal gifts), the results achieved have been very satisfactory. In other cases the results have been very scanty. A good specimen of well-organised itinerancy was that carried on by Messrs. Ragland and Fenn and their colleagues in Tinneveli (1854-58). These devoted themselves wholly to this one department of work, and spent eleven months a year among the villages, making a fresh camp about once a week, and visiting every village within a radius of three or four miles. Every village in the district was thus visited at least once a year, and many villages much more frequently. In gathering and retaining audiences music has been a powerful aid; and the magic lantern is often used to impress pictures on the memory. The preaching often and profitably takes the form of conversation, and also not infrequently of discussion.

It is by this itinerating work that the more earnest and open-minded among the people have been discovered, and the most suitable centres for further work ascertained. The network of stations and out-stations from which this itinerant proclamation of the 'glad tidings' is carried on is year by year being extended so as to cover the whole land, and bring all classes within reach of the 'joyful sound.' But there are still many densely-populated tracts which are practically unworked, owing to the paucity of heralds. This work is best carried on by native preachers officered by Europeans. For the training of such agents seminaries exist in connection with all the leading missionary societies. There were in India, in 1890, 797 ordained and 3,491 unordained Protestant native preachers. But 'what are these among so many'?

Medical Mission Work would be a highly important department of Christian beneficence, if only because of the enormous amount of suffering that needs to be relieved ; but it is also an invaluable adjunct to the proclamation of the gospel message ; for the caste institutions of the Hindus allow Christianity very scanty opportunity of exhibiting that spirit of personal sympathy and practical helpfulness which is so marked a characteristic of it. Medical aid is one of the very few forms of help which the Hindu is at liberty to receive. Moreover, the people, having a long-established and deeply-rooted religious system of their own, view with suspicion and prejudice any doctrine preached by foreigners. To break down this barrier of prejudice, and to gain a hearing for the gospel, nothing is so effectual as medical aid given by sympathetic hands. Many missionaries who have not medical certificates are forced by their circumstances to do more or less medical work of a simple nature. Wherever medical missions have been carried on they have produced marked results in recommending the Christian faith. In Kashmir the C.M.S. made repeated attempts to establish missionary work, but they only succeeded when they sent Dr. Elmslie to commence a medical mission, since which time the work has progressed in every department. In Rajputana a similar opening was made for work by the United Presbyterians, through the medical skill of Dr. Valentine in Jaipur. Most prominence has been given to this branch of work by the American societies, many of whose missionaries have medical degrees, and by the Free Church of Scotland. Medical work did not at first take that prominent place in Indian missions which was desirable ; but more attention is being paid to it of recent years. Especial attention is being paid to medical work on behalf of the *women* of India, and by this means much suffering has been relieved, and

the light and hope which the gospel brings has been introduced into many an otherwise secluded zenana. In 1890 there were 166 mission hospitals and dispensaries in India; there were 168 native Christian and 97 foreign (and Eurasian) medical missionaries.

Orphanages and Homes for Boys and Girls. The famines which have periodically decimated the population of India have afforded the missionaries a further opportunity of showing the sympathy and helpfulness which belong to the spirit of Christ. Many of the children left destitute on these occasions have been gathered into orphanages, which have become permanent institutions, children of Christian parents also being received into them on payment of fees. They have proved valuable nurseries of the Church. Their great value consists in the fact that, whereas in day schools the teaching given by the missionary is neutralised by the heathen influence of the home and of Hindu society, in the boarding homes the children, being entirely under the care of the missionaries, receive a careful Christian training apart from the contaminating moral atmosphere of heathen society, and especial attention can be paid to their personal character. From them have come many of the most valued Christian workers of the churches. In some cases the orphans, as they have married, have been placed in possession of small allotments of land, and so now form small self-supporting village communities entirely Christian. In some cases the boys' homes are connected with useful industrial institutions, or have normal classes for the training of teachers. The majority of the homes, however, is for girls only. In 1890 there were 166 such girls' homes, containing 7,302 pupils, of whom 1,784 were orphans. Of the boys' homes no complete statistics are available, but the number of male orphans was 1,866.

Vernacular Schools for Boys. From the

very beginning of Protestant missions, under Ziegenbalg and Plutschau, the necessity was felt of instructing the young, that they might have correct views of life and doctrine instilled into them before they were hardened into heathen practices and misbeliefs. Hence vernacular education has been extensively conducted. We have seen how the early missionaries of Trānquebar and Serampore included this among their methods. In 1890 the number of such vernacular schools in the Protestant missions was 4,770, containing 122,193 pupils.

The chief drawback to the evangelistic value of these schools is the lack of sufficient Christian teachers. Hence the majority of the teachers have been non-Christians. The means have not been forthcoming for the establishment of normal schools for the training of Christian teachers in anything like sufficient number. This is a defect of the missionary educational system which urgently needs to be remedied.

In the work of vernacular education, as in every other department of missionary labour in India, the value of careful organisation becomes very apparent. Where the schools have been far-scattered and isolated, much of the labour spent upon them has been unproductive. Where the schools have formed an organised whole within a limited area, and have been carefully graded, so as to keep the pupils under constant Christian influence and to lead them systematically from lower to higher standards, and are kept under continual Christian supervision, very marked results have followed. An example of such well-organised work is found in the Madura mission of the American Board, where, within the limits of a single district, there are 138 elementary schools with 3,215 pupils, together with normal schools, and a collegiate and theological institution, with 334 pupils.

English Education. What may be called a

new era in Christian missions in India was opened by the arrival of Dr. Duff in Calcutta in 1830 to open up an educational mission. There was at that time a discussion going on as to whether the instruction of the more intelligent classes of the youth of India should be conducted in Sanskrit and Arabic or in English. The weight of authority was strongly in favour of Sanskrit; but Dr. Duff formed a contrary opinion, and boldly determined to teach in English. His school leapt into immediate success. Opening July 12, 1830, with five pupils, he was immediately besieged by eager applicants for admission. More than 300 clamorously applied during the first week. In a twelvemonth (in spite of some panic among orthodox Hindus) the school had gained the praise of all Calcutta. In nine years it numbered 700 pupils. The educational work was followed up by a series of lectures on the evidences of Christianity, delivered by the missionaries of Calcutta, which produced a profound impression. Several educated and influential Bengalis were, during these early years, received into the Christian Church.

Where Duff had led the way Government and the leading missionary societies soon followed. Anglo-vernacular institutions were opened in all the chief cities of India. These have now developed into a carefully organised system of high schools and colleges, each of which usually numbers its hundreds of pupils.

A great impulse was given to Western education in India by the Educational Despatch of 1854, which sanctioned the establishment of three universities in India, provided for vernacular schools, and ordained a system of grants in aid to all approved educational institutions. English is now fully established as the *lingua franca* of India—a medium by which the various races of that great country can hold communication with one another, such as has never been possible in

their past history. The rapidly-increasing educated classes converse and correspond in English, many of them with the ease of born Englishmen. Conferences, discussions, and public meetings of all kinds are more and more conducted in English; and every important phase of thought is represented by its English newspaper. In 1890, no fewer than 17,000 young men appeared for the Matriculation examination of the Indian universities. These young men will be the Government officials, magistrates, teachers and leaders of thought of the next generation. Hence the great importance of providing means by which they may rightly understand and feel the power of the great principles and verities of the Christian faith. According to the missionary census of 1890, there were 460 missionary Anglo-vernacular schools and colleges, attended by 53,564 pupils. During the nine years ending 1890, from these institutions 2,077 young men had passed the Matriculation and 836 the First Arts examination of the universities, while 695 took the B.A. degree, and 33 the degree of Master of Arts.

Mention can only be made of one or two of the more prominent of these institutions. One of the largest is the Madras Christian College, containing some 600 graduates and undergraduates. By the wise arrangements made by the principal, Rev. Dr. Miller, C.I.E., this college has been placed on an interdenominational basis. Associated with it is the Free Church of Scotland School, commenced by Anderson in 1837, and now containing from 1,000 to 1,200 pupils. The General Assembly of Scotland's Institution at Calcutta also contains upwards of 1,000 pupils in the school, and 500 in the college department. Similar institutions, but not quite so large, exist in all the leading cities of India.

English education has proved one of the mightiest engines to break down superstition and ignorance,

and to prepare the way for the reception of Christian truth. The old mythologies and cosmogonies, and many long-established prejudices of social life, have found it impossible to live in the light of Western education. The English-speaking Hindu youth have largely broken adrift from the Puranas, and chafe against the authority of the ignorant priesthood. Former ideals are passing away, and giving place to new ones. A great fermentation of thought is taking place, which shows itself in educated Hindu society in every department of life, political, social, and religious. Educational missions are largely carried on under the express conviction that only by this method can the people of India be enabled to travel the enormous distance which needs to be covered before they can intelligently apprehend the gospel message. If there is any cause for regret, it is, first, that missionary schools form all too small a part of the entire educational system of the country; and, secondly, that they are so largely taught by non-Christian teachers. Missionary effort is far from sufficient to cope with the increased thirst for education. Multitudes of the youth of India are receiving their education under purely secular influences, or in reactionary Hindu institutions, where they lose what faith they had in the creed of their fathers without gaining a nobler faith to replace it; and so, while their intellect, on its secular side, has been highly developed, in *character* they grow up little more than worldlings with selfish ideals. Their English education proves only a superficial veneer to the unmodified heathenism of their hearts.

The fruit of the good work done in English schools has often been lost for want of being followed up. Many of the pupils, when withdrawn from the Christian atmosphere of the school and plunged amid the cares and the narrowing and enslaving influences of Hindu family and caste life, have lost

their early fervour for truth. Some endeavours have been made to reach the English educated classes after they have left the schools. This work is carried on by the delivery of English lectures, by house-to-house visitation, and through the medium of the press. Among these efforts may be especially mentioned the work of Mr. Slater, of the London Missionary Society, in South India, and that of the Oxford and Cambridge Brotherhoods, established at Calcutta and Delhi respectively. There is great need for this department of labour to be more largely taken up.

Female Education and Work amongst the Women of India. In no respect is the change wrought in Indian society by missions more strikingly shown than in the results that have flowed from missionary work among the *women* of that country. We have already noted how female infanticide and the immolation of widows were early put a stop to. There were many other circumstances of the condition of Hindu women which strongly excited the sympathy of Christians. Many women, especially among Muhammadans and Rajputs, were kept all their life in the seclusion of the zenana. Girls were given in marriage at a very tender age—while mere infants; re-marriage, in the better castes, was not allowed; widows, if not buried or burned alive, were treated with great indignity and cruelty; and all women were left in grossest ignorance, totally without education, and the prey to every foolish superstition. Missionary ladies of various societies soon set about trying to remedy this state of things; and separate societies, such as the Society for Promoting Female Education in the East (founded 1834), were started, which made this their one department of labour. It was at first an uphill task, as, according to Hindu opinion, it was an immodest and dangerous thing to teach girls to read and write. The children had to be rewarded

for attendance, and those that could be assembled were little more than infants. Little by little, however, every difficulty was overcome. Where missionaries had toilsomely led the way, the British Government followed, and, later on, the native princes and wealthy men of India have entered upon and encouraged the work. It is now quite the fashion for all the educated classes to have their daughters educated.

Moreover, since 1855, many Christian ladies have devoted their time to the visitation of the zenanas, or women's apartments, and to the education of Hindu women in their own homes. This has brought light within the dense veil of ignorance respecting the outside world, not to speak of moral questions, which surrounded the Hindu woman's mind, and has proved a powerful means of dispelling the prejudice that existed. Openings for this kind of work were at first difficult to obtain, but now are too numerous for the workers to overtake.

Thus a great transformation is taking place in Indian homes. In 1890 the number of missionary day schools for Hindu girls was 1,507, containing 62,414 pupils. And beside these, 32,659 girls and women were being taught in their own homes. It is gratifying to be able to add that many reforms have been set on foot by enlightened Hindus themselves, for the further amelioration of the condition of the women of their country.

For the children of *native Christians* much more could be done than was possible in the case of *Hindu* girls, as there existed no religious prejudices to be overcome. Girls' homes or orphanages have been established in connection with all the chief mission stations. At these there is a higher standard of education as well as a more careful supervision over the personal character of the pupils. These girls' homes have proved invaluable as an adjunct to the

Christian churches. As a rule, the girls are trained in the domestic habits and duties of ordinary Hindu home life. But in one or two instances, *e.g.* at the school of the American Presbyterians at Dehra Doon, they receive an education equal to that of English ladies. Some native Christian ladies are now holding responsible appointments as doctors in charge of hospitals, and as teachers and inspectresses of schools, and some conduct magazines and have written books of much merit in English as well as in their own vernacular.

Work among the Panchamas, or low-caste Hindus. Special mention must be made of the work among and on behalf of the depressed low-caste members of the Hindu social system. These poor people are found in all parts of India. They are generally divided into two rival sections, known in the Tamil country as Pariahs and Chakklers, in the Telugu country as Mâlas and Mâdigas, in the North-west Provinces as Chamârs, in the Panjab as Chuhras, and so on; but they are now becoming comprehensively spoken of as the Panchamas (or fifth caste). They are said to number no less than fifty millions of people, who from time immemorial have been kept in a state of serfdom. Not being allowed to reside in any town or village of the caste inhabitants, they live in quarters of their own outside the villages. Their touch is regarded as polluting. They are not allowed to draw water from the public wells, or to use the inns, temples, schools, etc., of the caste people. They are wholly illiterate, and very much in the grip of merciless money-lenders. Some of them are more or less prosperous farm labourers or leather-workers; they do also the scavenger work of the community, but they are for the most part excluded from the possession of landed property. The gulf by which Hindu sentiment has separated them from the rest of the community is very wide,

and there is no hope of betterment for them from the Hindus themselves.

Among these classes the missionaries were the first to introduce the advantages of education. In some parts of India the notice of Government has been drawn to the neglected and depressed condition of these 'submerged' classes, and steps are now being taken to bring education easily within their reach, and to help them to secure landed property. Thus a movement has been set on foot for the uplifting of the whole community.

Their sunken and depraved condition has made work among them peculiarly trying. Nevertheless, after many years of patient labour on the part of the missionaries, these classes are responding in large numbers to the gospel message. They are withdrawing themselves from the yoke and disabilities which the caste system has laid upon them, are placing themselves under the ægis of the Friend of all the oppressed, and are escaping from the immemorial thralldom of Hinduism into the liberty wherewith Christ makes His people free. The most striking example of this kind has been in the Telugu districts of South India. In connection with the Ongole mission of the American Regular Baptists (known sometimes as the 'Lone Star' mission), there was in 1890 a Christian community, mainly consisting of Mâdigas, numbering no less than 33,838. Almost all these had been baptised since 1878. There exists for their benefit a large theological institution and good schools. The London Missionary Society has a similar community of 10,000 Mâlas in the Cuddapah district, with a seminary for the training of native teachers. The S.P.G. and the C.M.S. likewise have very large communities in the Cuddapah district and in the deltas of the Krishna and Godaveri rivers. In some parts it is the Mâdigas and in others the Mâlas, who are the first to come

forward. The immemorial rivalry between the two has made it a matter of difficulty to persuade both sections to come together, but Christian teaching is slowly showing its power to break down the old feud and to make a permanent peace.

It is admitted that in the first instance the motives that induce the people to seek admission into the Christian community are often mixed. But this is not thought a sufficient reason for rejecting them. The missionaries are exercising the utmost vigilance in the matter. As a rule none are baptised until they satisfy the missionaries that they know the elements of Christian truth, and give evidence that they are trying to live up to the responsibilities of the Christian name.

This movement is not confined to the Telugu districts. In the Tamil country and in the North-west Provinces large numbers have been received into the Christian Church. Looking at it as a whole, this movement must be regarded as one of the clearest signs of the times in India.

Missions among Aboriginal Tribes. In some parts of India, especially in hill-districts, the work of the missionaries has lain, not among the Hindus proper, but among semi-civilised aboriginal tribes, of whom there are estimated to be a population of about eighteen millions. When this has been the case, as soon as the great initial difficulties of such work have been overcome, the numerical results have sometimes been very marked. There being no ancient literature, no organised and endowed priesthood, and no rigid caste-system, individuals wishing to embrace a new faith have fewer obstacles to overcome. In these cases, moreover, Christianity has always brought a great social uplifting.

One well-known instance of this kind of work is that carried on among the *Kols*, an illiterate and semi-civilised tribe, living in Chutia Nagpur, on the hilly tableland west of Bengal and south of Behar.

Christianity was introduced among them about 1846 by German missionaries from Berlin, forming what was called, from their founder, the Gossner Mission. By 1857 a Christian community of 800 persons had been gathered, many of whom had suffered much annoyance and loss from their countrymen. During the Sepoy Mutiny that then shook India, they were persecuted with special virulence; houses and churches were plundered and destroyed, and a price set on the converts' heads. They bore the fiery trial with admirable firmness; and when peace and security had been restored the Christian community began to increase with marvellous rapidity. Up to the end of 1868, the number baptised amounted to 11,108. In 1890 there was a Christian community of 37,412 in connection with this mission, of whom 11,472 were communicants. Beside these there were 13,000 adherents in the same district in connection with the S.P.G., of whom 6,000 were communicants.

In 1862 a similar work was commenced by several missionary societies among the Santâls, an interesting tribe living in the same neighbourhood and numbering about one million. These efforts were followed by like successes. In 1890 there were 10,000 adherents, including 5,000 communicants.

Both for the Kols and the Santâls the language has been reduced to writing by the missionaries. The beginnings have been made of a vernacular literature, and education has been introduced and widely extended.

Another work, similar in character but of smaller dimensions, is that done for the wild tribes of the Khassia Mountains, east of Bengal, by the Welsh Calvinistic Methodists, who commenced their labours there as early as 1840.

Hill tribes in other parts of India, likewise, have been sought out and evangelised.

Christian Literature. The effectiveness of

missionary labour depends to a very great extent on the supply of literature suitable for evangelistic purposes. The words of the itinerant preacher are apt to be evanescent in their effect, and at the best he has only a contracted sphere of influence; whereas the printed page is carried far and wide, is read in quiet homes by those who are too proud to listen in a street audience; it is read where there is no disturbing influence, and it can be re-read as often as desired. Hence missionaries of all societies are feeling more and more the urgency of making the fullest possible use of the press. But the educational system of India has so enormously increased the number of readers, that the Christian Church has been quite unable to keep pace with the need.

In the *English* language a great deal of literary work has been done by the missionaries. Scholarly dictionaries and grammars of various languages have been compiled, important treatises on the history, customs and philosophies of India have been written, and numerous school-books prepared. These have all been of eminent service, but obviously have very little value for strictly evangelistic purposes. More directly influencing the English-speaking classes are the English periodicals conducted by missionaries. In 1835 the Marshmans (father and son) started the *Friend of India*, which for many years exercised a wide and healthful influence in India. It ceased with the closing of the Serampore Press in 1875. Since then there have always continued to be a number of Christian periodicals in English (among which may be named *The Indian Evangelical Review*, *The Harvest Field*, *The Indian Witness*, *The Bombay Guardian*, *The Epiphany* and *The Christian College Magazine*). There are also English papers conducted by and representing the views of the native Christian community, such as *The Christian Patriot* and *The Eastern Star*.

In the *vernacular* languages of India the task is very much harder, and consequently very much less has been accomplished. The work to be done is colossal, because we have to deal with some twenty great languages, not to speak of 100 minor ones. What is done in one region for those who speak one language is not available for other regions. The number of workers also who have at once the necessary gifts and the leisure for this work is very small, and the purchasing public in each language is limited. Nevertheless a good beginning has been made. The British and Foreign Bible Society has placed the missionaries under great obligations by providing them liberally with the text of the Scriptures. The Bible has been translated wholly into fifteen and partly into forty-six more languages; and every year something is being done to perfect the translations already made. Many colporteurs also are employed in bringing the Gospels under the notice of the people. To the Religious Tract Society and its Indian auxiliaries, and to the Christian Vernacular Education Society (now known as the Christian Literature Society), the missionaries are chiefly indebted for the means of publishing what school-books and other literature exist. The C.V.E.S. was established in 1858 'as a memorial of the Lord's mercy in preserving India during the great Mutiny.' Its object was to promote Christian education in the principal languages of India, by publishing suitable literature, by training teachers, and by introducing Christian instruction into the indigenous schools of Bengal. Along all these lines it has done much good work. It is now chiefly a publishing society. It owes very much of its usefulness to the untiring labours and lifelong devotion of Dr. Murdoch, who has compiled a great number of its publications, and who, as agent of this and kindred societies, has repeatedly travelled over the entire length and breadth

of India. Its best work has been done in the English language. In the vernacular there is still an extreme dearth of good books. Hindustani having a larger number of workers than any other language, is better supplied with Christian literature than most other vernaculars. Useful periodicals are published in some of the vernaculars, e.g. the *Nûr Afshân* in Hindustani, *Vrittânta Patrike* in Kanarese, the *Dnyânodaya* in Mahratti. Moreover, one or two missionary societies have wisely formed a distinct vernacular literature department. But on the whole the press has never yet been adequately worked, and it is scarcely likely to be until in each linguistic area missionaries with the requisite gifts are given leisure from other duties to supply the great lack.

