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INDIAN

MISSIONARY MANUAL.

Hints to Young Missionaries in India.

COMPILED

BY

JOHN MURDOCH, LL.D.

THIRD EDITION, REVISED AND ENLARGED.

LONDON:

JAMES NISBET & CO., 21, BERNERS STREET.

1889.

PREFACE.

THE compiler has watched the progress of Missions in India and Ceylon for the last forty-four years, during which he has made the circuit of India, and visited Ceylon about thirty times. Unequalled opportunities have thus been afforded of consulting experienced Missionaries about their modes of work and ideas on various points. Among those from whom he thus benefited may be mentioned Drs. Duff and Mullens, of Calcutta; Dr. Wilson and George Bowen, of Bombay; John Anderson, Bishops Caldwell and Sargent, of Madras; Gogerly and Hardy, of Ceylon. An attempt has been made in the following work to turn these advantages, in some measure, to account.

The chief literature of the subject has also been examined. Two *Missionary Vade-Mecums*, by Hough and Phillips, now out of print, have yielded some useful hints; but the Missionary Conference Reports have supplied the largest amount of materials. While the latter, as far as now available, should be carefully studied, it may prove serviceable to a young Missionary to bring together selections from them treating of the principal evangelistic agencies. On a few questions there are differences of opinion. The reader, after careful study, must draw his own conclusions.

The following work consists largely of extracts. This will be far more satisfactory to those for whom the compilation is designed. In a popular commentary on the

Holy Scriptures, the author simply gives his own exposition. In a work for critical purposes, a student wishes to get the opinions of the best scholars in their own words. Somewhat in like manner, the compiler has endeavoured to give the views entertained on many important questions connected with Missions by the most experienced labourers. Any course recommended will come with much greater authority from one who can testify to the results.

The object is not to show to Christian friends in England the progress which has been made, and to encourage them in the prosecution of the great enterprise. The book is intended solely for Missionaries and members of Missionary Committees. The main design is to point out whatever appears defective in modes of working and to suggest improvements. It is extremely difficult to write of such matters without giving offence. The compiler has endeavoured, to some extent, to guard against it by making general statements. Baxter says, "I have excepted in our confessions those who are not guilty, and therefore hope that I have injured none."* Occasionally it is asserted, that "some Missionaries" act reprehensively in such and such a way. Of course this does not apply to the majority. Every Missionary and his friends will know whether or not he is to be blamed in the matter. It is evident that it would be quite impossible to give names. The compiler may use the words of Dubois: "Advice which may not apply in one quarter may be most beneficial in another. Moreover, I venture to affirm that I have not censured a single abuse without knowing most positively that that abuse exists. It is always because I have met and lamented it more than once that I allow myself to draw attention to it." He may also add, "I do remember my faults this day." Some of the cautions are the result of dearly-bought personal experience.

Among Missionaries the compiler numbers some of his dearest earthly friends; many of his happiest hours have been spent in their company. He trusts that all who know him intimately will give him credit for at

* Preface to "Reformed Pastor."

least good intentions. "Faithful are the wounds of a friend."

The compiler's opinion of Missionaries in general may best be expressed in the words of Dr. G. Smith, Foreign Secretary, Free Church of Scotland:—

"Among the more than five hundred European and American Missionaries in India, there are doubtless some who have made a mistake in selecting their field of labour abroad, and there may be a few who have chosen what may be called Missionaryism as a mere profession. . . . But every Christian layman in India who personally studies the character and the work of the Missionaries, will unite with me in declaring that in no Church, and in no profession, is it possible to find so large a band of devoted, intelligent, and self-denying men —many of whom have consecrated to the regeneration of India the most scholarly attainments, literary gifts, and even considerable private fortunes—as the five hundred Missionaries in India." *

Still, considering the rapid progress which is being made in every department of science and art, it would be absurd to suppose that Indian Missions, so comparatively recent in their origin, should not be susceptible of great improvements. Every intelligent labourer, by careful observation and experiment, may aid in bringing about important reforms. There are still difficult questions to be solved. The Missionary Lectureships now established in connection with some theological colleges will, doubtless, in addition to other important results, lead to the publication of valuable treatises on the economy of Missions.

The following work was first printed at Madras in 1864. Before revising it for a second edition, besides consulting Missionaries in India, the aid was sought of a few experienced friends at home. The late Rev. Dr. Somerville, Foreign Mission Secretary of the United Presbyterian Church, kindly read over carefully the whole volume, and made several notes; the Rev. C. C. Fenn, one of the Secretaries of the Church Missionary Society, favoured the compiler with some suggestions. The late Rev. Dr. J. S.

* Address at Edinburgh.

Wardlaw kindly lent the notes of the Lectures which he delivered to the students preparing for foreign labour in connection with the London Missionary Society. They have yielded several valuable extracts.

The third edition is enriched by numerous quotations from the Reports of the Missionary Conferences, held at Allahabad, Bangalore, Calcutta, and London. On the important question of higher education, great use has been made of a Special Report on the subject, presented to the General Assembly of the Church of Scotland.

Medical Missions have not been noticed, because their adequate treatment requires special knowledge and a separate volume.

The late Bishop Wilson, when preaching before the Church Missionary Society in 1846, offered the following prayer for the enlargement of Christ's kingdom. May it soon be heard!

"O Divine Redeemer, and Lord of all, who, after shedding Thy most precious blood, art, as a 'lamb that was slain,' pleading for a lost world, and waiting for 'all things to be put under Thy feet,' look down in pity upon us; bedew our very souls with Thy blood; let this blood raise us up ministers, missionaries, confessors, martyrs. 'Gird Thy sword upon Thy thigh, O Thou most mighty, and in Thy majesty ride prosperously.' Let Thy 'name endure for ever;' let 'Thy name be continued as long as the sun; let men be blessed in Thee, and let all nations call Thee blessed. Yea, blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be Thy glorious name for ever; and let the whole earth be filled with Thy glory. Amen, Amen.'"

LONDON, 1889.

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INDIAN MISSIONARY MANUAL.

I. INTRODUCTION.—FIRST IMPRESSIONS.

Interest and Importance of the Field.—The Indian Missionary may well cherish feelings of thankfulness and solemn responsibility. His lot has been cast in a land fitted to call forth all his energies in the noblest of causes. The numerous objects of inquiry around him are thus described by Dr. Duff:—

"Other lands have their own specific points of interest and attraction—individually or severally equalling, or even surpassing, any separate object of interest connected with India;—but, out of Christendom, it is believed that, at this moment, no other realm can present such a varied assemblage and rare combination of objects and qualities fitted to attract and arrest the eye of civilized intelligence. The extent and magnificence of the empire which Britain has there reared, and the wealth and influence thence accruing to her, have necessarily fixed on India the anxious gaze of the most enlightened statesmen of the Old and New Worlds. If the events of civil and military history be worthy objects of entertainment or pursuit,—where shall we find them more abundantly furnished, than in the actions of that amazing series of conquerors that has passed over the stage of India, from the days of Alexander down to the present hour? If poetry and romance and chivalry,—are there not ample stores of poetic effusion and romantic legend in the Mahabharat and Ramayan—the great epics of India—that might not be dis-

claimed as unworthy by any of the older nations of Europe? and are the records of any state more crowded with the recital of daring adventures and deeds of heroism than the annals of Rajasthan? If ethnography and philology,—where can we find more original languages, or varying dialects? more especially where can we find the match of the Sanskrit; perhaps the most copious, and certainly the most elaborately refined, of all languages, living or dead? If antiquities,—are there not monumental remains and cavern temples, scarcely less stupendous than those of Egypt; and ancient sculptures, which, if inferior in majesty and expression—in richness and variety of ornamental tracing, almost rival those of Greece? If the beautiful and sublime in scenery,—where can the pencil of the artist find loveliness more exquisite than among the streams and dells and woody declivities of Malabar or Kashmir, or grandeur more overawing than among the unfathomed depths and unscaled heights of the Himalaya? If natural history,—where is the mineral kingdom more exuberantly rich—the vegetable or animal more variegated, gorgeous or gigantic? If the intellectual or moral history of man,—are there not curious remains of pure and mixed science, and masses of subtile speculation and fantastic philosophies, and infinitely varied and unparalleled developments of every principle of action that has characterized fallen, degraded humanity? If an outlet for the exercise of Christian philanthropy,—what field on the surface of the globe can be compared to Hindustan, stretching from the Indus to the Ganges, and from the awful defiles of Afghanistan to Cape Comorin, in point of *magnitude and accessibility combined*, and *peculiarity* of claims on *British* Christians?"