Work among Muhammadans. Of the population of India, fifty-eight millions are Muhammadans. Their largest numbers are in North India, where are the principal seats of their former power. Looked at superficially, their religion has many points in common with Christianity. Their strict monotheism, the simplicity of their worship, the high rank they give to the Lord Jesus, and their acknowledgment of the Scriptures of the Old and New Testaments as the word of God—all give them great interest in the eyes of a Christian. These advantages, however, are largely counterbalanced by their extreme bigotry, and by the unwillingness to make any really impartial inquiry into the claims of Christ which arises from their arrogant certainty that Islam is the final religion. They are wholly under the sway of certain long-established but very erroneous notions concerning the teaching of Christianity, the sanctity of the Quran and the essentials of true religion. Very much controversy has been found necessary to correct these false ideas, and many learned works have been written on both sides in the Urdu language.

Very profound are the changes which Western in-

fluence and Christian effort are effecting in Islam. The bulwarks of their bigotry were their possession of the political supremacy and their ignorance of and contempt for all that was outside the limits of the Muhammadan faith. Of these, the former has passed out of their hands, and the latter is being removed by education and Christian propagandism. In proportion as a Muhammadan becomes educated, does he find himself obliged to give up the time-honoured arguments by which he has been accustomed to justify his religious position. Hence it is a noticeable fact that more learned Muhammadans than unlearned have embraced Christianity. Quite a considerable number of Muhammadan clergy have professed their faith in Christ. Prominent among these is the Rev. Imad-uddin, D.D., for many years a leading Maulavi, but since 1866 a redoubtable champion of the Christian faith, who has written many important Urdu works, which have been published by the Panjab Religious Tract Society.

Moreover, a *new Islam* is springing up in the bosom of the old. Among the younger and educated classes of the community there is a wide prevalence of freethinking, or 'Naturism,' which would not have been possible in former years, and even now would not be tolerated in any other Muhammadan country. When we consider that the Muhammadans of India constitute more than one-quarter of the entire Muhammadan population of the globe, and outnumber their co-religionists under the rule of the Sultan of Turkey, we shall be able to appreciate how profoundly the changes which are taking place in India will affect all Muhammadan peoples and the whole future character of Islam. Never before has Islam been brought so fairly face to face with spiritual Christianity as to-day in India; and from India liberalising Christian influences are going forth to Afghanistan, Persia, Egypt, East Africa, Arabia and other Muslim countries.

Pastoral Work and the Care of the Churches. When a Hindu is baptised, that is not the end of a missionary's work with him, but rather the beginning of much more detailed work. He now, for the first time, comes fully under Christian influence. Old superstitions and heathen habits of thought have to be eradicated, the Christian graces have to be taught and cultivated, the instruction of the young to be arranged for, churches organised, and the responsibility of the individual Christian to the community of which he forms a part has to be insisted on. It is the object of all Protestant missionary societies to make the native Church truly independent—self-supporting and self-governing. This, however, is no easy task. A church cannot easily be self-supporting while it forms a very small, isolated community, especially when the majority of its members have come from the poorer classes, and those that had private means have been disinherited by the fact of adopting the Christian faith. And as the Hindus have never been accustomed to self-government in any sphere, it is a work of time to teach them its responsibilities, so as to make them independent of the European missionary. In no matter is careful judgment and the rule of *festina lente* more necessary than in this. While some missions have been behind-hand in the matter, others have retarded the progress of the churches by attempting to go too quickly. The mistake has more than once been made of forcing the native church into a semblance of artificial independence before they were able to bear it. It will be thus seen that there is much pastoral and episcopal work to be done by the missionary. The pastoral work is given over, as far as possible, to native pastors, without waiting for the church to be self-supporting. There were in 1890, 797 ordained native agents, most of whom are presumably pastors; and besides these a large number of unordained native preachers are also performing pastoral duties.

We will now briefly sum up *the present position of missions in India.*

The Native Christian Community. The establishment of a strong native Christian Church in India is very far from being the only fruit of missionary work ; but it is almost the only fruit that can be gauged by statistics. The present strength of the Protestant native Church in India, Burmah, and Ceylon, according to the census of 1891, is 584,307. Careful censuses of the native Christian community have been made once in ten years since 1851, and the following summary of the results arrived at furnishes abundant proof of the steadiness and solidity of the Christian advance. The numbers do not include Burmah or Ceylon.

GROWTH OF NATIVE CHRISTIAN COMMUNITY
IN INDIA, 1851-1890.

	Native Christian Community.		Communicants.			Native Agents.	
	Number.	Rate of Increase per cent.	Number.	Rate of Increase per cent.	Proportion of the Community per cent.	Or-dained.	Unor-dained Preachers.
1851	91,092	—	14,661	—	16'0	21	493
1861	138,731	52'3	24,976	70'3	18'0	97	1,266
1871	224,258	61'6	52,816	111'4	23'5	225	1,985
1881	417,372	86'1	113,325	114'5	27'1	461	2,488
1890	559,661	34'0	182,722	61'2	32'6	797	3,491

This table shows not only that the growth of the Christian community has been very rapid, and that the Christian population is gradually overtaking the growth in the entire population of the country ; but it also shows that the work done has been thorough, intensive as well as extensive, for the proportion of communicants to baptised persons has been steadily

increasing, which proves that the communicants, who may be regarded as well-instructed and consistent Christians, constitute an ever-increasing proportion of the native Christian community. Although in the time of the Mutiny many native Christians were killed, and not a few of them were offered their lives at the price of the renunciation of their faith, no instance has been recorded of their having denied their Lord.

A further proof of the solidity of the advance of the native Christian community is seen in their steady advance in the social scale. The Report of the Director of Public Instruction for the Madras Presidency contains the following passage :—

‘I have frequently drawn attention to the educational progress of the native Christian community. In the Language Branch of the B.A. examination, while the number of Brahmans examined in 1890 decreased by 8 per cent., the number of native Christians increased by 40 per cent. There can be no question, if this community pursues with steadiness the present policy of its teachers, that in the course of a generation it will have secured a preponderating position in all the great professions.’

The vast majority of the Christians are poor and in humble positions, but not a few occupy positions of social influence. It is almost invidious to mention names, but a few may be given as illustrations of the position and work of leading native Christians in India. The Rev. K. M. Bannerjea, LL.D., C.I.E., and the Rev. Nehemiah Nilakantha Shastri are well known as eminent Sanskrit scholars. Narayan Sheshadri, Satthianadan, Nanda Lal Doss, Rajagopal, Babu Padmanji, are among the honourable names of their pastors and Christian workers. Many are in charge of Government dispensaries; one at least is a judge. The list of Christian women includes the gifted and heroic Ramabai, Mrs. Satthianadan, Mrs.

Sorabji, and Miss Govindarajulu. The eminent Muhammadan scholar, the Rev. Imad-ud-din, D.D., has already been mentioned. These are but a few prominent names among many. As years advance, the number and influence of the native Christians is sure to increase. There is a tone of strength and youthfulness about the community which is full of hope for the future.

The Great Transition: the New India.

It is impossible to understand aright the work of missions without taking note of the contemporary work which is certainly Christian in its character and source, but which is being effected mainly by political, commercial, and literary influences. As the result of all these combined, the old India is rapidly passing away, and a new India is taking its place. Language fails one to describe adequately the silent but mighty revolution which has taken place in India during the past 100 years, and which is still progressing. What a noble work has been done by the patient efforts of the Government of India! The endless wars of previous centuries have been replaced by a solid peace. The many rival states have been brought by British rule into one amicable brotherhood. The empire is secured from invasion from without, and the people from rapine within. All marauding bands have been broken up. Cruel customs have been stopped. Splendid communications by road, rail, and canal have been opened up. Taxation has been lightened and equitably adjusted. Trade and commerce thrive. Education has been brought within the reach of all. There is everywhere a sense of public security such as never existed before in the history of India.

In the meantime a no less momentous change is passing over the *thought* of the people. They are fast losing faith in their sacred books and in the old mythologies. The restrictions of caste are slowly but

steadily relaxing. Pantheism is yielding to theism. The fatherhood and moral character of God, and the brotherhood and equal rights of man, are coming more and more to be acknowledged as primal truths. Conscience is awakening, and many reforms, social and religious, are on foot. A small but noble and energetic band of social reformers is speaking ever more and more boldly against the time-honoured evils from which their country suffers. Various eclectic sects have arisen resembling the Gnostic and Neo-Platonist sects of the early Christian centuries, which, consciously or unconsciously, occupy a more or less half-way position between the old Hinduism and Christianity. Perhaps one may include among these the Ârya Samâj, said to number 40,000, which wholly repudiates idolatry, and which, while maintaining the authority of the Vedas and Upanishads, interprets them, contrary to the plain meaning, in a monotheistic sense. By far the most striking movement towards Christianity from without is the Brâhmo Samâj, or Theistic Church of India, which occupies very nearly the position of Unitarian Christianity. Founded by Rajah Rammohun Roy in 1830, the very year of Dr. Duff's arrival in India, it has had a succession of distinguished leaders, of whom the late Keshub Chandra Sen is the most noted. It gives a pre-eminent position to the Lord Jesus as the greatest of religious teachers. It is said to number 3,400 declared followers, and many more probably sympathise with its teaching.

Hindu Opposition and the Counter Reformation. It is not to be supposed that these great changes, and the immense advance made along every line by Christian missions, have taken place without exciting the alarm and opposition of orthodox Hindus, especially of those whose social status, privileges, and very livelihood are inseparably connected with the maintenance of the traditional *status quo*. Opposition,

more or less virulent, has shown itself in every part of the country. Owing to the supremacy of the British Government, this opposition has not often been able to go to the length of actually taking life. But, short of this, converts have been the subjects of every sort of coercion and of great obloquy. All the enginery of caste has been employed to crush them, and usually every case of conversion among the higher castes is made the cause of a trumped-up lawsuit, which creates much public irritation at the time. Determined attempts have frequently been made to obtain the prohibition of the public preaching of the gospel. Pupils are enticed or threatened away from mission schools, and opposition schools are opened. The masses are appealed to in the name of a pseudo-patriotism to resent all encroachments on the traditional state of things. Various Hindu Defence Associations have sprung into existence, which largely copy Christian methods. Such are the Hindu Preaching Society, the Hindu Tract Society, and the Young Men's Hindu Association. These movements disturb the minds of the people for a time, but are usually spasmodic and short-lived. They are a striking indication of how the battle between Christianity and Hinduism is going.

Meanwhile, there is taking place a Counter Reformation, or attempted revivification of Hinduism on improved lines, purged of its grosser elements. Sanskrit schools (which, when unaccompanied by the study of English, are really schools of mediæval and reactionary thought) have been widely established. Education in all its branches is carried on under Hindu auspices and in a Hindu atmosphere, in which reverence for the gods of the pantheon and adherence to traditional customs are inculcated. Attempts are being made to endow Hindu institutions, so as to place them beyond the reach of coming changes. While on the one hand, books of Hindu legend and

philosophy are widely and cheaply circulated, on the other hand the fables and legends are sometimes allegorised. Neo-Hinduism attempts to justify every existing social and religious custom on quasi-scientific grounds (and hidden mysteries are discovered even in the grossest abominations). The teaching of the so-called Theosophy by Western teachers is hailed as a confirmation of pantheistic doctrine. Caste in all its authority is maintained, but its more irksome regulations are discarded. Such foreign religious and scientific truths as can no longer be denied are audaciously asserted to have been all along primitive truths of the 'real' Hindu religion.

Such are some phases of the ferment of thought now taking place in India. On the whole, its general drift is decidedly hopeful.

Some of the fruits of missionary labour in India may be summarised as follows :—

1. A Protestant native Church has been gathered, numbering half a million, and increasing at a very rapid rate. That its communicants number 182,722, and increase faster than the growth of the Christian community, shows that the work done is careful, and not superficial. This Church is officered by 797 native pastors; and furnishes 3,491 other preachers. In proportion to its numbers, it is by far the best educated portion of the population.

2. Uplifting has been brought to the women of India. The immolation of widows and female infanticide have been stopped. Many other reforms have been set on foot which have effected, or at least promise, further amelioration of their condition. The objections to female education have been successfully overcome, and now it is everywhere largely prosecuted not only by missionaries (who have 102,000 women and girls under instruction), but by the Government and by the Hindus themselves.

3. The fifty millions of low castes (Panchamas) of

India are rapidly being emancipated from the hard serfdom in which they have been kept for untold centuries. They are receiving education, and their social disabilities are being removed.

4. Missionaries have taken the lead in every branch of the education of the people of India. They were the first to introduce English education, which has had such revolutionary effects; they were also the first to bring education to girls, to women in their homes, and to the low castes. They have also paid large attention to the education of the peasantry.

5. Aboriginal tribes, like the Kols, Santâls, Khassias, Badagas, etc., have had their language reduced to writing, their condition studied, and civilisation introduced into their midst.

6. The Bible has been translated wholly into fifteen Indian languages, and partly into forty-six more (these figures include Ceylon and Burmah). Scholarly grammars and dictionaries have been prepared of most of the languages; their literature studied; a new literature set on foot, adapted to present-day needs, consisting of newspapers, periodicals, school-books, and other works.

7. The message of Christianity has been widely advertised by extensive preaching in town and village, the centres of such work being multiplied year by year. In this way much Christian truth has been half unconsciously accepted by the people, although they may yet be far from entering the Christian Church. There are abundant signs of the decadence of idolatry. The mythology and cosmogony of the Puranas has been thoroughly discredited in the light of English education. Faith in idols and in works of merit has been largely shaken. Pantheism is being displaced by Theism, and the caste theory of creation by that of the brotherhood of man. The authority of conscience, the claims of righteousness, and the spirituality of true worship are generally admitted. Hinduism has been obliged to attempt

to purge itself of many abuses. Although the introduction of Christianity is still resented as that of a foreign religion, the name of Christ is increasingly held in honour. The fear of Christianity is in every temple in the land.

8. Missions have had a large share, along with various other agencies, in weakening the bonds of caste, and in preparing the way for religious and civil liberty, for equal justice, and for brotherly love—things which India has never known in the past. These constitute the first condition of the well-being of any people.

9. Muhammadanism has been profoundly affected. Its traditional arguments against Christianity, which were thought to be unanswerable, have been widely refuted. Its theology and institutions are becoming rapidly liberalised, in a way that is likely, in due season, to affect largely all the Muhammadan populations of the globe.

These are but a few of the more prominent features of the great renaissance which Christianity chiefly has helped to bring about in India.

The work is a work of patience because it is a work of enormous magnitude. But the progress already made is more than could ever have been foreseen a few years ago ; and encourages every wellwisher of mankind to press forward its further prosecution with redoubled energy and humble gratitude for the past, and the assured outlook of a triumphant future.

III

POLYNESIA

The Mission to Tahiti. The South Seas were the second field of evangelistic labour occupied in the great modern missionary movement. For many years the history of work there forms a large part of the story of the foreign work of the London Missionary Society, which had been founded during a wonderful outburst of prayer, consecration, and evangelistic fervour, in September, 1795.

Dr. Haweis, a man of much influence among the founders of this society, had long desired to see a mission sent to the islands of the Pacific. The narratives of Captain Cook and other early voyagers to the Pacific Ocean, superficial and even misleading as in many important particulars they were, had aroused a widespread interest in those lovely islands and their degraded but still attractive natives. Largely through the persistent and powerful advocacy of Dr. Haweis, on September 25, 1795, it was resolved by the directors that the first attempt of the Missionary Society, as it was at that time called, should be to send missionaries to Otaheite (Tahiti), or some other islands in the South Seas. A vessel named the *Duff* was purchased, and thirty missionaries sailed for that island on August 10, 1796. Eighteen of the number landed on Tahiti, March 6, 1797. Of the rest, ten settled on one of the Friendly Islands, and two went on to the Marquesas, of whom one returned immediately to Tahiti. Of those on Tahiti, only four were ordained. The remainder were artisans. From

various causes—the moral strain, hardship, death and secession—the number by January, 1800, had been reduced to four, Messrs. Eyre, Jefferson, Bicknell, and Nott. In March of this year (1800) the first chapel was built, Pomare, the chief, supplying much of the material. In December, 1798, a reinforcement of thirty missionaries was sent out in the Duff, but on their way the vessel was captured by the French, and all the missionaries returned to England, where most of them resigned their connection with the society. In 1801 a reinforcement, eight in number, reached the island.

For many years this small band of devoted workers toiled with hardly an encouragement of any kind. So isolated were they, that only twice in ten years did they receive direct communications from home. In November, 1808, a rebellion broke out in Tahiti, and Pomare withdrew to Moorea (Eimeo), a neighbouring island, all the missionaries, except Henry Nott, retiring for a time to New South Wales. After a time Pomare regained his former power in the island, the missionaries, at his request, resuming their work. Hitherto he had been most devoted to his ancient idolatry, and had sacrificed at the *maraes* an immense number of human victims. The inability of his gods to help him shook his belief in their power, and at length, after a weary 'night of toil' for the earnest workers who had so long apparently toiled in vain, in 1812 Pomare renounced idolatry, and accepted Christianity. His baptism, his victory over the rebel party, and his lenient treatment of the prisoners, led the people, with few exceptions, to accept the new doctrine.

During these seemingly fruitless years the missionaries had acquired the language, had translated or prepared elementary school and other books, and Henry Nott, who, though only a bricklayer, had become the scholar of the party, had given much

attention to the translation of the Scriptures. A press was introduced in 1817, by which portions of the New Testament and other small books were printed. The mission had now taken a settled shape, services were regularly held, Christian churches were formed, schools had been opened, and were conducted with much success.

In 1836 two Roman Catholic priests arrived, but were not allowed to remain. This led to interference by the French Government, to the arrest and expulsion of the British consul, and to the crippling of the work of the society. The queen was virtually deposed, and a French Protectorate assumed. But several years before matters had arrived at this stage the entire Bible in Tahitian had been distributed among the people. Numerous Roman Catholic priests had been introduced, but as the native Christians were Protestants, French Protestant missionaries connected with the Paris Missionary Society were sent to the island, and were supported by the French Government. Finally only one of the society's missionaries remained in Tahiti, the Rev. J. L. Green, and at length the London Missionary Society in 1886 withdrew from this their earliest field, after having occupied it for about eighty-nine years.

From Tahiti as a centre the evangelisation of the Society Islands, Huahine, Raiatea, Tahaa, and Borabora, was undertaken. In 1807 Huahine was visited by Messrs. Nott and Hayward, and in 1808, when driven from Tahiti, some of the missionaries stayed for a few months in Huahine.

In 1818 the Revs. W. Ellis and C. Barff settled in Huahine as the first missionaries regularly appointed to that station, and, entering into the labours of their predecessors, were soon fully occupied in holding services, organising churches, and conducting schools both for adults and children. Mr. Ellis brought with him a printing press, which was soon in full use in

printing elementary books, etc. In 1822 Mr. Ellis went to the Sandwich Islands, and the mission was left in the sole charge of Mr. Barff, who retired from active work in 1864, and was succeeded in 1867 by the Rev. A. T. Saville. Mr. Saville left in 1874, from ill-health, and for a time native pastors carried on the work. Eventually the Rev. E. V. Cooper became the resident missionary, and a few years since, from causes similar to those which had operated in Tahiti, the work was handed over to the Paris Evangelical Society.

A mission was established in Raiatea and Tahaa in 1818 by the Revs. L. E. Threlkeld, J. Williams, and J. M. Orsmond, under whom the mission made rapid progress; but in 1820 Mr. Orsmond left, and in 1824 Mr. Threlkeld withdrew. Under John Williams, now alone, every department of the work went on successfully. To the ordinary branches of the mission, this great missionary added instruction in carpentry, smith's work, agriculture and shipbuilding. He also educated native students, many of whom rendered valuable pioneer work in other islands. He was possessed of just those gifts needed for the state of affairs which then obtained. Unwilling, as he himself said, to be restrained within the limits of a single reef, his resistless energy and indomitable perseverance in the course of the next ten years carried the gospel over a vast area of Polynesia.

The planting of Christianity in the Hervey Group. In 1821 Williams visited Aitutaki, and left two pioneer teachers, through whose teaching and influence the natives abandoned idolatry and accepted Christianity. In June, 1839, the Rev. Henry Royle arrived as the first resident missionary.

The island of Rarotonga was discovered and visited by John Williams and R. Bourne in 1823, but the hostility of the natives deterred the teachers from remaining. Papeiha, from Aitutaki, one of the

noblest of the noble army of Polynesian native teachers, volunteered to remain alone at Rarotonga. The attempt proved eminently successful. The Rev. C. Pitman settled there in April, 1827. He was conveyed to Rarotonga and initiated in his work by Mr. Williams, who spent nearly a year with him there. In those days no regular means of conveyance from island to island obtained in the Pacific. A missionary bargained with a trading captain to carry him to an island. Landed there, he had to wait until a vessel going in the direction he wished next to journey happened to call. During this enforced stay at Rarotonga, John Williams achieved his famous exploit of building the *Messenger of Peace*, as a means of visiting other and more distant islands. This vessel was launched in November, 1827. In February, 1828, the Rev. Aaron Buzacott joined the Rarotongan Mission. The brethren, with Mr. Williams, devoted much time to the translation of the Bible into Rarotongan, as well as to the preparation of school and elementary books. Among the missionaries who have worked on Rarotonga may be mentioned the Rev. J. Chalmers, who left for New Guinea in 1879, and the Rev. Dr. W. Wyatt Gill, who retired from foreign service in 1883. The Training Institution, established in 1839, was the earliest and one of the best institutions for the education of native preachers founded in the South Seas by the L.M.S. It has educated a large number of native teachers, who have been located in numerous heathen islands in Western Polynesia, and have also taken a most important and helpful part in the work on New Guinea.

In 1823 Mr. Williams and Mr. Bourne unsuccessfully endeavoured to land teachers on the island of Mangaia. In 1824 two teachers, members of the church in Tahaa, volunteered for work there. They were favourably received, and proved successful in

evangelising the islands. The work was consolidated and developed by two well-known missionaries, George Gill (1845 to 1857) and W. Wyatt Gill (1857 to 1871). Dr. Wyatt Gill's books are mines of valuable information upon the religious beliefs, social customs, folk lore, and missionary history of the South Seas.¹

Smaller islands in the group, and several more distant islands to the north-west, are occupied as out-stations, under the care of native pastors who are supervised by the missionaries on the three larger islands.

The island Niué (Savage Island) stands alone, not being connected with any group. Many attempts to land missionaries on this island having been unsuccessful, a native teacher from Samoa succeeded in establishing himself there in 1849; and in 1857, when missionaries visited the island, they found that remarkable progress had been made. In August, 1861, the Rev. W. G. Lawes arrived as the first resident missionary there, and was very successful, not only in evangelistic, pastoral, and school work, but in the training of native students, some of whom became useful teachers in their native island, and others were efficient pioneers in other islands in Polynesia and in New Guinea. Mr. Lawes also devoted himself to the translation of the Scriptures and other books. In 1868 he was joined by his brother, the Rev. F. E. Lawes, who, in 1874, took sole charge, when Mr. W. G. Lawes left for the New Guinea Mission.

The Samoan group (Navigators' Islands) consists of eight larger and smaller islands, but the missionaries have, for the most part, resided only in the three largest, Tutuila, Upolu, and Savaii, visiting

¹ *Life in the Southern Isles; Jottings from the Pacific; and From Darkness to Light in Polynesia*; published by the R.T.S.

the others as circumstances required. Mr. Williams visited Samoa in the *Messenger of Peace*, May, 1830, accompanied by Mr. Barff and eight native teachers. The visit was highly successful, and the teachers were located with hopeful prospects. In 1832 Mr. Williams, on again visiting Samoa, found that great progress had been made, as did Mr. Barff and Mr. Buzacott, who visited Samoa in 1834. The keen eye of the great missionary pioneer at once recognised the splendid possibilities in Samoa. Upon his return to England in 1834 the graphic story of the introduction of the gospel to Samoa, while his glowing descriptions of the lovely and fertile islands and the numerous and most attractive people, aroused a very widespread enthusiasm. In 1836 a large company of European missionaries arrived, among whom was the Rev. A. W. Murray, so long and so honourably to be associated with Samoan work. In 1838 John Williams himself returned in the *Camden* with large reinforcements, and it was from Samoa he started on the fateful voyage to Erromanga. The Samoans readily abandoned their idolatry and gave a nominal adherence to Christianity. The great hindrance to Christian progress during the last fifty years has been the almost incessant tribal wars and the unsettled and shifting character of the native government. In recent years the influence of the great civilised powers, notably England, Germany, and the United States, while helpful in some respects, has not on the whole been favourable to the Christian development of the islands.

In 1844 a mission seminary for training native teachers was opened at Malua, near Apia. This institution during the last fifty years, under the guidance of men like Dr. Nisbet, Dr. Turner, and Mr. Marriott, has done a work fraught with incalculable good for Polynesia. To the New Hebrides, the Loyalty Islands, the outlying groups like the Gilbert

and Ellice Islands, to distant New Guinea, to the remote districts of Samoa itself, these devoted men have gone, and lived, and toiled, and not infrequently died for the sake of the gospel. This seminary still keeps up its high character, and the students educated in it are now spread widely over the Pacific, engaged in Christian work. The out-stations in the Tokelau, Ellice, and Gilbert groups are under native pastors educated at Malua, whose work has been productive of very remarkable results. One of the missionaries from Samoa annually visits these islands in the society's vessel, the *John Williams*.

The Loyalty Islands were visited by the Rev. A. W. Murray in 1841, when he left two Christian teachers in the island of Maré, one from Rarotonga, and the other from Samoa. These teachers made good progress in instructing the people, though often working in circumstances of danger; and when missionaries visited the island in 1844 and 1846, they found the mission in a prosperous condition. In 1853 two missionaries were appointed to the Loyalty Islands, the Revs. John Jones and S. M. Creagh, both of whom settled on Maré. In 1871 Mr. Creagh removed to Lifu, and Mr. Jones carried on the work alone, establishing also an institution for the training of native teachers. The establishment of a French protectorate over these islands in 1864 seriously interrupted the work of the mission, and in 1887 brought it to a close by the summary expulsion of Mr. Jones. Many of the natives retain their love for the L.M.S., and for such of its missionaries as they have known. They carry on Christian work as well as they can, but even in the most highly Christianised islands of the Pacific the natives have hardly yet reached that point which enables them to stand alone, and to resist on the one hand the moral degradation of the old lingering heathenism, and on the other the equally demoralising influence of 'civilisation.'

It is a matter for profound regret that in the Pacific French influence, partly because of the jealousy and antagonism manifested towards England, partly because of Roman Catholicism, has so far, in those islands where it has become dominant, done little else than blight good work already begun and in the process of consolidation. This has been the case successively in Tahiti, in the Society group, and in the Loyalty Islands. The Paris Evangelical Society has done what it could, but its labours have been but feeble in comparison with those of the great society driven from these promising fields by French intolerance.

The first Christian teacher in Lifu was Pao, a native of Rarotonga, educated at the institution there. He was taken to Maré by Mr. Buzacott in 1842, and having been appointed to Lifu, proceeded to that island alone, winning much favour from the people. In 1845 missionaries visited the island, when a native teacher who was with them volunteered to remain as the colleague of Pao. From 1864 to 1866 the work was much interrupted by the oppressive action of the French authorities, as in Maré. The Rev. S. Macfarlane, one of the first resident missionaries, gave much time to the translation of the New Testament into the Lifu dialect, which was completed in 1866. In 1871 Mr. Macfarlane was required by the French Government to retire from Lifu, and Mr. Creagh, removing from Maré, took his place. In 1886 Mr. Creagh was succeeded by the Rev J. Hadfield.

Native teachers from Maré introduced the gospel into Uvea in 1856; but Romanist priests having arrived in 1857, the efforts of these teachers were much opposed. In December, 1864, the Rev. S. Ella, who had been previously in the Samoan Mission, settled in Uvea as an English resident, and in 1865 was allowed to remain as a missionary. But he soon

encountered opposition from the Romanist priests and from the French Government, while severe persecution was carried on against the native Protestant Christians. In 1876 Mr. Ella left the island, and three years afterwards was succeeded by the Rev. J. Hadfield, who for ten years maintained his ground amid much opposition from the Roman Catholic priests and their native partisans. In 1886 Mr. Creagh's retirement from the more important island of Lifu rendered it necessary for Mr. Hadfield to remove thither. Uvea has since been without a resident missionary.

The evangelisation of New Guinea was begun in 1871 by the Revs. A. W. Murray and S. Macfarlane, of the L.M.S., who took with them eight teachers from the Loyalty Islands, who were located at Darnley, Saibai, and Dauan Islands in Torres Straits. Mr. Murray having in 1872 been appointed to take charge of the mission, returned to New Guinea October, 1872, accompanied by Mrs. Murray and fourteen teachers, eight from the Loyalty and six from the Hervey Islands, who were located at various places. Having settled at Cape York, Mr. Murray visited the teachers as often as opportunity offered. In 1873 he placed teachers at Port Moresby, which has become the central station of the work in connection with the east of Torres Straits. In 1874 Mr. Macfarlane, who had been absent in England, returned to New Guinea and settled, in 1877, at Murray Island, which became the centre for the western branch of the mission. Here he opened an industrial school and teachers' seminary, from which numerous teachers have gone forth for work in the islands and on the coast of Torres Straits. In 1886 he retired from the mission. In December, 1874, the Rev. W. G. Lawes, after spending some years as a missionary in Niue, joined the New Guinea Mission, and settled at Port Moresby. Here, after a time, he commenced a training institu-

tion, from which many students have gone forth to evangelise their fellow-islanders. In 1877 the Rev. J. Chalmers, leaving Rarotonga, arrived in New Guinea, and settled for a time at the eastern end of the southern coast. He afterwards removed to Port Moresby, and has been very successful in opening up New Guinea to the east and west. He has long been one of the most famous of modern pioneer missionaries, and without in the least detracting from the merits of the workers who preceded and have succeeded him, it may be said that New Guinea owes to this great man an incalculable debt. Not only for her evangelisation has he toiled, but also for the conservation of native rights, the exclusion of drink, the suppression of the 'land-grabber,' and for everything helpful to the moral, social, and spiritual welfare of the vast island. In 1887 the Rev. A. Pearse left Raiatea to co-operate in the New Guinea Mission.

Through the hostility of the natives in the early days of the mission, some teachers lost their lives, but a far greater number have been carried off by fever. The most remarkable feature in the mission has been the courage, zeal, and faithfulness of the native teachers trained chiefly at Rarotonga and Malua. More than one hundred devoted Christian men and women have already laid down their lives for the savage tribes of New Guinea, and as fast as gaps are made in the ranks they are filled by others equally ardent and faithful. Their work in the island is one measure of Christian success in Polynesia.

Following the lead of the London Missionary Society, though after a considerable interval, other societies have taken up work in the South Seas. Great interest was aroused in the United States on behalf of the Sandwich Islands in 1809 by the visit of two natives. In 1819 the **American Board of Commissioners for Foreign Missions** sent out 17 persons to begin Christian work there. They found

idolatry renounced, and the people eager to receive Christian teaching. By 1828 the work had made remarkable progress, and between 1838 and 1843 no less than 27,000 persons were admitted to the churches. In 1863 the work was handed over to the Hawaiian Evangelical Association, with whom both the American and the Methodist Episcopal Boards co-operate. Since 1852 the Micronesia Mission, embracing the Gilbert, Caroline, and Ladrone Islands, has been worked as an out-station of the Hawaiian Association. To visit these groups, the missionary ships, four in succession, called the Morning Star, have been equipped and maintained.

New Zealand. The second mission in order of time, the mission to the Maoris of New Zealand, was undertaken by the Church Missionary Society, at the invitation of the Rev. Samuel Marsden, chaplain in New South Wales, who landed on the Northern Island, with the three lay agents sent out as pioneers, in 1814, and preached the first Christian sermon to the natives on Christmas Day of that year. Other missionaries followed, but their lives, which were entirely in the power of a race of ferocious cannibals, were frequently in apparently imminent danger, and for eleven years no results whatever were seen. The first conversion took place in 1825, and no other natives were baptised for five years. Then began the marvellous movement which resulted in almost the whole Maori nation being brought under Christian instruction and civilising influences, and which led Bishop Selwyn, on his arrival in his new diocese, in 1842, to write, 'We see here a whole nation of pagans converted to the faith. . . . Where will you find, throughout the Christian world, more signal manifestations of the presence of the Spirit, or more living evidences of the kingdom of Christ?'

In 1840 New Zealand was made a British colony,

and emigration on a large scale ensued. The vices as well as the benefits of civilisation were introduced, and the inevitable conflict of race began. The continual disputes about the sale and possession of land led to prolonged and bitter wars, which shook the native Church to its foundations. The condition of the native Church is now generally prosperous.

In 1883 a mission board, comprising the Bishops of Auckland, Waiapu, and Wellington, and other members, was established to administer the society's grants, which will diminish annually, and cease (subject to personal claims) in twenty years. The whole Bible and the Prayer-Book have been rendered by the missionaries into the Maori language.

Regularly organised mission work in New Zealand, under Wesleyan auspices, may be said to have begun with the visit of the Rev. Samuel Leigh in 1818, although the first appointment was not made until 1821. Arrangements were at once made with the agents of the Church Missionary Society to prevent any appearance of rivalry or waste of labour. Many were the hindrances and the disappointments: so that at the close of 1836 only one station was held, and that was Wanganui, on the west coast.

The bright spot in all the Southern Seas in Wesleyan mission work was Vavau, in the Friendly Islands. The London Missionary Society had sent agents to these islands as early as 1797, but after three years the ground was abandoned. In 1822 the Rev. Walter Lawry visited Tonga from Sydney. Even before this visit three native teachers connected with the London Missionary Society were sent from Tahiti, who did good and useful work in preparing the way for later labourers. In 1826 John Thomas and John Hutchinson arrived as the first appointed Wesleyan missionaries. Eight years after, in 1834, there was a wonderful work of grace in the islands, and one result was the resolve to attempt the evangelisation of

the islands of Fiji. The mission was begun in October, 1835, and in 1836 the Friendly Islands auxiliary of the Wesleyan Missionary Society was organised. Between 1836 and 1838 Methodist societies were formed in South Australia, West Australia, and Victoria: and Queensland followed in its turn. In 1838 the first company of missionaries was sent from England to Fiji, and among them were John Hunt, long since deceased, but never forgotten, and James Calvert, who not only successfully aided in winning the Christian victory over Fijian heathenism, but lived to take part in the celebration of its jubilee. Under the care of these devoted men the gospel in Fiji gained one of the most impressive triumphs over the evil heart of man to be found in all its long and marvellous annals. In 1854 the whole of the Methodist societies in Australasia were placed under the care of the Australasian Conference, represented by the four Annual Conferences of New South Wales and Queensland, Victoria, and Tasmania, South Australia, and New Zealand. In 1874 Fiji became a part of the British empire.

The New Hebrides. Among the audience at Stranraer who heard Dr. Duff in 1837, when preaching his first crusade through Scotland, was the late Professor W. Symington, of the Reformed Presbyterian Church. Fired with new zeal, on the next New Year's day, old style, that minister laid the foundation of the foreign mission which, four years after, his Church sent out to the cannibals of New Zealand in 1842, and of the New Hebrides in 1852. In 1876 the union of the Free and the Reformed Presbyterian Churches brought the mission, which had been in successful operation for a quarter of a century, directly under the Free Church.

The New Hebrides Islands are still independent, though long coveted by the French. They became terribly notorious from the murder of, and hideous

feast upon, John Williams, the missionary martyr of Erromanga, in 1839, succeeded by the similar martyrdom of the Rev. Mr. Gordon and his wife in May, 1861, and of his brother, Rev. J. D. Gordon, who heroically went to take his place in 1872. Work was begun there as early as 1841 by native teachers, who had been trained by the L.M.S. either at Samoa or Rarotonga. A splendid work was begun on Aneiteum in 1848 by Mr. and Mrs. Geddes, of Nova Scotia, and in 1852 Mr. and Mrs. Inglis came to their assistance. Tanna was occupied first in 1842 by Mr. Turner and Mr. Nisbet. They were compelled to abandon the island in 1843. Dr. Paton began his work on Tanna in 1858, and after a few years' labour there made it his chief work to assist in endeavouring to arouse and sustain a helpful interest in the mission both in the Colonies and Great Britain. The whole mission has a peculiar interest, as being conducted by nine Presbyterian Churches in harmonious co-operation, under a local synod.

A rapid *resumé* has been given of the progress of Christian missions in Polynesia. What, it may be asked, are the abiding results of a century's work? Some of these are patent to the most superficial observer.

1. Heathenism, with its most degrading and superstitious observances, *has practically disappeared* from every island and group to which the gospel has been carried. Only those who have taken the trouble to realise what heathenism meant—the utter absence of the very idea of morality, cruelty, cannibalism, tyrannical superstition, the entire absence of comfort in daily life, an abiding reign of terror, the degradation of women, absolute disregard of human life—can begin to measure the beneficial results achieved by its overthrow.

2. Wherever the gospel has come, *civilisation has followed* in its train. In Tahiti not a native would

work regularly, or admit that any of the observances of civilised life were preferable to his own customs, until he had embraced 'the new doctrine.' It was only after Christianity had conquered that a civilisation, even then very halting and imperfect, so much as *began* to establish itself. To-day, while there is much capable of greater improvement, in the way of comfortable homes, of civilised habits, of settled law and customs, and enjoyment of the fruits of labour, the whole of Polynesian life has been lifted up to a much higher level. That civilisation alone would not have done this, is proved by the fact that the universal testimony of those competent to judge is that one of the deadliest foes to true progress in the Pacific has been the presence and influence of unchristian 'civilised' men. These are the men who have attempted only too successfully, in spite of all legislative enactments, to bring drink to the natives, destroying them body and soul; these are the men who have supported all the kidnapping cruelties and miseries; and by these men native women all over the Pacific have been encouraged in an immorality even more debasing than the heathenism of past generations. It is from observers of this class that many of the oft-refuted and oft-repeated slanders upon Christian work in the Pacific have proceeded.

3. Wherever the gospel has been received *education has followed*. The chapel and the school-house stand side by side over the wide Pacific. Christianity has also endeavoured to secure a true native ministry by the establishment in every suitable place of institutions and colleges for the training of the most intelligent natives.

4. It is to missionary efforts that all *South Sea literature* is due. So far as we know there is not a single case on record of the reduction to writing of a Polynesian language done by other than a Christian worker. Tahiti, Rarotonga, Samoa, Fiji, the Sand-

wich Islands, and a host of others, have all received the complete Word of God, or the most important portions of it, in their native tongue as a result of missionary enterprise. And in receiving this they receive a whole literature; they receive what has already in some cases proved the germ of a true native literature saturated with gospel influence. If Christianity rested its claims merely upon its literary achievements, she would have ample justification for all the expenditure of money and labour and life this has involved.

5. Statistics are not wanting in connection with Polynesian work, but they are not very reliable evidences of true progress. It would be easy to show remarkable numbers as a proof of Christian progress; for example, in Tahiti in 1818, in the Sandwich Islands in 1838, in Lifu and Maré in 1864, in Fiji in 1845. But the true growth is not measured in this way. All through the century there have been abundant and remarkable instances of how the gospel transforms the evil heart of man. Tamatoa, chief of Raiaka; Papeiha, evangelist of Rarotonga; Ruatoka, of New Guinea, and hosts of others, are proofs of this.

But in considering what Christianity has done over so wide an area as the Pacific, and during so long a period as a century, we need a wider outlook than the individual. What the gospel has done towards *lifting Polynesia in the scale of manhood* is the true test by which Christianity will stand or fall. The refusal of a Samoan to take part in a tribal war because war is contrary to the gospel is a far more eloquent testimony to the power of the truth than the enrolment of a dozen Samoan names upon a Church roll, some of whom fall away when war breaks out. Makea, chief of Rarotonga, *voluntarily* offering himself for punishment in the presence of all his people, who marvel at the *chief* submitting to punishment on

any pretext, is a more powerful evidence of the growth of Christian ideas than the announcement of the conversion of a dozen chieftains. It is along this line that Christian results are to be sought. And hither all testimony converges. One century cannot absolutely overcome the inherited tendencies of ten centuries of heathenism. If, with more than ten centuries of Christianity behind them, the most civilised nations in the world are still so far from the Christian ideal, we need not be surprised at some of the drawbacks and defects of Polynesian Christianity.

But making all due allowance in this direction the growth has been very rapid. Tahiti in 1810 was wholly heathen ; to-day she is among the semi-civilised nations, with rich and strong elements of Christian growth and culture. New Guinea in 1870 was a *terra incognita*, wholly in darkness, cruelty, and savagery of the worst kind ; to-day she is full of points of light, from which the light will shine out ever more and more unto the perfect day. And what is true of the earliest and of the latest Polynesian mission is true in more or less degree of every mission that has found a place between them.

IV

AFRICA

THOUGH not the first Missionary Society in modern times to begin work in Africa, the L.M.S. very early in its career established itself upon that great continent. After an unsuccessful attempt among the Foulahs in Sierra Leone, the society sent out Dr. Vanderkemp to attempt a mission in Kafirland.

Vanderkemp's Work among the Kafirs and at Bethelsdorp. In December, 1798, Dr. Vanderkemp left England with Mr. Edmonds, and in 1799 took up his residence among the warlike Kafirs on the eastern boundary of Cape Colony. In 1801, Dr. Vanderkemp proceeded to Graaff Reinet, and in the following year he removed with the first Hottentot congregation to Botha's Farm, near Algoa Bay. In 1803, in connection with the Rev. James Read, he obtained a station at Kooboo from the Dutch Government, and renamed it Bethelsdorp. Vanderkemp was one of the most remarkable missionaries of the century, and did much to begin that Christian movement in South Africa which, though it has not been able to prevent many cruelties to the natives, has yet been the most potent means of winning them such rights as they still possess. He was the first real friend of the native races, and Bethelsdorp, begun and continued in the face of nearly every possible hindrance, led the way in the accomplishment of both the Christianising and civilising of men believed by many to be too low to be reached by either influence. He died on December 15, 1811. In 1816

the Rev. Joseph Williams established a Mission among the Kafirs at Kat River, but died in 1818, after a brief period of labour. This mission has been perpetuated in the station of King William's Town.