But it is still more inspiring to the soldier of the cross to be privileged to stand in the forefront of the battle, to join the forlorn hope in the assault upon one of Satan's chief strongholds:—

"In that vast realm is the most stupendous fortress and citadel of ancient error and idolatry now in the world. Its foundations pierce downwards into the Stygian pool; its walls and battlements, crusted over with the hoar of untold centuries, start upwards into the clouds. It is defended by three hundred and thirty millions of gods and goddesses—the personations of evil—of types and forms to be paralleled

only by the spirits of Pandemonium. Within are congregated two hundred and fifty millions of human captives, the willing victims of the most egregious 'falsities and lies' that have ever been hatched by the Prince of Darkness,—pantheisms and atheisms, transcendental idealisms and grovelling materialisms, rationalisms and legends, and all-devouring credulities,—with fastings and ablutions, senseless mummeries, loathsome impurities and bloody barbarous sacrifices, in number and variety vastly surpassing all that is to be found in the world besides. A dungeon so stupendous, no wonder though men—left to the blindness of their own perverted reason—should have attempted to prove to be altogether impregnable, its defenders invincible, its dungeoned inmates incurably wedded to their delusions and lies."*

The Rev. W. Arthur thus sets forth the claims of India :—

"Of every six infants one first sees the light there: To what instruction is it born? Of every six brides one offers her vows there: To what affection is she destined? Of every six families one spreads its table there: What loves unite their circle? Of every six widows one is lamenting there: What consolation will soothe her? Of every six orphan girls one is wandering there: What charities will protect her? Of every six wounded consciences one is trembling there: What balm, what physician, does it know? Of every six men that die one is departing there: What shore is in his eye?"†

Well does it become the Indian Missionary to bear in mind the exhortation, "Quit you like men, be strong;" while his grand encouragement is the promise, "Lo, I am with you always."

First Impressions.—From earliest times India has been the land of romance. The voyager will anticipate with deep interest the first glimpse of its scenery—whether the dense jungle of the Sunderbunds, the surf-beaten shore of the Carnatic, or the lofty peaks of the Western Ghauts. The feeling on landing is often one of disappointment.

* "India and its Evangelization," pp. 144-6.
† "Mission to Mysore," p. 341.

The stranger, still home-sick, invests the whole of his native land with charms which belong only to the most beautiful localities, seen under the most favourable circumstances. Even in Bengal, the richest part of India, the new-comer will say with Ward, "The flowers are not so sweet, the birds do not sing so charmingly, the gardens are not so productive, the fruit is not so varied and delicious, nor are the meadows so green as in England."

But the Missionary will be chiefly pained at seeing idolatry rampant, and the people mad upon their idols. Many Christians at home have very incorrect ideas of the state of things in India. They do not realise the vast extent of the field; the individual cases of religious inquiry or conviction they read of in Missionary Journals, they are apt to consider as types of the people generally. Sanguine men in India, like the late Bishop Wilson of Calcutta, have spoken of superstitions "doting to their fall," of Hinduism as "dying, yea, as well-nigh dead," and indulged in "premature anticipations of speedy and extensive missionary triumphs." Unfounded hopes thus being disappointed, another error is often committed. Dr. Carey used to say, "You young men think that *nothing* has been done; but we, who saw things at the beginning, know that a *great deal* has been done."

Sometimes a young Missionary is dissatisfied with the native converts. People in England entertain the most unwarrantable notions with respect to them. They consider that neophytes, who have just emerged from a heathenism which has been growing for three thousand years, far surpass in Christian character those who have been nurtured from their earliest childhood surrounded by the holiest influences. It is true that very different ideas prevail in the East amongst worldly Europeans. One of the first lessons which an "old Indian" seeks to impress upon a 'griffin, as they sit together after dinner, with cheroots and brandy and water, is, "Don't take native Christian servants; they are all great rascals!" Every thoughtful intelligent man will make allowances for the circumstances of the case.