The Mission among the Bushmen was begun by Messrs. Kicherer and Edwards at Zak River in 1799, and reinforced by the Rev. C. A. Kramer. This station was relinquished in 1806, but in 1814 another was formed at Colesberg, and thus the way was opened for reaching the Namaquas, Corannas, Griquas, and Bechuanas. In January, 1806, the Orange River was crossed, and a work begun among the Hottentots of Namaqualand. The missionaries, however, soon had to flee, owing to the terror caused among the native tribes by the presence of the notorious chief Africaner. The mission was resumed at Pella in December, 1811, by the Rev. John Ebner, who, four years afterwards, removed to Africaner's kraal, where that chief and his brothers, with many other natives who had embraced the gospel, were baptised.

In 1816 two attempts were made to establish a **Mission among the Bechuanas** at Lattakoo. These having failed, the Rev. Robert Hamilton and people removed, in June, 1817, to Kuruman, then called New Lattakoo. The Rev. Robert Moffat's first visit to Kuruman occurred on March 25, 1820, and in the following year he removed thither from his station at Griqua Town by desire of the chief Motlibi. There for fifty years he laboured, there he and his helpers translated the Scriptures into Sechuana, and there he founded a college for native teachers. There he was joined by Livingstone, who soon after began his marvellous services to humanity, to the mission, to commerce, and to science. Kanye, Taung, Molepolole, and Phalapye are the more recently formed stations in Bechuanaland.

The Matabele Mission. On October 28, 1859,

Messrs. Sykes and Thomas arrived at Moselekatse's Town, and settled in the valley of Inyati, which had been granted to them by the chief for their occupation. A second Matabele station was opened at Hope Fountain in the year 1872, by the late Rev. J. B. Thomson, a missionary from Inyati. These stations have been maintained ever since ; but during Lobengula's lifetime, and the prevalence of the savage and warlike Matabele customs, little real progress was made. Now (1896) this is one of the most hopeful of African fields, if only the means are granted the society properly to work it.

The Central African Mission is the latest development of the society's work on the dark continent, and began work on Lake Tanganyika in 1877. This was part of a combined plan for the missionary occupation of Central Africa : the C.M.S. taking Uganda in the north ; the Presbyterian Churches Nyassa in the south ; and the L.M.S. Tanganyika in the centre. In the month of April six missionaries embarked for Zanzibar, and on July 24 they left the coast for the interior with their wagons and oxen. This mode of transit proving a failure, the missionaries rested during the rainy season in the hills at Kirasa, near Mpwapwa, and at the end of May, 1878, four of their number went forward in two parties. The first proceeded *viâ* Urambo, where a mission was commenced in 1879 by the invitation of the chief. On August 6 the town of Ujiji, on the eastern shore of the lake, was reached ; but this success was immediately clouded by the death of one of the party. The past twenty years have witnessed a series of almost unprecedented trials, owing to the failure of health and deaths in the mission circle. But others have come forward to take the places of those who have fallen. Changes have from time to time taken place in the sites and methods of the mission, but its headquarters now are at Fwambo, near the south end

of the lake, but in a healthier and more populous district than any of the earlier stations.

Some twenty-five years since the L.M.S. resolved, in view of the claims of the districts unworked, to reduce the number of stations in Southern Africa, with the purpose of devoting the resources at command more largely to the regions beyond. Many churches and communities had been formed within the limits of South Africa, chiefly Cape Colony. These were prone to lean a little too much upon the home society. Since constrained to rely upon themselves, most of these churches have become fairly strong and self-contained, although the experience of wholly native communities, like that at Hankey, has not been entirely satisfactory.

The Wesleyan Church began work in Little Namaqualand in 1815; *in Cape Town in 1820; and later on in Bechuanaland. These various fields have been occupied ever since by a succession of active workers. This society also maintains work along the West Coast of Africa, in the Sierra Leone and Gambia District, and the Gold Coast and Lagos District. The sixty years (1836-1896) during which this field has been occupied have been years of deadly conflict with the climate and with unhealthy conditions which the climate has aggravated. This has grievously interfered with both extension and supervision. Tribal wars have hindered progress into the interior, and have sometimes compelled the suspension or abandonment of work already begun. Nevertheless there are signs of the coming of a brighter day. Sanitary conditions are improving, the necessities of the climate are better understood, and the average term of service is gradually lengthening. To advance is the one desire of every district, and recent extensions have been made in Limbah and Yoruba. The educational work in the Sierra Leone and Gambia District is especially satisfactory.

Mission work of the highest value has for many years past been carried on in South Africa by the various sections of the Christian Church in Scotland. The following are the chief centres of labour.

Kaffraria. This mission was begun by the Glasgow Missionary Society in 1821, when there was only one other missionary in the whole country, Mr. Brownlee, of the London Society. The first missionaries were Messrs. Thomson and Bennie. In 1823 the Rev. John Ross began his long and faithful services to the Church of Africa, perpetuated through his sons, the Revs. Bryce and Richard Ross. In 1844 it was divided, one section being transferred to the Free Church of Scotland, the other to the United Presbyterian.

The mission is now in two parts, the South Kafir and North Kafir, divided by the great Kei' River. Lovedale Institution, both evangelising and industrial, at Alice, near King William's Town, is the centre of the former, under Rev. Dr. Stewart, M.D., who succeeded Rev. W. Govan. It is in many respects the most important and most successful educational institution in Africa. Blythwood Institution, under Rev. James M'Laren, M.A., is the centre of the latter, which stretches north on the main road to Natal as far as Tsolo, where Somerville station is placed.

This Kafir Mission held its jubilee locally in 1871, amid great rejoicings and thanksgivings to God on the part of two thousand natives and a thousand Europeans. The one station of Kafir huts has grown into ten great evangelistic centres, with seventy out-stations.

Natal. Dr. Duff's visit to South Africa resulted in the adoption, in 1867, of a Free Church Mission to the Zulu Kafirs. In 1874 the Dowager Countess of Aberdeen asked Dr. Duff to receive an endowment for the establishment and management of a mission to bear the name of the Gordon Memorial. The

Hon. J. H. Gordon, her son, had formed the desire to begin a mission, but was suddenly removed by death. Hence a capital sum of £6,000 was vested in a trust, consisting of three members of the noble Gordon family, and the Convener and two members of the Free Church Foreign Missions Committee. This was followed by gifts of £4,500. The Rev. J. Dalzell, M.B., who was sent out, selected a site within a few miles of the frontier of Zululand. When schools and a native congregation had begun to be formed, war with Ketchawayo burst forth, and temporarily arrested operations. But peace has resulted in a further advance from the Gordon Memorial as a centre.

In the lands around Lake Nyassa and half-way north to Lake Tanganyika the Livingstonia Mission of the Free Church of Scotland established a station at Dr. Livingstone's request, in 1875, the year after his death. The enterprise is managed in detail by a sub-committee in Glasgow, and its secular affairs by the African Lakes Company. The first settlement at Cape Maclear, at the south end of the lake, has grown into several, at Bandawè, on the west shore, and at Chikusè, N. Angoniland, Chirenji and Chinga, on the uplands running northward. Since the Rev. Dr. Stewart founded the mission, the Rev. Dr. Laws has conducted it, with several medical missionary colleagues, teachers and artisan-evangelists. James Stewart, C.E., the first engineer, who sacrificed his East India career and his life for the mission, and others, like Mrs. Cross, have followed him in the martyr-like sacrifice. The missionary work has gone on, notwithstanding the peril and loss caused by Arab man-stealers and Portuguese obstruction.

The Church of Scotland maintains an important mission in Eastern Central Africa, founded 1874, and having for its principal station, **Blantyre**. Here a native church has been established, and both educational and industrial work is carried on. All the

stations are elevated, and, for Central Africa, healthy, and the whole mission full of promise. But, in common with the other missions of the region, it has been beset with trials and dangers ; on the one hand, from the Arab invaders—cruel and treacherous Muhammadans—whose aim is to expel the white men, and hold the land as a preserve for slave-hunting ; on the other hand, from the Portuguese, who threaten to annex Blantyre and Nyassaland.

The United Presbyterian Church has, since 1846, maintained a large and successful missionary enterprise in Old Calabar. Here also much good work has been done in the way of opening up the country, preparing Christian literature, and educating the natives.

The Church Missionary Society entered upon work in Africa at a later date than the L.M.S. But it has occupied a very wide territory, and rendered splendid service to Christ and to humanity by the noble bands of men and women it has sent into Western, Eastern, and Equatorial Africa, and by the active native teachers and agents it has developed and sustained.

West Africa was the first field occupied by this society in Africa. At first its efforts were concentrated upon Sierra Leone, which had, since the abolition of the slave trade in 1807, become the depôt for negroes rescued from slave ships by the British cruisers. Much blessing attended the labours of the early missionaries. The work prospered, but at a great cost of life ; fifty-three missionaries and missionaries' wives dying between 1804 and 1824. In 1851 the bishopric of Sierra Leone was founded, and in 1862 the native Church was organised on an independent basis, and undertook the support of its own pastors, churches, and schools, aided by a small grant from the society. It now carries on outlying missions established by the society in the Bullom, Quiah, and Sherbro countries.

The society's missionaries have reduced to writing several of the West African languages, and published grammars, vocabularies, portions of the Scriptures, and other works, in Susu, Bullom, Timne, Vei, Mende, Foulah, Yoruba, Hausa, Ibo, Nupe, and other languages and dialects.

Yoruba. From this country, which is 1,000 miles east of Sierra Leone, had come a large proportion of the freed slaves gathered in that colony. About 1840, many of them, having become Christians and traders, returned to their fatherland. The result was the establishment of missions at Badagry and Lagos on the coast, and at Abeokuta, Ibadan, and other towns and villages in the interior, which were for many years worked most zealously by Townsend, Hinderer, S. Crowther, and other missionaries, both white and black. The seed sprang up rapidly, at Abeokuta especially, and the converts manifested much patience and steadfastness under bitter persecution. Abeokuta has repeatedly been attacked by the King of Dahomey, but without success. In the defence of the town the Christians have taken a prominent part; and, in 1875, a night attack by them, under a Christian chief, issued in the retreat of the whole Dahomian army. At Lagos, formerly a principal slave-mart, and now a prosperous British possession, there is a native Church organised on the same plan as at Sierra Leone. There are also stations at Ebute Meta, Leke, and Ode Ondo; the whole country occupied being some 200 miles square.

Niger. In 1841 a Government naval expedition, accompanied by a missionary of the society, the Rev. J. F. Schön, and by Samuel Crowther, a liberated negro slave (afterwards Bishop of the Niger), explored this great African river, the course of which had but lately been discovered. In 1854 a second expedition penetrated up the stream 500 miles, and found the natives everywhere ready to receive Christian teachers;

and in 1857 Mr. Crowther, accompanying a third expedition undertaken for commercial purposes, laid the foundation of the Niger Mission by establishing three stations. Other places have since been occupied, all manned by native African clergymen or teachers, under the direction of the bishop. The principal stations are Bonny and Brass, in the Delta, and Onitsha and Lokoja, higher up. The furthest station, Shonga, is 400 miles from the sea.

The superstitions of the people, and demoralisation caused by the increasing European traffic, have proved formidable obstacles to the spread of the gospel; but large numbers have been baptised, including several influential chiefs, and the converts have exhibited much Christian fortitude in enduring persecution, and liberality in contributing to the building of mission churches. At some stations the work has suffered from evils resulting from the isolation of the native agents, and from the imperfect supervision due to the want of facility of communication. With a view to remedy this, a steamer, the *Henry Venn*, was provided for the use of the mission.

Eastern Equatorial Africa. In 1844 the society's missionary, Dr. Krapf, expelled from Abyssinia, sailed down the eastern coast of Africa in search of a fresh field of labour, and established himself at Mombasa, about 150 miles north of Zanzibar. In the following year he was joined by the Rev. John Rebmann, who laboured on the coast twenty-nine years. Their remarkable journeys into the interior led to all subsequent geographical and missionary enterprise in East Africa. For several years the committee, aware of the desolating influence of the slave trade in East Africa, sought to arouse public interest in the question, and to induce Government to take more vigorous measures for the suppression of the traffic. Livingstone's travels, and the awful facts connected with this infamous traffic

which he brought under the notice of the public, had greatly educated public opinion with regard to this evil. When the news of his death reached England in 1874, the sympathy of the Christian public being thoroughly awakened, the committee took steps to revive the Mombasa Mission. An experienced Indian missionary, the Rev. W. S. Price, formerly in charge of the Nasik Asylum, was sent out, with several assistants; some 200 African Christians, from the freed slaves entrusted to his care, were collected as the nucleus of an industrial colony; and land was formally purchased for a settlement, which was named Frere Town, in honour of Sir Bartle Frere; and some 450 rescued slaves were received from H.M. cruisers, and housed, fed, instructed, and led to work for their living. A mission was started in the Taita country in 1882, and in 1885 a further advance inland was made in the founding of a mission in the Chagga country, at the base of the snow-capped mountain Kilima Njaro, where the work as yet is slow and difficult. For the Mombasa and the Uganda Mission, a new bishopric was established in 1884, with the title 'Eastern Equatorial Africa,' and the late Rev. J. Hannington was consecrated the first bishop on June 24, 1884. An event of great importance was the granting in 1888 of a Royal Charter in favour of the Imperial British East Africa Company, formed for the administration of the coast and the extensive area under British influence in the interior between the coast and the Victoria Nyanza, for the opening up and carrying on of commercial enterprise.

Uganda Mission. In November, 1875, in consequence of information sent home by the traveller Stanley of the readiness of Mtesa, King of Uganda, a great potentate on the shores of the largest of the African lakes, the Victoria Nyanza, to receive Christian teachers—and of two anonymous donations of

£5,000 each being offered to send a missionary expedition to his dominions—the society resolved, in dependence upon God, to organise such a mission. A well-equipped party proceeded accordingly to East Africa in the spring of 1876; and several other parties have followed, one of which, in 1878, went *via* the Nile, under the auspices of the late General Gordon, then governor of the Egyptian Soudan. The first leader, Lieut. Shergold Smith, R.N., and Mr. T. O'Neill, were killed on the island of Ukerewe. The mission had a cordial reception by Mtesa in July, 1877. At a later date the caprice of the king, the hostility of the Arab traders, the presence of a rival party of Romish missionaries, and other circumstances, subsequently interfered seriously with the work.

Mtesa died in 1884, and Mwanga, his youngest son (according to the custom of the country), succeeded to the throne. Through the efforts of the hostile chiefs, the new king, early in 1885, was led to regard the missionaries with suspicion, and for a time the mission was in danger. The storm reached its climax in the arrest of several of the native Christians, and several youths were cruelly tortured and afterwards burnt to death.

The Rev. E. C. Gordon reached Uganda in 1887, and in 1888 the Rev. R. H. Walker, one of the missionaries who went out with Bishop Parker in 1886, sailed in the mission vessel to join him, and had a very gratifying reception by the king.

The position of the mission now seemed more hopeful; but on January 11, 1889, the Church Missionary Society received from Zanzibar the following startling telegram:—‘Missionaries plundered; expelled Buganda; arrived Usambiro.’ Later tidings confirmed the terrible news. The king had purposed some treachery to his body-guard. They had discovered it, and attacked his palace. The king fled,

and his elder brother was placed on the throne. The new king at once distributed the principal offices among adherents of Christianity. At this the Arabs became enraged, and murdered many of these men, replacing them by their own adherents. Then the missions, English and French, were attacked, the premises burnt, converts massacred, and the missionaries compelled to flee. This they did in the small Church Missionary Society's mission boat, and arrived safely at Usambiro, at the south end of the lake.

But though the mission was for a time destroyed, God had not left Himself without witnesses. The missionaries had made considerable progress in reducing the language to writing, and the whole of St. Matthew's Gospel, other portions of Scripture, the Prayer Book, alphabets, Scripture texts, etc., had been printed and circulated in large numbers, the people were eagerly learning to read them. Many among all classes were acquainted with the gospel.

Under Bishop Tucker the work has recently been resumed under more hopeful conditions than ever; and here, doubtless, as so often in the mission field, persecution and suffering for Christ's sake has been and will continue to be followed by the blessings of Christian life, growth, and progress.

Universities' Mission to Central Africa. This mission to East Central Africa was proposed by David Livingstone in 1857, and undertaken in 1859 after a second appeal by Robert Gray, Bishop of Capetown. Charles Frederick Mackenzie, Archdeacon of Natal, was consecrated bishop for the mission, January 1, 1861, at Capetown. The mission was settled, under Livingstone's guidance, at Magomero, July, 1861. Slaves then released formed the first nucleus for the mission. Magomero, though high and cool, was found too distant from all sources of supply. In January, 1862, Bishop Mackenzie died

from exposure and fatigue. Other deaths soon followed among the missionaries. When Bishop Tozer and Dr. Steere arrived in 1863 to reinforce the mission, it was found impossible, owing to the country being desolated by war, famine, and pestilence, to continue in that particular district, and after a short stay on the Morumbala Mountain, near the coast, Bishop Tozer resolved to settle in Zanzibar, as the true capital of Eastern Inter-tropical Africa, there to devote himself to training released slave-children, in the hope to form with them Christian settlements on the mainland at a later date, feeling sure that by natives alone could the work be most surely carried out.

About ten years of quiet preparatory work in Zanzibar followed, under Bishop Tozer and Dr. Steere. The mission was very generally forgotten, if not despised, while the foundations were being soundly and laboriously laid for future work. Children, rescued from slave-dhows by English cruisers, were taken charge of by the mission, instructed, baptised, and taught useful trades. Their languages, especially Swahili, were carefully studied, and reduced to writing: grammars and dictionaries were prepared by Dr. Steere, and portions of the Holy Scriptures were translated.

In August, 1882, Bishop Steere died at Zanzibar. He had been attached to the mission nineteen years, had been eight years its bishop, had translated into Swahili the whole New Testament, a large part of the Old Testament, the Book of Common Prayer, and the Book of the Prophet Isaiah.

Bishop Smythies, during 1886 and 1887, travelled on foot again to all the stations of the mission, made a hazardous visit to the Magwangwara, and obtained permission to send a missionary to their country. The mission is, broadly speaking, engaged in three separate branches of work :—

1. In Zanzibar Island, with the released slaves captured and set free by the British cruisers.
2. On Lake Nyassa, one of the great sources of the slave-trade ; and
3. Mission stations on the mainland in two widely divided parts—the Usambara and Rovuma districts—which are situated respectively 5° and 12° south of the Equator.

On **Lake Nyassa** the mission maintains a church-steamer, which was carried there in small pieces and put together. The headquarters on the lake are on an island—Lukoma—about mid-way in its length (300 miles), and near its eastern shore. Schools are set up here, and the ship, *Charles Janson*, carries the members of the mission to and fro on visits to the many towns scattered along the eastern shores of the lake. This field is of the first importance, as being in the very heart of the slave-yielding region. It was to this lake that Livingstone attempted to guide Bishop Mackenzie in the earliest days of the mission.

One feature of the mission deserves special mention ; it is, that there are as many laymen as clergy engaged in the work. Many of the laymen are artisans engaged in their own proper craft, and all the laymen but three or four are doing in Africa what they were trained for here in England. Each member of the mission—clergy, ladies, and laymen alike—is offered £20 yearly for clothes and private expenses ; and the necessities of life are provided at a common table and from a common store. The bishop spends six months in each year travelling on foot from station to station. The work of seventy Europeans, including their own charges and outgoings of every kind at home as well as abroad, is done at a cost of £230 a year for each worker.

The Cameroons Mission. A sign of spiritual life among the members of the Baptist West Indian churches has been the eagerness evinced to send the

glad tidings of salvation to Africa, the land of their ancestors. As soon as slavery was abolished the purpose began to take a definite form, generous contributions were offered by the emancipated negroes; and the society at home resolved to imitate the effort. The Rev. John Clarke, a missionary from Jamaica, and Dr. G. K. Prince, a medical practitioner, were sent out to survey the ground, and fixed upon the island of Fernando Po, near the mouth of the river Cameroons, in the Gulf of Guinea. The mission was fully inaugurated in the jubilee year of the mission, 1842; the Rev. T. Sturgeon was set apart for the work, followed by the Rev. Joseph Merrick, also from Jamaica, and the Rev. Alfred Saker, from Devonport, with others. The work was extended to the continent, and churches were gathered and organised. Mr. Saker soon developed rare abilities not only as an artisan but as a linguist. He reduced the Dualla language, spoken on the mainland, to writing, prepared elementary books, translated large portions of Scripture, and taught the people the arts of civilised life. Romanist intrigues after a while compelled the missionaries to quit Fernando Po; but they found a foothold on the continent, and formed the settlement of Victoria, on Amboises Bay, at the foot of the Cameroons Mountains, devising at the same time plans for penetrating into the interior. Not long after Mr. Saker's decease in 1880, unexpected difficulties arose from the schemes of German colonisation on the West Coast of Africa, and eventually it was deemed best to relinquish the work into the hands of the Basel Missionary Society. This has now been done, and the enterprise, it is hoped, will be carried on not less effectually than before by that earnest Protestant association.

The Mission to the Congo, wrote the late Treasurer of the Baptist Missionary Society, Joseph Tritton, Esq., owes its practical development in great

measure 'to the publication of Mr. Stanley's record of his wonderful journey *Across the Dark Continent*. The attention of the Christian Church had been drawn to the spiritual need of other parts of Africa, besides those of its Western and Southern Divisions, where loving hands had unfurled, with no mean success, the banner of the cross.

' Prayerful thought on the existing need of Central Africa, and the possibility of meeting it, had long been working in one benevolent mind—that of a Christian gentleman, Mr. Robert Arthington, of Leeds, who, in the spring of 1877, thus wrote to the Committee of the Society: "There is a part of Africa not too far, I think, from places where you have stations, on which I have long had my eye, with very strong desire that the blessing of the gospel might be given to it: it is the Congo country, an old kingdom, once possessed—indeed, it is now—of a measure of civilisation, and to a limited extent instructed in the externals of the Christian religion.

" "It is a great satisfaction, and a high and sacred pleasure to me, to offer one thousand pounds, if the Baptist Missionary Society will undertake at once to visit these benighted, interesting people with the blessed light of the gospel, teach them to read and write, and give them, in imperishable letters, the words of Eternal Truth. By-and-by, possibly, we may be able to extend the mission eastwards, on the Congo, at a point above the rapids." "

This proposal, followed as it was by other large-hearted suggestions and generous gifts, encouraged the committee to undertake the mission. Suitable men were found as pioneers for the work, notably Mr. Grenfell, a skilled engineer as well as a devoted missionary labourer; Mr. J. T. Comber, and Mr. W. Holman Bentley. These missionaries, with their companions, proceeded to San Salvador, and thence to Stanley Pool, the entrance of the Upper Congo, from

which to Stanley Falls, on the Equator, in the very centre of the continent, there is an uninterrupted waterway of more than a thousand miles. To navigate this river a steamer was built—again at Mr. Arthington's suggestion—and appropriately named *The Peace*. Settlements have been formed on both the Upper and the Lower Congo. The losses by death have been heavy; but recruits press forward, and as the conditions of health in these regions are better understood it is believed that the valuable lives that remain will be preserved. A fire that caused much distress in the mission premises at Stanley Pool, August, 1886, like the fire at Serampur in 1812, called forth the sympathy and generosity of the British churches in an extraordinary degree, the whole amount of the loss—some £4,000—being raised again in fifty days, and almost without a special appeal.

Amid all the pioneering work, spiritual results have not been absent. At San Salvador there have been many conversions, and in other places there are manifest signs of spiritual influence. Not long before his decease Mr. Comber wrote, 'The Congo mission was never so full of promise as to-day. No one can study its brief history without seeing most clearly the overruling hand of God.'

The language has been reduced by Mr. Holman Bentley to a written form: an elaborate grammar and dictionary have been published, and the *Peep of Day* has already been translated. The New Testament and other portions of Scripture will soon follow; and the vast basin of the river will, it is hoped, become accessible to the glorious gospel.

It is impossible in the limited space of this little volume to even enumerate the different societies at work in any one of the great mission fields. But brief reference must be made to a few of the other fields occupied in different parts of Africa:—

The Paris Society for Evangelical Mis-

sions among **Non-Christian Nations**. This society was formed at Paris on November 4, 1822. It soon established an institution for educating future missionaries. The three first missionaries to enter the foreign field under the auspices of this society were sent out in 1829, according to the advice of Dr. Philip, to South Africa. They were the Revs. Bisseux, Lemue, and Rolland. In 1832, the Revs. E. Casalis and T. Arbousset, with their lay companion, M. Gossellin, left Paris for South Africa. A remarkable providence led them to Moshesh, the wise chief of the Ba-Sotho (commonly called Basutos), in the Matoti Mountains. After seven years of apostolic labours, the first Mo-Sotho convert was baptised. In the meanwhile, other missionaries had been sent to Basutoland, whereto the first missionaries sent out in 1829 had also retired after a temporary settlement in Bechuanaland. Through many wars and other perils the Lord has blessed the work of the Paris missionaries among the Ba-Sotho.

In 1885, the Paris Society began to contribute towards the missionary enterprise of M. Mayor in Kabylia. In 1886, the Rev. Fr. Coillard, after two long but fruitful expeditions, the first of which was undertaken in the name of the Ba-Sotho churches, settled on the Upper Zambesi.

They have also sent to the banks of the Ogowe River, in the French Congo, French missionaries, teachers, and one industrial helper. The work was taken up at the request of the American Presbyterians.

The **Zulu Mission** in Natal, South Africa, was begun in 1835 by the American Board of Commissioners for Foreign Missions, and was thus the first effort of any organised society to carry the gospel to the Zulus. Six missionaries, with their wives, embarked from Boston, but they parted at Cape Town. Messrs. Grout, Champion, and Dr. Adams went

directly to Natal. Rev. Aldin Grout and his wife went to South Africa in 1834, and, with the exception of two years, continued in it until 1870. Messrs. Lindsley, Venable, and D. Wilson, with their wives, travelled 1,000 miles in ox-wagons over roadless regions to Umzilikazi's country to organise a mission there. They settled at Mosika, about 100 miles from Kuruman. But within a year war and sickness compelled them to retire to their brethren at Natal. Although in 1842 the mission had two congregations, one of 250 and the other of 500, with two schools, yet the Board saw so little that was hopeful in this field that they determined to withdraw. But Dr. Adams declined to leave, and proposed to support himself by teaching Dutch Boers. As a result, the Board did not withdraw. It now sustains three missions in Africa :—

1. The Zulu Mission, occupying eight stations near the coast in Natal. There is a theological school at Amanzimtote, also an industrial school ; and there are two girls' boarding schools within the mission. Some of the converts are already engaged in Christian work in regions towards the interior.

2. The West Central African Mission, which was established in 1880, and was driven from Bailundu in 1884, but is now re-established, with three stations : Benguella, on the coast ; Bailundu, 200 miles from Benguella, on the mountains inland ; and Bihé, 50 miles still further inland. The Umbundu language has been reduced to writing, and as it is spoken far into the interior of Africa, it is believed that it will prove an exceptionally favourable channel for the propagation of the gospel throughout the central portions of Equatorial Africa.

3. The East Central African Mission, occupying two stations near the port of Inhambane, 550 miles north of Durban.

The Kabyle Mission in North Africa was begun

in 1881. Up to that year the Muhammadans of North Africa (excluding Egypt) were untouched by the gospel. A thousand years of sanguinary wars had reduced the population, misrule had blighted commerce and agriculture, and apostasy had extinguished the gospel lamp, without even leaving the lampstand. The French had subdued the Algerians, and Algiers, instead of being a nest of pirates, had become a winter health resort for invalids from all parts of Europe. Through the whole country roads and railways had been made, and along the coast steamers plied. With the fall of the empire in France, Romanism lost much of its power, and thus in Algeria the Moslem and Romish barriers to the gospel were removed. For another ten years, till 1881, Mr. George Pearse and his wife travelled among the Kabyles, and on his return to England a small committee was formed, consisting of Mr. Pearse, Dr. Grattan Guinness, and Mr. Edward H. Glenny, who had been independently led to consider the needs of the field. A piece of land had been secured at Djemâa Sahridj, in Kabylia, and in October, 1881, Mr. Pearse returned with Mr. Glenny to Algeria. They took with them two young men to plant among the Kabyles.

In 1883 the sphere of the mission's operations extended from the Kabyles of Algeria to all the Berber races of North Africa. Ultimately it has endeavoured to spread the gospel among the Muhammadans generally in these lands, and now it proposes also to evangelise among Europeans and Jews as well. The spheres at present in measure occupied by this mission are Algeria, Morocco, and Tunis, with the intention of also reaching Tripoli and the Sahara.

Egypt. The Church Missionary Society had formerly a mission in Egypt, as part of its scheme for the revival of the Eastern Churches. Many of

the Coptic clergy, and one bishop, were trained in the society's seminary at Cairo; but the visible results were small. In 1882, in response to the appeals of Miss Whately, and in consequence of the British occupation of Egypt, the Rev. F. A. Klein, formerly of Jerusalem, was sent back to Cairo to begin a new mission among the Muhammadans. The work is on a very modest scale, but is not without encouragement. Already a beginning has been made both in the preparation and the circulation of a Christian literature.

In studying Africa as a great mission field we may fairly claim the following as **the chief permanent results of a century's work**:—

1. Had it not been for Christian Missions, Africa *would still have remained very largely a terra incognita*. In every part the heaviest burden of pioneer work has been borne by the missionaries. Commerce has succeeded, not preceded, the gospel. Vanderkemp, Moffat, Livingstone, Barnabas Shaw, Krapf, Rebmann, and their colleagues in exploration, were only the leaders of a great Christian host who have opened up the highways into the heart of the Dark Continent. And they have done this not from lust for gold, but from a Christ-like love for the down-trodden, ignorant, and suffering, and from a quenchless desire to win their souls for the Master. Even the travels and researches of men like Speke, Stanley, and others, with the vast results flowing from them, are directly traceable to the work and influence of Livingstone and his coadjutors. The geographical discoveries which have rendered possible the great colonising and commercial movements of the last forty years owe a vast debt to missionary effort. In South Africa, including Bechuana and Matabele Lands, in East Africa and Uganda, and all along the deadly West Coast, the way to the heart of the Dark Continent has been opened up and made plain by

the men and women who went there, not for selfish reasons, but to win 'those for whom Christ died.'

2. Missionary effort in Africa has from the first *thrown its influence strongly on the side of native rights*. This action has rendered missionary enterprise still more obnoxious to those who believe that the best way of dealing with native races is to clear them off the face of the earth as quickly as possible, either by the rifle or by the even more deadly alcohol of 'civilisation.' All through the century the whole weight and power of missions has been exerted to uplift the millions of Africa in the scale of humanity, and to conserve and extend as far as possible all their rights as *men*. Vanderkemp had hardly set foot in Africa when he and James Read began that battle on behalf of the Hottentots, so nobly continued in later years by Dr. Philip and his helpers. From Livingstone, possibly more than any other man, did African slavery receive the mortal blow from which it is slowly but surely dying. And alike in Zanzibar, in Uganda, along the western and eastern coasts, in the Soudan, and wherever else missionaries have gone, they have waged vigorous and successful war upon this deadly evil.

3. Missionary labour and example have *brought a new life into Africa*, have given its people fresh hope, have placed before them an attainable ideal of life. To say this has always and equally been successful is, of course, to the accurate observer, absurd. It is no easy task to lift humanity in the scale of thought and life. The century's work has been largely preparatory. But no careful and impartial student can deny that the outlook for Africa in 1896 is much more hopeful than in 1796, and that this changed condition is largely the result of wise and successful missionary action.

4. Wherever the missionary goes there *literature follows*. It is no small feat to have unlocked the

door into the Bible for scores of African languages and dialects. To give to peoples like the Bechuana, the Baganda, and a host of others, the Bible, either in whole or in part, is to begin a work that would never have been even attempted by 'civilisation,' and the results of which for good there is no measure adequate to gauge.

V

CHINA

The Country. The empire of China consists of China proper (comprising eighteen provinces) and eight dependencies and tributaries. Its boundary line extends to 12,000 miles. The population of China *proper* is variously estimated from 240 to 350 millions, and, including its dependencies, is probably over 400 millions. At the many peculiar customs of China we can but glance. All the men wear *queues*. This is a Tartar badge imposed on the Chinese by their Tartar conquerors. *Foot-binding* among women is about 1,000 years old. Native associations, both heathen and Christian, have been formed to abolish this painful deformity. *Infanticide* is very common in parts of the country, but some native societies exist with the object of stopping it, and public opinion is on their side. *Opium smoking* is very prevalent in all classes of society. The trade in opium between British dominions and China was introduced by Warren Hastings in 1775. From 1799 to 1860 the Chinese vigorously protested against it, and the poppy was but little cultivated by the Chinese themselves. On October 24, 1860, after the second opium war, the importation of opium was legalised; but as late as 1878 the Chinese authorities attempted to restrict its internal transit. Since 1860 the cultivation of the poppy, though nominally illegal, has largely increased in the land, followed by a large increase of the consumption of the drug. Opium dens abound not only

in the back alleys, but also in the main thoroughfares of the cities. The bearing of this terrible habit on missionary work is strikingly marked by the fact that all missionaries and native Church committees in China have considered opium smoking as a bar to Church membership.

Language. China has one written language (Wen-li), but about 200 spoken languages. The same written words would be read in different ways in 200 districts of China. While the one written language provides a valuable vehicle for the dissemination of literature, the different dialects form a great hindrance to the work of the missionary, as not only is the language extremely difficult to learn to speak, but when learnt it is available for only a comparatively small area.

Religions. There are three chief religions. *Confucianism* (Confucius was born B.C. 551, died B.C. 478), which 'is essentially a system of morals applied only to this life, and confined to the duties which spring from human relations. . . . As to the gods, it matters not to thee whether they exist or not.'¹ *Buddhism* (Buddha, born B.C. 620, died B.C. 543), a metaphysical religion brought from India, teaches men to despise glory and to resist sin, and holds out a hope of absorption into the absolute as his final goal. It is in China ritualistic and materialistic. *Taoism* (Laotsu, its founder, born B.C. 604, disappeared B.C. 524) is essentially materialistic and pantheistic. It raises nature above God. 'It is simply the deification of material mysteries, and its natural outcome is material idolatry.'² Dr. Griffith John says, 'Though mutually conflictive and repugnant, these three systems live together in perfect harmony in China. The people believe in them all, and they belong to them all.'³

Muhammadanism found its way to China in the

¹ Dr. Griffith John, *China: her Claim and Call*, p. 18.

² J. S. Dennis, *Foreign Missions after a Century*.

³ *China: her Claim and Call*, p. 10.

seventh century. As elsewhere, it declares for the unity of God and against idolatry. Its religion spread widely in the country ; mosques are found in all parts of China, but Muhammadans, who are estimated to number thirty millions, congregate chiefly in the western provinces.

The characteristic religion of China is *ancestral worship*. The reverence shown to parents is not given to them while living, but after their death. The dead are worshipped by the people much as the idols are. As a system, ancestral worship is a far more powerful factor in keeping the people in darkness than idolatry. The fear and worship of the dead extend to all classes of society, and exercise a controlling influence in every department of life. Dr. Yates, in his book on *Ancestral Worship*, thus defines this religion : ' It includes not only the direct worship of the dead, but also whatever is done directly or indirectly for their comfort, and all that is done to avert the calamities which the spirits of the departed are supposed to be able to inflict upon the living as a punishment for inattention to their necessities.' These superstitious ideas place enormous powers in the hands of the priests, who represent that vast sums of money must be spent in order to meet the needs of these ancestors. The amount spent annually is estimated at thirty million pounds. This expenditure every eldest son is bound to undertake. He may discard any or all the other systems of religion ; but this, unless constrained by the love of Christ, he dare not forego. As a neglect of these duties is supposed to consign the ancestors to perpetual beggary, much moral courage is needed for an eldest or only son to become a Christian. This ancestral worship, with its exaggeration of a noble and dutiful reverence for parents, is one of the most formidable obstacles to missionary work.

Closely connected with this superstition is another

entitled *Feng-shui*. This has reference to the influence of the vast host of disembodied spirits of the dead upon the living. Anything raised above the ground, such as a post, a high wall, or two-storied house, may let loose evil spirits or impede the progress of kindly ones; so that at any time a cry of Feng-shui raised by the literati will inflame the deadliest superstitions of the Chinese. This cry has often been raised by them so as greatly to hinder the work of the missionary among the people.

Special Difficulties of Missionary Labour.

In addition to the hindrances already mentioned, and to the extreme difficulty of the language and the vastness of the population, we must place the special character of the people. They possess a long history inwrought in their institutions; an ancient civilisation, stationary but real; an old and extensive literature; a wide-reaching system of education culminating in difficult competitive examinations. All these facts engender in them a feeling of superiority which causes them to adhere rigidly to old customs and to despise anything from outside. They are the people; they form 'the middle kingdom'; all the rest of the world comprise the 'outside countries.' These feelings of pride and self-sufficiency are most deeply seated among the literati, who are the bitterest opponents to Christianity. No doubt one of God's orderings in regard to the late war will be the shaking of the people, and especially the authorities, out of their old conservatism.

Early Missionary Work. Tradition says that the gospel was first preached in China by the Apostle Thomas. Without doubt the Nestorians gained a great influence in the country in the seventh century. 'Six or seven emperors of the Tang dynasty favoured Christianity, and parts of the Bible were translated and placed in the library of the palace.'¹ Towards

¹ Gracey, *China*, p. 30.

the end of the century the gospel had been proclaimed very widely, and 'temples were in a hundred cities.' In the ninth century 3,000 Christian priests are said to have been driven into private life. When Marco Polo visited China in A.D. 1278, he found Nestorian churches newly erected. The work however gradually faded away under the persecution of the Ming dynasty (A.D. 1368-1628).

Roman Catholic missions began towards the close of the thirteenth century. In 1685 six Jesuits from France were sent to China. Le Comte, one of them, states that there were in the whole country about one hundred churches in the three dioceses of Peking, Nanking and Macao. They have had varying success, and would doubtless have done better if they had not interfered with politics. They claim to have over a million converts, but it has to be remembered that their doctrine of masses for the dead is so nearly allied to ancestral worship, and many of their practices are so similar to those of the Buddhist religion in China, that a large amount of outward success is not to be wondered at.

The Greek Church was established in Peking in 1685, and four years later a treaty with Russia permitted the establishment of a college of Greek priests. This Church has tried to make converts again during recent years.

Modern Missionary Efforts. To the London Missionary Society must be accorded the honour of sending the first Protestant missionary to China. Robert Morrison arrived in Canton in 1807. As foreigners were not then allowed to reside in China, he entered the service of the East India Company, who gladly made use of his great linguistic attainments. At the company's expense he prepared his great Chinese dictionary, costing some £15,000. For six years he laboured alone, but in 1813 he was joined by Rev. William Milne, and issued his New

Testament. In 1814 Morrison's first convert was baptised. In 1823 the two missionaries issued the complete Bible in Chinese. In 1828 the dictionary was completed, and in the same year Milne died. Other helpers came to join Morrison, who laboured on patiently until his death in 1834. Twenty-six years of faithful work had been given to China. This was essentially a time of preparation, as he could not reckon ten converts in that time. In fact, one of the striking features of missionary work in China is the long preparatory work that has in many cases been necessary, which has, however, often been rewarded in due time by a bountiful harvest.

One result of Morrison's work is to be seen in a direction little expected. The writer of this section of this Primer was in China at the breaking out of the Tae-ping rebellion. In fact, Shanghai was attacked by them while he was there. This was in 1850. As you look for the source of a mighty river on some quiet hillside, so you may trace the beginning of this mighty rebellion, which well-nigh rent China asunder, to the work of Robert Morrison. One of his first converts, Leang-afa, a native Christian teacher, wrote a pamphlet called *The True Principle of the World's Salvation*. A copy fell into the hands of a student named Hung-sea-tseuen, who afterwards became the Tae-ping-wang, the leader of the rebellion. The rebellion had thus a semi-religious origin, but soon merged into a patriotic effort to overthrow the Tartar rule. It might possibly have been successful had it not been for the aid given to the imperial side by English and American officers in 1861-2, and particularly by Charles George Gordon (Chinese Gordon), with his 'ever-victorious army.'

The lead taken by the L.M.S. in efforts to evangelise China was soon followed by other organisations. The American Board of Missions sent their first missionary in 1830, while eight years later three

other American societies appeared on the field—the Protestant Episcopal Church, the Baptist Union, and the Presbyterian Board. Up to 1841 only fifty-eight workers had been sent to China and the Malayan Archipelago.

In the following year (1842) the great treaty, that of Nanking, was concluded between England and China. By it Hongkong was ceded to England, and the ports of Canton, Amoy, Fuhchow, Ningpo, and Shanghai were thrown open to foreign trade. It was further agreed that Chinese who wished to become Christians should be unmolested. The treaty was the beginning of a new era in missionary work. The British and Foreign Bible Society commenced their work in this year, followed two years afterwards (1844) by the Church Missionary Society, who had previously sent Mr. E. B. Squire to ascertain the openings for missionary effort. It was represented by Rev. T. McClatchie and Rev. George Smith, afterwards first Bishop of Victoria (Hongkong). In 1845 the English Baptists appeared in the field, while 1847 is memorable for the arrival of Rev. W. C. Burns, the representative of English Presbyterianism. This missionary made two new departures in missionary methods. He attempted as far as possible to be a Chinaman to the Chinese, in order that he might gain some. He lived more closely among the people and became more deeply acquainted with their habits and ideas than any missionary up to that time, and in the next place he broke through the order given to foreigners to keep within the Treaty ports, and itinerated, often at great peril, far into the interior. In order to do this better he donned Chinese dress. His life, it has been said, was far more powerful as an influence than as an agency. He was distinctly a sower of the seed which others have reaped. Since 1847 many other societies have entered the vast field of China, whose names need not here be mentioned.

By the Treaty of Tientsin (1858) and the Convention of Peking (1860) several other ports were thrown open, and it was enacted that as the Christian religion taught virtue, and that men should do as they would be done by, all persons teaching or professing it should be protected. 'It admitted one-third of the human race to the brotherhood of Christian missions.' Peking was also rendered accessible to missionary work.

In 1865 a step which has had a most important bearing upon the extension of the kingdom of Christ in China was taken in the formation of the China Inland Mission. Rev. J. Hudson Taylor had landed in 1854. Soon after this he was joined by five other missionaries, who were unconnected with any society. In 1865 Mr. Taylor appealed for twenty-four more labourers, so as to place two workers in Chinese Tartary and in each of the eleven provinces unoccupied by any missionary society. As a result, the China Inland Mission was formed.

Since the formation of this mission other societies, including the Society for the Propagation of the Gospel (1874), and the Established Church of Scotland (1876), have taken up work. The present decade has seen at least six additional societies stepping in to take part in the evangelisation of the country.

As it is impossible even in the briefest manner to sketch the work of all societies which occupy China, it may be well to glance at **some missions of special interest** in the vast labour of love undertaken by them. Commencing at the north we first notice.

The Corean Mission. The first Protestant mission work was done by Rev. John Ross, of Moukden, in China. Having met with some Coreans, he translated the New Testament and sent it into the country. When missionaries arrived, they found many people professing the truth and waiting for teachers.

The first labourer to settle in the country was Dr. H. N. Allen, who arrived in 1884, and by his skilful treatment of a wound which Prince Min Yong Ik had received, he created a favourable impression. The Methodist Episcopal Church of America and the Women's Foreign Missionary Society of the same Church, and the American Presbyterian Board, appointed missionaries. In 1886, with the sanction of Government, an orphanage was formed, and medical work was carried on vigorously by both men and women. The first baptism took place in 1886, and soon a native church was formed. The missionary band was speedily strongly reinforced.

In 1888 the Toronto Society for the Evangelisation of Corea sent missionaries into the country. In 1889 workers were sent by the Presbyterian Church of Victoria, Australia.

An episcopal mission, under Bishop Corfe, has been established. Some Chinese also went out from the native church connected with the C.M.S. in Foo-chow as missionaries.

In 1880 the Corean Government issued an edict forbidding the teaching or preaching of Christianity in the country. It is hoped this will soon be withdrawn. Public preaching is forbidden, but it can be carried on without let in private.

A Corean itinerant mission of an inter-denominational character was formed in 1894 with headquarters in Toronto. A Corean Tract Society superintends the literary work of the empire.

Owing to there being no real religion to be overcome, the prospects of the gospel in this country are very bright. If the women can only be gained, the country will be won for Christ. Even now officials in high quarters are asking for and reading the New Testament. It is hoped that the war of 1895 will result in the complete opening up of the country.

The Mongolia Mission. A mission in this country was commenced by the L.M.S. in 1817-18 on Russian territory, and was carried on with some success (the chief feature being the translation of the Bible into Buriat), until 1847, when it was suppressed by the Russian Synod. It was recommenced from the side of China rather than Russia in 1869, when a labourer arrived on the field, whose name will ever stand in the front rank of the noble army of missionaries—James Gilmour, devoted to the service of God and the good of China, and gifted with talents and abilities of no common order. The story of his self-denial and devotion is one of the romances of missions. One chapter of the history ended with his death in 1891; the further chapters eternity alone will reveal. It may be stated, however, that his work seemed to be more visible among Chinese than Mongols, and as with several other noted Chinese missionaries, was of a preparatory character.

Manchuria Mission. Mention should be made of the successful work carried on in this country by Revs. J. Ross and J. Macintyre, of the United Presbyterian Society. The work has been greatly blessed. Five chief stations have been opened, and operations have been carried on in distant regions reaching even as far as Corea. The Irish Presbyterian Church has also an important mission in this country.

Tientsin Mission. This is one of the landmarks of gospel work in China. It was founded in 1861 by Rev. Joseph Edkins, who was joined by Rev. Jonathan Lees in the following year. They have laboured long and successfully. In 1879 Dr. Mackenzie commenced a medical mission which, through the patronage and liberal pecuniary aid of the Viceroy Li Hung Chang, has become a very important agency. In 1885 lady missionaries joined the work.

In Tientsin the Methodist New Connexion, who were in fact first on the field, have had a vigorous work, carried on by Revs. J. Innocent and W. N. Hall, and this place was the centre from which sprang up a flourishing church in North Shan-tung, whereby fifty congregations were gathered together in one region. The same society has established, in the north province of Pechili, mission work in the neighbourhood of the Tang collieries. Several other societies use Tientsin as their base of operations. At Chefoo several important societies are at work.

Peking Mission. Several societies occupy Peking as their headquarters. The L.M.S. have a flourishing work here, which was commenced by Dr. Lockhart in 1861. In 1871 Rev. S. G. Meech, and in 1876 Rev. G. Owen joined the staff. Mission work is vigorously prosecuted in both the eastern and western sections of the capital. The ladies connected with the mission have reached a large number of women and girls. The society has also a vigorous training institution for native workers.

The C.M.S. had at one time a mission station here, but the work was in 1880 given up to the S.P.G., and episcopalian effort is now represented there by that society, under Bishop Scott, and by the American Board of Church Missions. In connection with the latter mission the labours of Bishop Schereschewsky in translating the Bible should be recorded.

The veteran missionary, Dr. Happer, of the American Presbyterian Church, has laboured here since 1844. Agents of other societies are at work, including Mr. Murray, of the Mission to the Blind.

Hankow Mission. Hankow, with its two companion cities; Han-yang, on the northern side of the Yang-tse Kiang; and Wu-chang, on the south, is a place of commanding importance. It is at the centre of the empire, at the centre of the waterways of the Yang-tse and Han-min, and is in the heart of the

mining and manufacturing industries of Central China. Dr. Mullens referred to these cities as forming the finest missionary centre in the world. It is therefore the base of much Christian activity.

The L.M.S. began their work there in 1861 by Dr., then Mr., Griffith John, who, held in honour by the whole Christian Church, still labours on and directs a work of surpassing usefulness. He was early aided in his work by two native helpers, whose cases are mentioned as specimens of Chinese native labour. Lo Hiang-Yung was a coolie, but after training became a valuable country evangelist. Shen Tsi-Sing was able to deal with enquirers, to preach with power, and, above all, was a man of literary skill, and did much to foster the great literary work which emanates from Hankow. We cannot detail the work here, but it has been abundantly blessed, and many buildings for various objects are outward tokens of the stability of the work, which is carried on by the aid of such valuable helpers as Mr. and Mrs. Bonsey, Mr. and Mrs. Arnold Foster, and Mr. Owen, at Wu-chang. At the latter place, which is the seat of government, the results are very different from Hankow. Mr. Bryson has laboured here since 1867, but the corruptions of Chinese officialism have greatly hindered the work.

One very prominent and important department of work at Hankow has been the preparation and circulation of Christian literature. This was rendered possible in the first instance by liberal grants from the Religious Tract Society. Dr. John and his helpers have been very skilful and energetic in the issue of books and tracts and copies of the Scriptures.

Another missionary body at work in Hankow is the Wesleyan Methodist Mission, where the veteran David Hall is chairman of the district and general superintendent. A noticeable feature is the evangelisation carried on by the *Joyful News* Mission and the Central China Lay Mission. We must not omit to refer to

the labours of the China Inland Mission and the American Episcopal Church in these cities. The Established Church of Scotland has encouraging work at Tchang.

Shanghai Mission. This is the working centre of a large number of societies. The L.M.S. early commenced work there, and is still represented by the Rev. Dr. Muirhead. The C.M.S. had as one of its earliest representatives Rev. John Hobson, who was the means of starting the Anglo-Chinese school, which still exists. The China Inland Mission, the American Baptist Mission Union, the American Episcopalian Church, and the Seventh Day Baptists, are established here. The names of Boon, Burdon, Lockhart, Medhurst, Moule, McClatchie, Yates, Fay, Aldesey, must not be forgotten. But, as with most large cities, the results are not so encouraging as in country districts.

Cheh-Kiang Mission. The mission of the C.M.S. in this province is full of interest. The work has been going on at Ningpo since 1848 (Presbyterians and Baptists began to labour earlier) with varying success. One of the most interesting features is the college, founded in 1877 by Rev. J. C. Hoare. For half the year the students carry on their studies while itinerating in the neighbourhood. At Tai-chow, 200 miles south of Ningpo, there are some 200 Christians, the result of the work of these students. An interesting movement towards Christianity in the Chu-ki district was brought about by the labours and consistent life of a native schoolmaster, who, on a visit to Hang-chow in 1877, was introduced to the missionaries, and then, after being baptised, went and told them at home what great things God had done for his soul. The chief feature of Hang-chow itself is a medical mission and a new hospital opium refuge.

An off-shoot of the C.M. Mid-China Mission has taken root in the distant Si-chuen province. Under the leadership of Rev. J. H. Horsburgh a party of twelve

missionaries went out in 1892. Their plan of working is to live as simply and as much like the natives as they can, adopting Chinese dress, and customs, so as to reach the people more readily. Much difficulty was at first experienced in visiting houses, but this is being overcome. The China Inland Mission has a vigorous branch in this province. Recently strong anti-foreign riots have taken place at Chengtu. Infamous placards, stating that foreigners obtain possession of children in order to extract oil from their eyes, were circulated, and in consequence many Christian buildings were destroyed. Owing to the vigorous action taken by the foreign powers, the viceroy, who allowed these riots, has been deposed. It is hoped this will have a beneficial effect upon missionary enterprise.

Fuhkien Mission. The Fuhkien mission of the Church Missionary Society is one of the most interesting and successful in the country. The first C.M.S. missionaries arrived in 1850. They laboured for ten years 'without a single conversion or prospect of such a thing.' The home committee seriously thought of closing the mission. But the only Church missionary there, Rev. G. Smith, pleaded to be allowed to remain. He received a visit from Rev. W. H. Collins, M.R.C.S., who opened a dispensary, which was soon crowded with patients, from among whom came the first enquirers, and subsequently the first convert. Some preaching stations were, by permission of the authorities, opened, and were crowded with attentive hearers. Books and tracts were also largely distributed in the neighbourhood. In 1862 Rev. J. R. Wolfe (now archdeacon) joined the mission. In 1863 he lost his co-worker, Rev. G. Smith. In 1864 a violent persecution fell on the Church. But, as is generally the case, it turned out to the furtherance of the gospel, not only in strengthening the Christian life of the persecuted, but in bringing Christianity into wider notice, and resulted in calling forth from unexpected quarters

enquiries as to the nature of the religion. From this time the mission has extended itself into the surrounding country, partly by the work of missionaries, partly by the work of native Christians, who, as paid or voluntary labourers, have preached the Word in distant parts. In fact, this mission is memorable for the large results obtained with very few European helpers. Many of the out-stations, such as Lo-Nguong, Ning-Taik, Fuh-Ning, to the north-east; Ku-cheng, Ang-Iong, to the north-west; Hok-Chiang, Hing-Wha, and Taik-Wha, to the south of the river Min, have themselves proved active centres of evangelistic work, and some of them have been watered with the blood of the saints of God. Ni-Tu, near Ning-Taik, will be remembered as the place where Ling Chek-Ang, the first martyr of the Fuhkien Church, laid down his life; while Hwa-Sang, near Ku-cheng, will ever figure in the history of Christian missions from the fact that on the morning of August 1, 1895, four missionaries of the C.M.S., four of the C.E.Z.M.S., two children, and a servant, were cruelly murdered by a fanatical band of Chinese 'vegetarians.' This outbreak was directed against them not as missionaries, but as 'foreign devils,' the native Christians not being molested.¹

The Church Mission in Fuhkien has now a Christian community of 13,000 souls, with eleven native clergy, theological college, boarding schools, and a medical mission. Four districts have their own native Church Council, and the Annual Provincial Council is attended by more than 200 delegates.²

In co-operation with the C.M.S., many ladies of the Church of England Zenana Society and the Society for Promoting Female Education in the East labour;

¹ See for a beautiful and instructive picture of work in this province, *For His Sake: Letters of Elsie Marshall* (R.T.S.).

² For particulars see *Story of the Fuhkien Mission*, published by C.M.S.

the latter has a successful boarding school in Fuhchow. Two American societies also work from this as their headquarters.

Amoy Mission. The L.M.S. first occupied this station in 1844. Up to 1854 the work was slow. One of the earliest converts won through medical work was Soktai, a military officer. Fearless in war and faithful to Christ, he did a great work for God. Since 1854 missionary labours have brought forth abundant fruit, and several vigorous and self-supporting churches have existed for many years. The work at Chiang-Chiu, 25 miles from Amoy, is a notable instance of such off-shoots. In 1859 two native converts were beheaded for preaching in the streets. In 1861 regular work began. After the Tae-hing army had sacked the city the people seemed more ready to listen to the truth. A hospital is now vigorously at work, and Christianity is recognised by mandarins and people as an important factor in the city. An account of the Amoy mission of thrilling interest is told by Rev. J. Macgowan, a devoted missionary of the L.M.S., in *Christ or Confucius : Which ?*

The Presbyterian Church of England Mission was established in this island by their first missionary in China, Rev. W. C. Burns. The work has been carried on upon a well-organised plan.

The American Board of Missions commenced work here, but it was handed over to the American Reformed (Dutch) Church. Many missionaries are employed, and many churches have been formed.

Canton Mission. This is one of the most important centres of Christian work in the empire. Its position renders it easy of access to the outside world, and its people are sturdy and independent, so as to obtain the name of the 'Anglo-Saxons' of China.

This was the scene of the missionary labours of the pioneer of missions, Robert Morrison, who after labouring quietly for many years as translator to the

East India Company, was joined by Rev. W. Milne. The work was after a time carried on only by native helpers. In 1859 the station was re-opened, and has been occupied with much encouragement. In 1861 Ch'ea, a Christian convert from Pok-lo, laid down his life as the first martyr of the district. Canton is one of the chief centres of the work of the Wesleyan Methodist Church.

The Basle Evangelical Mission has a valuable work radiating from this centre.

The American Presbyterian Church laboured at this station for sixteen years, from 1845 to 1861, without baptising a convert. Since then the work has slowly increased.

The Church Missionary Society use Canton as a base for work in the Kwantung province.

Hongkong is occupied by many missionary societies. As early as 1843 Drs. Hobson and Legge, of the L.M.S., were labouring there. The American Baptists have a flourishing work in this colony.

Formosa Mission. This island belongs to Japan, but it may be mentioned here. The most noticeable work is that carried on by Rev. Dr. Mackay, whose devotion to the cause of God among the people has led him to marry a Chinese lady. He has been the means of covering the north of the island with a network of stations connected with the Canadian Presbyterian Church. The English Presbyterians have also a good work in the south.

Mission to the Blind. In 1871 Rev. W. Murray landed in China as the colporteur of the Bible Society of Scotland. He acquired the language quickly, and soon commenced his labours. Impressed with the vast number of blind people, computed as half a million altogether, he invented a special method of training blind lads, and so simple and effective is it that a blind boy of ordinary intelligence can learn to read in six weeks or two months. For a long time

he laboured alone, but some pupils became teachers. In 1887 a committee was formed in Scotland to administer the funds of the mission, which is doing an incalculable amount of good in China.

Mission to Lepers. In many parts of the country work has been taken up among these afflicted people, and missionaries have testified that no class of persons is more ready to receive the message than this. Ordinary missionaries can work among them, if contact with them is avoided.

The China Inland Mission. This mission differs somewhat from the others, owing to its special organisation and its peculiar plans of work. Without at all disparaging other societies, it may be said that it is worked on the following principles. It is unsectarian, but evangelical; it demands no inflexible educational standard of qualification. It is conducted as a work of faith, incurring no debt, asking no aid, and distributing funds to its missionaries as money comes in. It requires the workers to identify themselves with the people in dress and in living. It strives to magnify dependence on God in its work. Of course it will be seen that some of these principles are not the exclusive property of this devoted society. It aims at preaching the gospel in all parts of China. We have traced its origin in an earlier section. Special landmarks in the history of the mission are 1885, when a band of seven gentlemen from Cambridge and elsewhere arrived. In 1887, in answer to special prayer, one hundred new labourers were added to their staff. The evangelistic labours of this mission are so extensive that there are two provinces only, Hu-nan and Kwang-si, in which there are no missionaries at work.

Methods of Work. *Itineration and Preaching Stations.* The first work of the missionary may be said to be the proclamation of the gospel to the heathen, and every society makes abundant use of

this agency. For its efficient employment there is required a good knowledge of the language and of the modes of thought of the people. Native evangelists are therefore specially useful. Of this agency Dr. Griffith John says : 'The work is God's, and the gospel is God's truth, and believing this, we expect to see China converted by preaching the gospel and the gospel only.' The walled cities and villages of this vast empire are open to this blessed work. Direct results of this agency, as well as that in connection with preaching stations, could be given without number. Some of the most flourishing Churches have resulted from curiosity awakened by reading the inscriptions over preaching-rooms in some of the great cities. The indirect result is, that by these and other means 'Christianity is gradually soaking down among the population.'

Schools and Colleges. As early as 1843, Dr. Legge commenced a theological academy at Hongkong; since then nearly all the mission societies in the country have had their schools. The schools are of different kinds. *Schools for heathen* have been often attempted on a large scale, notably by the Berlin Mission. The hope has been to teach the heathen children Christianity, and through them their parents. A great difficulty has been the supply of Christian teachers, and in some cases heathens have been employed. In day schools heathen as well as Christian children are required to read Christian books, and to attend the religious services at the commencement of the teaching.

Schools for Christians. These are of course largely used by all societies in the shape of *boarding* schools for boys and girls, *day* schools and *Sunday* schools. Dr. Mateer, a great authority upon the subject, considers that the object of such schools should be the education of the pupils mentally, morally and religiously, not only that they may be converted, but

that, being converted, they may become effective agents in the hands of God for defending and advancing the cause of truth. To do this efficiently the education should not only be primary, but also more advanced, as is attempted by many of the societies, notably at Wuchang, Tungchow, and Shanghai. It is a question of discussion whether English should be taught in these colleges. Some Anglo-Chinese schools, such as those at Foochow, Shanghai, and that at Tientsin, with its 300 pupils, and several others, have been successfully worked. The Chinese *men* are themselves, on the whole, well educated, and official positions are attained after examination. Every effort is therefore made that the education conducted under Christian auspices should be sound and useful.

Colleges for Native Evangelists, Pastors, and Teachers. All societies concentrate great energy on this most important work. If China is to be evangelised, it will be not by foreign missionaries, but by the native Christians themselves; hence the inestimable importance of such institutions as (to mention only a few) those of the Baptist Missionary Society in Shantung, the London Missionary Society at Peking and Amoy, and the C.M.S. theological college at Foochow, and Mr. Hoare's successful college at Ningpo, that of the Methodist New Connexion at Tientsin, the four training colleges of the Presbyterian Church of England, the American Presbyterian college at Canton, and the remarkable college at Tung-chow. In training these evangelists, pastors, and teachers, the utmost caution is used, so as to send forth only those who are spiritually as well as mentally fit for the onerous duty of instructing and evangelising their fellow-countrymen.

As an instance of the method of training native helpers, the case of a college which has been very successful—that managed by Rev. J. C. Hoare at Ningpo—may be taken. Many youths chosen from

the day schools go there at twelve years of age, and study till they are nineteen. If they apply for work under the Church Missionary Society, they are examined by a committee, and if successful are appointed to schools for five years. If they desire it, they may continue as schoolmasters, or they may apply for work as evangelists. After another examination has proved them suitable, they go to the college for another two years; they are here trained in preaching and teaching, part of the time being spent in study at Ningpo, while part is spent in study during itineration. At the close of their training they are again examined, and if mentally and spiritually suitable are appointed evangelists. This system has proved itself well suited to produce efficient missionaries and pastors.

Preparation of Literature. The famous Nestorian Tablet (A.D. 781) speaks of a Syriac version of 'The True Scriptures, the Sacred Books,' which were translated into Chinese, but of which no trace can be found. In A.D. 1200, John de Monte Corvino, a Franciscan bishop, arrived in China, and translated the New Testament and Psalms into Chinese. In 1798 a Chinese Harmony of the Gospels and other parts of the New Testament in manuscript were discovered in the British Museum. Robert Morrison, who had the manuscript copied, was greatly assisted by it in his translation of the Bible, which he, with the help of Rev. W. Milne, prepared and published in 1823. This was preceded, however, by a version of the New Testament, published in 1813, and the whole Bible in 1822, prepared by Dr. Marshman and other Baptist missionaries at Serampore. Another translation was made by Drs. Medhurst, Gutzlaff and Bridgman: the New Testament appeared in 1836, and the Old Testament in 1840. In 1847-55 a committee of missionary delegates revised the earlier versions, and produced a beautiful edition in Wen-li, specially for non-Christian readers. Other versions, especially

of the New Testament, have been prepared in easy Wen-li, in the Mandarin Colloquial, and in the dialects of such centres as Nankin, Amoy, Ningpo, Swatow, Peking, Shanghai, Foochow, and Canton. The Shanghai Conference of 1890 took an important step when it decided to prepare and publish, with the imprimaturs of the British and Foreign, the American and Scotch Bible Societies, three versions of the Bible, viz., in high Wen-li, in easy Wen-li, and in Mandarin Colloquial. It is suggested that from these all translations for special localities shall be made. It is hoped that in this way some of the past difficulties in connection with the term for 'God' may be quietly solved. By colporteurs, and from mission stations, the Word of God has been largely distributed, with very blessed results.

The Scriptures are circulated largely, under the auspices of the British and Foreign, Scotch and American Bible Societies, by some 200 colporteurs and Bible-women, by grants made freely or at reduced prices, and by sales from depôts. Depôts are situated at Shanghai, Canton, Hongkong, Amoy, Foochow, Seoul, Moukden, and elsewhere. An interesting feature of recent work is the presentation of a New Testament in the High Classical Chinese to the Empress Dowager of China on her 60th birthday by all the Christian women, native and foreign, in the country.

Through the Bible circulated, many individuals have been brought to the truth, and in not a few cases churches have been formed through the reading of a portion of Scripture. The Bible societies circulate Bibles only, but many missionaries are pleading for annotated editions, in addition to the ordinary versions, to make some of the parts clearer.

Christian Tract and Book Literature. The Chinese are a reading people, and have great reverence for written and printed characters. They themselves

have for a long time made use of small tracts or pamphlets called *Literature to Exhort the World*, in which they have urged the people to virtue.

The great value attached to the use of the press by the Chinese is illustrated by the vast distribution of anti-Christian literature, especially in the province of Hunan, which has so largely influenced the minds of the people against the Christian religion.

The production of Christian literature may be considered under three heads: the writing of MSS., and the printing and circulation of them. The writing of tracts has at present to be undertaken very largely by foreigners, as but few first-rate Chinese students have embraced the faith. Many English and American missionaries have attained great proficiency in writing Chinese. For example, *The Two Friends*, by Dr. Milne, and Dr. Griffith John's *Trimetrical Classic* have been wonderfully appreciated and blessed. The printing of tracts and placards is undertaken by several societies—The North China Tract Society, the Chinese Tract Society—a happy amalgamation of the Chinese Religious Tract Society and the East China Tract Society—the Central China Religious Tract Society, the North Fuhkien Religious Tract Society, the Amoy Tract Society, the Canton Religious Tract Society, Hongkong Tract Society, National Bible Society for Scotland, and others. All these are largely helped by the Religious Tract Society of London, which aids the China Inland Mission in its extensive work, and sends help also to Formosa and other parts of China.

A large number of school books for mission schools are prepared under the superintendence of the School Text-Book Series Committee; many periodicals are prepared for circulation in different localities.

The distribution of this literature is undertaken by the various missionary and tract societies from depôts, by colporteurs who sell at a low price, by

individual missionaries in their itinerations, or from their preaching stations. A most valuable and interesting distribution is made to the students at their periodical examinations. Packets containing a portion of Scripture and suitable tracts are prepared, bearing on the cover the words: 'Respectfully presented with congratulation to the wranglers.' Between sunset and sunrise 10,000 packets were distributed at Wuchang one night to the students leaving the examination halls. Of these, ten were refused, two were torn up, the rest gratefully received, and carried away to the furthest bounds of the district.

The importance of tract distribution cannot be over-estimated. Hankow is eminently fitted as a centre of literary work. Close at hand is the fanatical province of Hunan, with its twenty millions of people. This was the spring of the anti-Christian literature, which was indeed very largely called forth by the influx into the province of Christian tracts. Dr. Griffith John, of Hankow, states: 'Christian truths have through the printed page made a great impression on Hunan. If Hunan is to be opened to the gospel, we must be ready to stem the issuing stream (of bad placards) by an influx of pure literature.' What is true of Hankow is more or less true of all missionary centres.

Women's Work. At the older stations work has been carried on among women for fifty years, chiefly by the wives of missionaries, though almost as early as that some single ladies were in the field. In later years unmarried ladies have gone forth in much larger numbers. Many general societies have lady missionaries, while there are special female societies which send ladies only, such as the Society for Promoting Female Education in the East, Wesleyan Missionary Society (Ladies' Auxiliary), the Female Association for Promoting Christianity among the Women of the East (Irish Presbyterian Church), the

Women's Missionary Association of the Presbyterian Church of England, the Church of England Zenana Society (chiefly in Foochow), and various American female societies. The value of this agency cannot be over-estimated, for here, as elsewhere, 'the hand that rocks the cradle rules the world,' and the power of mothers and grandmothers is well-nigh unlimited. The education of girls has thus a foremost place. The educational work embraces the teaching of girls in boarding and day schools, and the teaching of women in schools and classes. Ladies are also largely employed in evangelistic work. A lady, accompanied by a Bible-woman, will visit ladies and women in their homes, or receive visits from them. She will hold meetings for heathen, prayer-meetings and Bible-readings and Sunday-schools for Christians. Ladies have often also been the means of reaching men. They have taken a large part in medical work, and have in some cases given able contributions to Chinese Christian literature. A graphic account of the daily work of a lady missionary is found in *For His Sake* (R.T.S.).

The native Bible-women, to whom reference has been made, have proved one of the best agencies for reaching China's millions of women.

The late massacres in Ku-cheng have raised in some people's minds a question as to the wisdom of sending ladies into the interior of China. But as a rule the more experienced missionaries can be trusted to give sound advice as to the risk likely to be run in individual cases; and China is not, on the whole, more dangerous than other mission fields, in all of which Christ's disciples go forth ready, if need be, to lay down their lives for the gospel.

Medical Missions. The extreme value of this branch of evangelisation has been generally recognised by all Christian workers, since it wins the confidence of the authorities and allays the suspicions of the people, who see in it a disinterested work.

The direct medical missionary work in China began with the opening of a Chinese dispensary by Dr. Parker, at Singapore in 1835. In 1855 the Medical Missionary Society was established in Canton. Since then hospitals and dispensaries have increased to a great extent; one of the most interesting of these is at Tientsin, publicly opened by Li Hung Chang, the Viceroy of the province of Chili-li, in 1880. This hospital was the result of the skilful treatment of Lady Li, the viceroy's wife, by Miss L. Howard, M.D., under the directions of Drs. Mackenzie and Irwin. Full of gratitude for the recovery, Li Hung Chang and the lady herself contributed large sums for this special work, and as a result the splendid buildings of the L.M.S. were erected. The American Methodist Episcopal Mission has also a hospital for women in the same city. Mention can only be made of the Alice Memorial Hospital at Hongkong (opened 1887); the Margaret Williamson Women's Hospital at Shanghai (1885); the Dispensary for Women at Kalgan, on the borders of Mongolia; the medical mission at Swatow, begun in 1865; the Church Missionary Medical work at Pak-hoi, Hangchow, Fuh-Ning. In many places opium refuges have been established, and with very good success, in order to help those who wish to overcome the fearful bondage of opium-smoking. In the hospitals numerous cases of attempted suicide by taking opium and by other means are treated.

Much good work is done by the itinerating medical missionary, much more perhaps by dispensaries, but there is little doubt that for the most successful work a hospital is a *sine qua non*. In some cities it is asserted that all admitted into the Church have come through the hospital. A large number of the medical workers in China are fully qualified lady physicians.

The Native Church. The native Church is organised in accordance with the church order of the

various missionaries who have been the instruments of gathering in the Christians.

The Presbyterian branch of the Church seems to claim the largest number of communicants, viz., about one-third of the whole number. The appointment of native elders in the churches is carried out by the presbyters with great caution. Several stations have churches with organised elders; but in the majority of cases a tentative plan is adopted, one or more leaders, assisted and superintended by helpers (principally licentiates), are placed over each station. The helpers are under the superintendence of the foreign missionary. The English Baptists adopt the same plan.

The Methodists' communicants are about a sixth of the whole number. They carry out, as far as possible, their plan of a district, with a foreign chairman and superintendent managing the circuits in his district. The Wesleyan Methodists are able to report that the members are taking greater interest in church affairs; that the officers of the church are more efficient in their various duties, that Church enterprise is exhibited, that the bond of Methodist union between the different circuits is better recognised, and native connexional funds are in process of establishment.

The Congregationalists are about one-seventh of the number of communicants, and the native Churches formed in connection with the L.M.S. are generally modelled after the Congregational order. Each mission is managed by a district committee, consisting of all the European missionaries. It has not yet been found practicable, except in the Amoy Mission, to found self-supporting native churches.

Episcopalians are about one-twelfth of the whole. The whole of China is divided into four dioceses—Victoria (Hongkong), Mid-China, West China, and North China. The American Episcopal Church has a Bishop of Shanghai. The native Church is governed, as far as practicable, by native Church committees,

who appoint and in part maintain their own pastors, and by district councils under a chairman.

One-seventh of the communicants are unclassified, many belonging to the China Inland Mission, which works its native Church organisation in accordance with the views of the missionaries in particular localities.

The Native Christians. At the Shanghai Missionary Conference (1890) it was stated that the millions of China must be brought to Christ by Chinese; it was also said that it is not so often the foreign missionary who throws the first gleams of light of the divine truth into the darkened hearts of the heathen; it is rather done by native agency. These expressions show the immense importance of the training of native agents for scholastic and evangelistic, as well as pastoral work. But in addition to this, a striking feature of the ordinary Chinese Christian is his readiness to tell his neighbours the good news he has heard. Of course, among Chinese Christians, the same high standard cannot be expected as from Christians at home, but their missionary spirit is a remarkable and encouraging feature. They also, in very many cases, have shown great steadfastness under persecution, and they have often, up to their means, and beyond their means, given of their substance for God's work. In some cases they have exhibited a desire to send the gospel beyond their own borders. One of the earliest missionary efforts in Corea was a mission carried on by Fuhchow Christians.

The increase of the Church has been very remarkable. In 1850 there were about 200 communicants; there are now about 40,000, in addition to very many Christians (clerical and lay) who have been called to their rest. No doubt among the 400 millions the number is not large, but difficulties are great; yet, notwithstanding, the Church is growing steadily, and will increase, by God's blessing, at a much greater ratio as helpers, foreign and native, take up the work.

General Conclusion. The present time is no doubt most opportune for pursuing missionary work. In 1892 an imperial decree was issued, bearing on the toleration of Christianity. For the first time Christianity was placed along with Buddhism and Taoism among the lawful religions of China. This must bear fruit in the future.

The Empress Dowager of China lately received a copy of the New Testament, and the emperor himself sent to the depôt of the American Bible Society to purchase a copy of the Bible and other Christian literature. Who can tell what the result of the interest of these royal personages may be upon the literati and the people generally? The late war, with its rude awakening of China to its own weak and backward condition, will probably foster a spirit of inquiry, and will help to remove prejudices.

The Rev. J. Edkins, D.D., a missionary of well-nigh half a century's standing, sums up the prospects thus :—‘The circulation of our literature is greatly increased. Many more Bibles and Testaments are sold. Our Bible and Tract Committees report more favourably. There is a promising anti-foot-binding movement on foot. The number of Christians educated in our schools is greatly increased. There are more men of reading among our native preachers than there were before. The native newspapers are coming more under Christian control. The number of converts who can write instructively in Christian journals is increased. There are many more good preachers than there were. Men join us now who have studied mathematics and surveying, and appear to see things with the European eye. The number of converts is increasing in an accelerated ratio.’

If only the Church of Christ will awake to its responsibilities, the time may soon come when the land of Sinim shall stretch out its hands to God.

VI

THE WEST INDIES

Demerara. The London Missionary Society were the first to begin regular organized mission work in the West Indies, though not actually first in the field. The Wesleyan Methodists during the last quarter of the eighteenth century maintained missionary workers in some of the islands. The term West Indies embraces for missionary purposes the colony of British Guiana (including Demerara and Berbice) and the Island of Jamaica ; with Tobago and Trinidad.

In 1807 a pressing request was received from Mr. Post, the Dutch occupier of a plantation named Le Resouvenir, on the east coast of Demerara, that a missionary might be sent to instruct his slaves. In response to this appeal the Rev. J. Wray was appointed, and settled at Le Resouvenir in February, 1808. Mr. Post almost entirely supported the mission at the first by his liberal contributions. Before his death, in April, 1809, he secured to the society the chapel and dwelling-house, together with a small endowment. The planters and slave-holders were, as a rule, intensely hostile to mission work among the negroes. The government officials threw all the weight of their influence against it. But Mr. Wray's energy overcame all opposition. He visited England and obtained a peremptory official order that at certain fixed times the slaves might assemble for worship and instruction. In 1813 Mr. Wray removed to Berbice,

to undertake the religious care of the Crown negroes there. His successor at *Le Resouvenir* was the Rev. J. Smith, who laboured with much success for nearly seven years (1817-23), but who, on a charge of alleged complicity with a revolt among the negroes, was sentenced to death by court-martial, and died in prison on Feb. 6, 1824. The charges brought against him were scandalously false. The Home Government reversed the sentence, but before the news reached Demerara he had died. His treatment and death gave a great impetus to the movement for the abolition of slavery.

On August 1, 1834, the Emancipation Act came into force. This was the signal for further effort on the part of the society on behalf of the negro races. A mission was commenced in Jamaica, by the appointment of six brethren. The object from the first was to found Christian churches, and gradually to lead on the members of those churches to self-management and self-support. In accomplishing this, institutions at George Town, Demerara, New Amsterdam, Berbice, and Kingston and Ridgemount in Jamaica, rendered good service. Pure literature was also placed within reach of the natives, and every effort was made to encourage and stimulate them in self-help and moral and spiritual development.

For over twenty-five years after the Emancipation Act the society maintained a large staff in the West Indies. These workers were gradually withdrawn, the churches formed into Congregational Unions, and encouraged to become self-supporting. This movement has, on the whole, been successful. The society found most of the buildings, and have for many years past contributed nothing to their support. The poverty of the negroes, and the fact that all other Churches in the West Indies accept State aid has retarded the progress of these Churches.

Jamaica. The Baptist Society long supported

an active work in the West India Islands. George Liele, a coloured free man from Georgia, was the pioneer. Passing over to Jamaica, he gathered congregations in Kingston, Spanish Town, and other places. He was much persecuted, and more than once imprisoned. One of his congregation, named Moses Baker, a worthy, illiterate man, carried on his work, and eventually applied to the English society to send out a white man and his wife. In the early part of 1814 the Rev. John Rowe was sent. He found the work in great disorder, owing very much to the opposition of the authorities; but he zealously set himself to the work of organizing, preaching, and teaching, with such success that, although his career was closed by death in little more than two years, he left a name long honoured throughout the island. He was followed in 1817 by the Rev. James Coultart, who settled in Kingston, and soon gathered a large Church. The number of missionaries now rapidly augmented, Christopher Kitching, Joshua Tinson, James M. Philippo, Thomas Burchell, William Knibb, and many others having been added to the number by the year 1824. Large chapels were built in many parts of the island; great numbers of the negroes were admitted to the churches, and large day and Sunday schools established for the black children.

At the end of 1831 symptoms of insubordination appeared among the negroes, and open revolt soon broke out in many places. Martial law was at once proclaimed. The missionaries, who had spared no effort to urge their flocks to quietness, diligence, and submission, were charged with having fomented the insurrection. Mr. Knibb, Mr. Burchell, and others were arrested, and their lives were threatened. Several chapels and other buildings belonging to the Baptists were destroyed by angry mobs. The missionaries, being brought to trial, were acquitted; and it was determined to send Messrs. Knibb and Burchell to

England, to lay their case before the Churches and the public. On June 21, 1832, the annual meeting of the Society was held in Spa Fields Chapel, London, and Mr. Knibb boldly declared from the platform that slavery must cease. His words found an instant and enthusiastic response; and the Baptist Churches of this country contributed no unimportant share to the agitation which led two years after to the abolition of slavery throughout the British dominions. The work was resumed, the Christian negroes proved in most cases worthy of their freedom, and there was for some years so much increase and blessing that the Churches were led to celebrate the Jubilee of the Baptist Missionary Society in 1842 by declaring themselves independent of its funds. Since that date, therefore, the work in Jamaica has been mainly self-supporting. In the 144 Churches connected with the Baptist Union of that island there were at the date of the latest returns more than 32,342 communicants under the care of British or native pastors.

The society still maintains the college at Calabar, Kingston (established 1818), and in other West Indian Islands—the Bahamas, Trinidad, San Domingo, and Turk's Islands—continues its work.

The Presbyterian and the Wesleyan Churches also support mission work in Jamaica and Trinidad.

Chief Results. These, as in all other parts of the world, are direct and indirect.

1. In actual conversions and in the building up of Christian character much success has been attained. In every field Churches have been created and maintained, and after making full allowance for many and great drawbacks, the blessings which have resulted to multitudes during the last eighty years are undeniable.

2. Missionary enterprise undoubtedly hastened emancipation. The strenuous resistance shown almost uniformly at first by the official class is a proof that but for the work of the missionaries the removal

of the infamy and cruelties of slavery would have been delayed for many long years.

3. Educational work has been energetically carried on, and rewarded with much success.

No impartial observer of to-day can affirm that all has yet been accomplished in the West Indies that can be desired. But it *may* be affirmed, without fear of contradiction, that whatever has been done for the moral and spiritual elevation of the negro population has been almost entirely due to the labours of the missionaries and their helpers.

VII

MADAGASCAR

Madagascar is another field first occupied by the L.M.S. The pioneer missionaries were the Revs. Thomas Bevan and David Jones, who arrived in that island in August, 1818. Within a year from their embarkation, Mr. and Mrs. Bevan and child, and Mrs. Jones and child, had fallen victims to the fever of the country, and Mr. Jones was left alone. He paid a visit to Mauritius, and returning to Madagascar in 1820 reached Antananarivo, the capital, in October, and commenced the mission there. Between that time and the death of Radama, the king, in 1828, fourteen missionaries were sent out, and a printing press had been set up in the capital. The printing of the Scriptures was begun with the aid of the British and Foreign Bible Society. Mission schools had been established, and instruction in the industrial arts given by lay agents sent out specially for that purpose. Preaching in the vernacular by Mr. Jones and the Rev. David Griffiths, who had joined him, attracted large congregations. In 1830 the New Testament was completed, and in 1835 the Old Testament. The mission was showing every sign of prosperity, when, on the accession of Queen Ranavalona, who had waded through blood to the throne, and who was an ardent upholder of idolatry, indications of trouble appeared. In July, 1837, the profession of Christianity was forbidden, Christian worship prohibited, and every book confiscated. In

the same year, Rasalama, the first Christian martyr, was speared. By the year 1842, the martyrs numbered seventeen, while many hundreds had been doomed to slavery, others happily escaping by flight. Another persecution broke out in 1849, when eighteen persons were put to death, and more than a hundred, with their wives and children, made slaves, and 2,000 fined. Again, in July, 1857, twenty-one were stoned to death, and sixty-six were loaded with heavy chains.

But in August, 1861, the queen died, and her son succeeded as Radama II. The views and policy of the new sovereign in relation to foreigners were liberal and enlightened. The Christians in the capital invited the Rev. J. J. Le Brun, accompanied by the Malagasy refugee, David Johns, to visit them. The Rev. William Ellis, who had visited the island in 1856, again proceeded thither to ascertain facts, and to prepare the way for a new body of Christian labourers. In the spring of 1862 six missionaries, including a medical man, a printer, and a school-master, set out, carrying with them a supply of type, school materials, upwards of 10,000 copies of Scriptures, granted by the British and Foreign Bible Society, and 300 reams of printing paper, the gift of the Religious Tract Society. They also conveyed some 20,000 volumes of Christian works translated into the vernacular. Mr. Ellis remained in the island until 1865, re-organising the mission, when he returned to England. In December, 1867, there were ninety churches, with 5,255 members, and a Christian community of about 20,000. There were also 101 pastors in and about the city, with an equal number of village chapels erected at the cost of the native congregations. At the suggestion of Mr. Ellis, an appeal had been issued for funds to erect four substantial memorial churches on sites rendered sacred by the death of the Christian martyrs, which sites were secured to the society in perpetuity by the king.

These churches are now an ornament to the capital, and are filled with attentive worshippers.

In 1863 Queen Ranavalona came to the throne, and in 1869 was baptised. In March, 1873, Dr. Mullens, accompanied by the Rev. John Pillans, visited Madagascar, as a deputation from the society. They were favoured with audiences by the queen and prime minister, in whose presence a public examination of schools was held. The churches in the island now enjoyed much prosperity and increase, which prosperity continued with scarcely any intermission for another decade. The mission became consolidated, and its influence widened. If the statistics showed a falling off in numbers, it was simply an indication that 'the praying' had become more of a reality with the people, and that by a careful sifting process the chaff had been separated from the wheat. In July, 1883, the good queen, after a brief illness, died, declaring with her last words her trust in Jesus Christ as her Saviour, and charging the prime minister and her successor to remember that her kingdom was resting upon God. The present sovereign, who bears the title of Ranavalona III., is a niece of the late queen.

In recent years the proceedings of the French in connection with the island have caused much anxiety to the mission ; but by the blessing of God work was continued both in the Imerina and the Betsileo provinces without serious interruption until 1895. In that year the French conquered the island, and seized Antananarivo. At present (1896) work is going on as usual unmolested ; but it is impossible at present to state what the effect of French predominance will be upon missionary operations in the island.

The total number of churches in Imerina connected with the mission is about 900. These churches necessarily differ much in character. Some of the more distant ones barely deserve the name of

Christian churches at all, so dense is the ignorance of the great majority of the people of even the elements of Christianity, and so far are they from being obedient, not only to the law of Christ, but even to the demands of the most ordinary morality. Other churches again, especially those in and near Antananarivo, are in a comparatively strong and healthy condition, alive to their responsibilities, and vigorous in their endeavours to advance education and true religion in their midst.

In Madagascar the work of the **Friends Foreign Mission Association** was commenced by Joseph S. Sewell and Louis and Sarah Street, who arrived in 1868, just when the adoption of the Christian religion by the queen had given an immense impulse to the existing missions. Finding themselves alongside the London Missionary Society, whose missionaries were exerting every power to cope with the eager cry for Christian instruction, the Friends at once set to work to aid these brethren, and for a time joined in the educational department of the London Missionary Society. The rapid growth of all branches of Christian effort, however, soon made it needful to divide the central province of Imerina into districts, and in 1870 the large district attached to the Ambohitantely church was placed under the care of the two Friends. Here a most active and interesting, as well as extensive, field was found, and the work has steadily grown and progressed ever since.

The district allotted to the Friends Association, comprising an area of 2,000 square miles, stretching west from Antananarivo to the Sakalava border, had in it, when first taken in charge by Joseph S. Sewell, in 1868, six chapels, but by 1872 this number had increased to 62 congregations with 37 schools. A large boys' school was established in the capital, which was speedily filled by 200 scholars, whilst Sarah Street took charge of a girls' school with 170

in attendance. This lady retiring from the mission in 1878, the school was actively carried on by Helen Gilpin, whose earnest labour for several years amongst the women and girls has been much blessed, but who has in turn withdrawn from the care of the school, which now numbers 230 girls on its books. As knowledge increased, it was soon necessary to add a training college for young men, and this formed another step in the development of the mission. Under the care of Frank, a young Malagasy, partially educated in England, this college has been a source for the supply of teachers for the country schools, the need for which was soon apparent.

An active and valuable work is carried on at the printing office. In the first eight years of its existence 539,000 publications were issued by this press, and it has since expanded its area. The native lads are not only taught printing, but some of them lithography, map making, etc. A monthly magazine is issued for adults regularly, and one for children (illustrated).

In 1880, the hospital and medical mission at Analakely came under the Association's control, jointly with the London Missionary Society, being reopened in that year by Dr. J. T. Fox, who has just retired from the work. Not only have the wants of the sick and distressed been alleviated, but native Malagasy students have been trained for medical work, native nurses taught, and finally, largely through the efforts of Dr. Fox, assisted by his colleague Dr. Allen, and by the Norwegian Missionary Society's medical officers, a medical mission academy has been set on foot, with a regular course of study for native medical men. The hospital, which is the only one in the island of Madagascar, and will accommodate about 35 patients, has usually been full, and an average of from 4,000 to 5,000 out-patients are dealt with annually.

VIII

TURKEY, SYRIA, AND PERSIA

Much of the work carried on in Turkey and Syria is under the care of the **American Board of Commissioners for Foreign Missions**. This was the first society in America to send missionaries to any foreign land. It was organized at Bradford, Mass., June 29, 1810. Samuel J. Mills entered Williams College in 1806, and sought to awaken an interest in missions. During his first year a memorable missionary prayer-meeting was held by the students under the shelter of a hay-stack, to which they were driven by rain, and the impressions of that hour were so deep, and led to such results, that the spot where that meeting was held has been called the 'Birthplace of American Missions.' In 1808 a society was formed in the college 'to effect, in the person of its members, a mission to the heathen'; but this organization was kept secret, 'lest,' as they said, 'we should be thought rashly imprudent, and should so injure the cause we wish to promote.' Mills, Gordon Hall, and James Richards went to Andover Seminary, and there met Samuel Newell, Adoniram Judson, and Samuel Nott, Jr., who were all of the same mind as to missions. On June 28, 1810, Messrs. Newell, Nott, Hall, and Judson presented a paper to the General Association of Massachusetts, in which they stated that 'their minds had been long impressed with the duty and importance of personally attempting a mission to the heathen.' This

resulted in the adoption, next day, of the resolution 'that there be instituted by this association a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures for promoting the spread of the Gospel in heathen lands.'

These four young men, joined by Luther Rice, and the wives of three of them, sailed for India in 1812. While on their way to India, Mr. and Mrs. Judson and Mr. and Mrs. Rice changed their views on the subject of baptism, and this event led to the formation of the American Baptist Missionary Union in 1814. On reaching Calcutta, numerous difficulties obstructed their design. The country was involved in war, and no missionary operations were allowed by the Government. Rice sailed for the Mauritius. Judson departed for Burma, and Messrs. Hall and Nott went to Bombay, and in 1813 commenced among the Mahrattas the first mission of the American Board in foreign lands. For about fifty years from the beginning the Presbyterian and the Dutch Reformed Churches co-operated with the Board in the conduct of missions; but the Board is now supported chiefly by Congregationalists. The Dutch Reformed Churches withdrew in 1857, and the Presbyterian Churches in 1871, from the belief that these Churches respectively could prosecute missionary work more vigorously under Boards of their own. The purpose and hope expressed at the time of their withdrawal have been realized, and they have laboured with more vigour and success for the evangelization of the world, while the present work of the American Board is far in advance of what it was when the withdrawal took place.

In the early history of the Board much missionary work was done among the North American Indians, and several tribes were reached and Christianized by its missionaries. All work within the United States

has been turned over to other societies. In 1871, the Board transferred to the Presbyterian Board, then newly organized as a separate Board, its Syrian Mission, an offshoot of the Mission to Palestine ; also its Missions in Persia, Siam, and at Cape Palmas, Liberia, the last three having been continued under the supervision of the American Board since their beginning in 1833. The Amoy Mission in China, and the Arcot Mission in India, were transferred to the Dutch Reformed Board in 1857.

The Board conducts successful Missions in Papal lands. It has two Missions in Mexico, one in Spain, and one in Austria, all of which were commenced in 1872. The work in these Papal lands is reported as encouraging, though in Western Mexico persecution of the most malignant character awaits those known to have sympathy with the Gospel. In Northern Mexico no such alliance between Church and State is recognised, and churches are being organized, and large congregations greet the missionary from the first. In Spain their high school for girls is a recognised success. In Austria the Churches gain in numbers at every communion, and trained workers are being furnished to labour amongst Bohemians and others in the United States.

This society has conducted extensive educational work, always having in view the preparation of an evangelistic agency. Among the institutions under its care may be mentioned—Central Turkey College, Aintab, established in 1875 ; Euphrates College, Harpoot, established in 1878 ; Anatolia College, Marsovan, established in 1885 ; Jaffa College, Ceylon, established in 1877 ; Kyoto Training School, Japan, established in 1875 ; North Pacific Institute, Sandwich Island, established in 1877 ; Constantinople Home, organized in 1870. Robert College at Constantinople is also an outgrowth of the missionary work of the Board.

Turkey. The American Board sustains four large missions in European and Asiatic Turkey :—

The European Turkey Mission (1858) has three stations—Constantinople, Philippopolis, and Samakov, and 29 out-stations.

The Western Turkey Mission (1819) embraces Constantinople, Cæsarea, Marsovan, Smyrna, and other points ; 8 stations, 106 out-stations.

The Eastern Turkey Mission (1836) takes in Erzroom, Harpoot, and three other principal places, making five stations, with 115 out-stations.

The Central Turkey Mission (1847) includes Aintab and Marash, two stations, with 51 out-stations.

The labours of the missionaries have been confined to the Christian sects.

Bulgaria. The New Testament was published in Bulgarian about the year 1856. It was bought because ‘they were in the mother tongue and sweet to the ear’ of patriotic Bulgarians. This desire for the Testament led American Christians to think that there was a call for Christian work, and the American Board, having a station at Adrianople, invited the Methodist Board to join them in the effort to preach the gospel in Bulgaria, and these two Missions have continued their work in essential harmony—the American Board at the south of the Balkans, and the Methodists north of that range. About the year 1858 Miss Ann Marston, of England, gave £300 to each Board for the education of Bulgarian boys and girls. Mission schools were opened for the former in Philippopolis, and the latter in Eski Zaghra.

In 1870 both these institutions were transferred to Samokov, where the girls’ school has had a wide influence, supplying Bible-women, teachers, and wives of Christian workers and others. The boys’ school, now developed into the collegiate and theological institute, has furnished all but one of the liberally educated preachers, and been second to no other

agency, except the direct preaching of the gospel, in spreading evangelical Christianity in Bulgaria.

Missionaries have been able to relieve much suffering in times of war and massacres. This does not include all in Bulgaria or any from Macedonia. During the years 1876-78 missionaries, chiefly with funds from England, aided many thousands of people, including the building of two hospitals and the distribution of food, clothing, and implements needed to restore their homes and farms.

The publishing department in Constantinople has printed thousands of copies of the Scriptures and millions of pages of books, tracts, and of the weekly and monthly *Morning Star*, which have permeated Bulgaria and Macedonia.

The chief stations for mission work are Philippopolis, Samokov, Monastir, and Salonica. The Bulgarian Evangelical Society was formed in 1874 by Bulgarians, is extending its efforts from the capital, Sophia, in all directions, and is uniting Christians in the work of Christ.

The Mission Board of the Presbyterian Church (American) appointed missionaries to Palestine as long ago as 1818. Later, Beirut was chosen as the headquarters of the mission, which now embraces work among Moslems, Druses, Nusairiyeh, Greeks, Jacobites, Maronites, etc. It has made large use of the press.

Syria and Palestine are fields of much active mission work. The former is chiefly in the hands of the Presbyterian Board, and the latter in that of the Church Missionary Society. Beirut is the chief centre of the American Mission, but others are, Tripoli, Abeih, Zahleh, and Sidon. In Beirut is the Bible House, which is for the south what the Bible House of Constantinople is for the north. From Beyrout a mass of Arabic literature is sent forth into Syria, Palestine, and Egypt. School education satu-

rated with Bible truth is the lever-power employed, and at the apex of the structure is the Syrian Protestant College, which is doing splendid work among the intelligent youths of Syria and adjoining lands. The British Syrian Schools reach nearly 4,000 children with the gospel, and the Bible Mission has been very successful among the women. The Lebanon Schools are doing a similar work, and so are many others in the southern part of that great mountain range. The Church Missionary Society and the Society for the Promotion of Female Education in the East are labouring for the welfare of the native races in the Holy Land. The Baptist Missionary Society has adopted a mission at Nablous in Palestine (the ancient Shechem or Sychar).

The different mission stations in various parts of the Ottoman empire are greatly assisted by the Turkish Missions Aid Society, which was organized in London, 1854, for this purpose. In Syria, Palestine and Armenia, and also in Greece, this society has done much work in helping and co-operating with other missionary societies, both English and American.

In Turkey-in-Europe, Persia, the Levant, and in the Holy Land, the work of education, especially of girls and women, is carried on by the Society for Promoting Female Education in the East, and the women of these lands have been found ready to listen to the teaching of the devoted lady missionaries. Bible classes and prayer meetings have been held, and the work is in a very encouraging condition.

Persia. Until a very recent period, Persia was quite closed to the gospel. Henry Martyn stayed ten months in the country in 1811. Since 1834 an American mission has laboured with much blessing among the Nestorian Christians. In 1869 the Rev. R. Bruce visited Persia on his way back to India, and finding the Moslems of Ispahan and its

neighbourhood not unwilling to discuss religious subjects, he took up his abode there, and gathered round him some few of these, and a considerable number of Armenian Christians, who were dissatisfied with their corrupt form of worship, besides opening schools, etc. In 1875 the Church Missionary Society formally adopted his work as one of its missions. Dr. Bruce has also been engaged in the work of the Bible Society, and in 1881, while in England, he completed a revised translation of the New Testament in Persian, with the assistance of the late Professor E. H. Palmer. There is also a medical mission.

Dr. Pfander, the celebrated German missionary, in 1829, together with two missionaries of the American Board, entered North-west Persia. They were drawn to the oppressed Nestorians about Lake Oroomiah, and established what was known as the Nestorian mission. In 1871 the Presbyterians accepted the transfer of this mission from the American Board, with whom they had till then co-operated in this field as in others. The work is now divided into two missions. The Western Mission embraces Oroomiah, Tabriz, and Salamas, and is systematically divided into parishes or circuits, and placed under the best supervision possible. The Eastern Mission embraces Teheran and Hamadan.

IX

JAPAN AND NORTH AMERICA

Japan. For two hundred and thirty years, in consequence of the political intrigues of the Jesuit missionaries in the sixteenth century, Japan was absolutely closed to the outer world. It was about 1863 when the long-sealed empire opened to European influences, and since that time the country has made extraordinary progress in the adoption of Western civilization. Still more recent is the toleration now tacitly (though not avowedly) accorded to Christian effort. The American Societies, and the Church Missionary Society are the chief workers in this field. American missionaries arrived in 1859, but for several years they could do scarcely any direct evangelistic work. In 1869, just after the wonderful revolution which restored power to the Mikado, the first missionary of the Church Missionary Society landed at Nagasaki. He also could only use quiet and indirect methods of making known the gospel, and the few converts vouchsafed to his labours were baptized secretly. Of late years toleration of Christianity has become virtually complete, and the mission has been extended and strengthened. Not only Nagasaki, but also Tokio (Yedo), Osaka, and Hakodate, are occupied by the society. Nagasaki and Osaka, especially, are the headquarters of expanding missions. Native evangelists have been trained, and many outlying towns and cities have been occupied by them. There is also a successful mission to the Aino aborigines of the

northernmost island of Yezo. The firstfruit of these was baptized on Christmas Day, 1885, and others have since been baptized, forming a little Aino church. A good school was started in 1888, of which the first Aino Christian was appointed schoolmaster.

The first missionary sent by the American Board to Japan sailed in 1867. The work carried on by the missionaries of that society now consists of two missions, one known as the Japan Mission (1869), and the Northern Japan Mission (1883). The principal stations are Kyoto, Kobe, Osaka, Tokio ; and for the north, Niagata, and Sendai. The churches organized in connection with this work grew rapidly in number and influence. The advance in church membership has been steady and continuous. In many respects the work in Japan is one of the most hopeful. A great deal also has been done, and is still being done, by the aid of the Religious Tract Society, the American Society, and other agencies, to supply a useful and strong Japanese Christian literature.

When Japan was opened up in 1863, the United Presbyterian Church sent several missionaries to engage in the work there. They united shortly afterwards with the missionaries of the American Presbyterian Church (North), and the (Dutch) Reformed Church in forming the Union Church of Japan. The work of the missionaries has been much blessed, and the membership of the Churches under their care has increased, while other signs of progress have not been wanting. The development of self-support in the Japan mission is very noticeable ; wherever a congregation has been formed, its desire is to have a native pastor of its own, whom it strives to support. The work of the Christian Church in Japan will soon be very largely in the hands of the Japanese themselves.

The North-West America Mission works among the remnant of the Red Indian tribes scattered over the vast Hudson's Bay territory, now included in

the dominion of Canada. In 1822 the Rev. John West arrived at a trading settlement on the Red River, a little south of Lake Winnipeg, and began to gather the Indians around him. The first step in the great extension of the mission in recent years was the sending forth from Red River, in 1840, of Henry Budd, a native teacher trained up by Mr. West from his boyhood (afterwards the first native clergyman), to open a new station at Devon, five hundred miles off.

The Red River district is now the flourishing colonial province of Manitoba, and a large part of the society's work has developed into the settled ministrations of the Church in the colony. One of the society's churches has become the cathedral in the diocese of Rupert's Land, which was founded in 1849, and divided in 1872 into four parts, the three new dioceses being those of Moosonee, Athabasca, and Saskatchewan.

The diocese of Moosonee includes extensive territories round the shores of Hudson's Bay, and stretches to the borders of Canada. And there the late Bishop Horden's labours were most successful, and the great majority of the Indians now profess Christianity. The diocese of Saskatchewan includes missions to the still heathen and untamed Plain Cress, Sioux, and Blackfeet, of the great Saskatchewan Plain. The dioceses of Mackenzie River and Athabasca, which are far the largest in extent, comprise missions to the Chipewyan, Slave, Dog-rib, and Tukudh tribes. Among the Tukudh, who are found beyond the Rocky Mountains and within the Arctic Circle, on the Youcon River, the spread of the gospel has of late years been rapid.

Several distinct languages are spoken by the Indians of these vast territories. The whole Bible and the Prayer-Book, and the *Pilgrim's Progress*, exist in Red River Cree; and considerable portions with hymn-books in Moose Cree, Ojibbeway, Soto, Slave, Chipewyan, and Tukudh.

THE CHIEF MISSIONARY SOCIETIES

SECTION I

SOCIETIES IN GREAT BRITAIN AND IRELAND

(i.) GENERAL

New England Company (1649).
Society for Promoting Christian Knowledge (1698).
Society for the Propagation of the Gospel (1701).
Wesleyan Methodist Missionary Society (1786-1816).
Baptist Missionary Society (1792).
London Missionary Society (1795).
Church Missionary Society (1799).
General Baptist Missionary Society (1816).
United Presbyterian Church (1821).
Bible Christian Missionary Society (1821).
Methodist New Connexion (1824-1859).
Church of Scotland (1825).
United Methodist Free Churches (1837).
Irish Presbyterian Church (1840).
Welsh Calvinistic Methodist (1840).
Free Church of Scotland (1843).
Primitive Methodist (1843).
South American Missionary Society (1844).
Presbyterian Church of England (1847).
Universities' Mission to Central Africa (1859).
Strict Baptist Mission (1861).
China Inland Mission (1862).
Friends' Foreign Mission Association (1865).
Friends' Syrian Mission (1867).
Scottish Episcopal Church (1872).
Salvation Army (1878).
Rock Fountain Mission (1879).

(ii.) WOMEN'S SOCIETIES

Society for Promoting Female Education in the East (1834).
Church of Scotland Ladies' Association (1837).
Free Church of Scotland Ladies' Society (1837).
Indian Female Normal School and Instruction Society (1852).
Wesleyan Missionary Society, Ladies' Auxiliary (1859).
British Syrian Schools and Bible Mission (1860).
Society for the Propagation of the Gospel, Ladies' Association (1866).

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Baptist Missionary Society, Ladies' Association (1868).
Irish Presbyterian Church Female Missionary Association (1873).
Presbyterian Church of England Women's Missionary Association (1878).
Church of England Zenana Missionary Society (1880).
United Presbyterian Church of Scotland Zenana Mission (1880).
Zenana Medical College (1880).

(iii.) MISCELLANEOUS

Christian Faith Society (1696).
Coral Missionary Fund (1848).
Turkish Missions' Aid Society (1854).
Mission to the Chinese Blind (1864).
Mission to Lepers in India (1874).
Cambridge Mission to Delhi (1876).
North Africa Mission (1881).

(iv.) MEDICAL MISSIONS

Edinburgh Medical Missionary Society (1841).
Delhi Female Medical Mission (1866).
Medical Missionary Society, London (1878).
Jaffa Medical Mission (1878).
Friends' Medical Mission among the Armenians (1881).

(v.) PUBLICATION SOCIETIES

Religious Tract Society (1799).
British and Foreign Bible Society (1804).
National Bible Society of Scotland (1809).
Trinitarian Bible Society (1831).
Bible Translation Society (1840).
Christian Vernacular Education Society (1858).

SECTION II

SOCIETIES ON THE CONTINENT OF EUROPE

Danish Government Mission to Greenland (1721).
United Brethren or Moravian Missions (1731).
Netherlands Missionary Society (1797).
Basel Evangelical Missionary Society (1815).
Paris Society for Evangelical Missions (1822).
Berlin Evangelical Missionary Society (1824).
Rhenish Missionary Society (1828).
Swedish Missionary Society (1835).
Gossner's Missionary Society (1836).
North German Missionary Society (1836).
Leipzig Evangelical Lutheran Missionary Society (1836).
Norwegian Missionary Society (1842).
Hermannsburg Evangelical Lutheran Mission (1849).
Mennonite Missionary Society (1849).

Swedish Evangelical National Society (1856).
 Dutch Missionary Society (1858).
 Dutch Reformed Missionary Society (1859).
 Utrecht Missionary Society (1859).
 Finland Missionary Society (1859).
 Danish Missionary Society (1863).
 Missions of the Free Churches of French Switzerland (1874).

SECTION III

SOCIETIES IN THE UNITED STATES AND CANADA

American Board of Commissioners for Foreign Missions (1810).
 American Baptist Missionary Union (1814).
 American Bible Society (1816).
 Board of Missions of the Cumberland Presbyterian Church (1818).
 Missionary Society of the Methodist Episcopal Church (1819).
 Domestic and Foreign Missionary Society of the Protestant
 Episcopal Church in the United States of America (1821).
 American Tract Society (1825).
 Free-Will Baptist Foreign Missionary Society (1833).
 Board of Foreign Missions of the General Synod of the Evangelical
 Lutheran Church in the United States (1837).
 Foreign Missions of the Reformed Church (German) in the United
 States (1838).
 Foreign Mission Board of the Southern Baptist Convention (1845).
 Board of Missions of the Methodist Episcopal Church, South
 (1845).
 Board of Foreign Missions of the Reformed Church in America
 (Dutch) (1857).
 United Presbyterian Church of North America (1858).
 Reformed Episcopal Church.
 Board of Foreign Missions of the Presbyterian Church.
 Board of Foreign Missions of the Presbyterian Church in the
 United States (Southern States).
 Reformed Presbyterian Church in North America.
 Reformed Presbyterian (General Synod) in North America.
 Foreign Christian Missionary Society (1875).

CANADA

Methodist Church in Canada (1873).
 Domestic and Foreign Missionary Society of the Church of Eng-
 land in Canada.
 Presbyterian Church in Canada.
 Canadian Baptist Foreign Missionary Society.
 Baptist Convention of the Maritime Provinces.

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