Possibly a young Missionary many be disappointed

with his fellow-labourers. Let the following remarks be considered:—

"You are about to be associated with older brothers, who though, as we believe, faithful servants of Christ, are yet frail mortals, weak through the flesh, and liable to err. You may observe some failings in them; you may imagine failings where none really exist; you may possibly see some things that may cause you some surprise. But the Committee would urge, beware of any hasty judgment. It is almost certain that in many cases you will afterwards come to the conclusion that the points of which you disapproved were fully defensible, and that there were reasons for the course adopted which you could not at first understand."*.

Cautions.—Some consider all advice to new-comers useless, as frequently they will not learn by any experience except their own. This, however, is an extreme view.

1. The young Missionary should bear in mind the good apostolic precept, "*Be swift to hear, and slow to speak.*" Old Missionaries sometimes complain, that persons who have been a few days in India think they know a great deal better how plans should be carried on than those who have laboured there for twenty years. Recommendations from young men, tendered in an offensive manner, are apt to provoke the retort, "Tarry at Jericho till your beards be grown." Mr. Macleod Wylie observes, "A thorough understanding of our Indian Missions is not to be quickly obtained even by the best and ablest men; for experience has taught nearly every resident in the country, that many of his first and perhaps his strongest impressions were mistaken. Indeed, Bishop Corrie (a singularly sagacious man) used to say, that it was a mercy if a Missionary did no harm in his first year."†

Griffith John, the well-known Missionary in China, makes the following acknowledgment:—

"The new missionary is, as a rule, a prolific method-

* "Church Missionary Intelligencer," August, 1869.
† "Bengal as a Field of Missions."

maker, and the younger he is the greater his genius in this line of things. Did I not know more than all my seniors when I arrived at Shanghai more than thirty years since! Was it not as clear as daylight that their methods were all wrong, and that their small success was to be ascribed to their want of insight!" *

Especially beware of depreciatory remarks to old Missionaries about their labours. "Bachelors' wives and maids' children are well taught." Many a Missionary has found, at the close of his career, the results very different from what he anticipated. At all events, "Let not him that girdeth on his harness boast himself as he that putteth it off." The feelings of men who have borne the "burden and heat of the day" deserve to be consulted.

Swan mentions the following case:—

"I knew intimately, many years ago, a young man who went out as a Missionary to India. He had talents of a high order, and his friends expected great things from him. Soon after his arrival in India he sent me a long letter, expressing strongly his disappointment at the state of things there. The translations of the Scriptures were contemptible; the labours and success of the Missionaries had been exaggerated; he found fault with every one; he was pleased with nothing. In a few years he left the Missionary work, as concerning faith made shipwreck, and still lives as a monument of the danger of indulging a spirit of arrogance, disaffection, disunion and uncharitableness. The *meek* will God lead in judgment; to the meek will He teach *His* way."†

2. *Provide yourself with a good-sized Blank-Book for Missionary "Notes and Queries."* It is not for a moment denied that every department of Mission work, like all things human, is susceptible of great improvement. Every year witnesses progress in our moral machinery at home, and it would be preposterous to suppose that the modes of working in Missions, still in their infancy,

* *The Christian*, June 28th, 1889.
† "Letters on Missions," p. 71.

have attained any degree of perfection. All honour be to the noble and great men who first engaged in the Missionary enterprise. Many of them were giants. Still, we dwarfs, to use the well-known illustration, stand, or ought to stand, on their shoulders.

Under judicious management, it is a great advantage to Missions to have men coming out fresh from England, acquainted with the advance of benevolent effort. Old men are sometimes apt to view very beneficial measures as new-fangled, useless changes. As an experienced Missionary observed, they get into ruts, out of which they are not easily moved; and there is a danger of their becoming satisfied with a very imperfect state of things. On the other hand, young men have a tendency to anticipate wonderful effects from the adoption of *new plans*. Finding through painful experience that the old-fashioned modes of procedure are often as good, if not even better, it sometimes happens that "those who, when young Missionaries, were violent innovators, become, when middle-aged Missionaries, the most bigoted opponents of reform."*

Young and old Missionaries represent, in some measure, the reform and conservative elements—both very useful to correct each other. As probably three-fourths, or a still larger proportion, of the changes suggested by new-comers would be impracticable, or produce worse evils than those they were intended to remedy, the young Missionary will do well to bear in mind the following cautions by Dr. Duff:—

"Beware, therefore, of *first impressions*, and above all, of *first judgments*. Record both, if you will, for future reference and comparison. The vivid freshness of the earlier pencillings, even when modified or corrected by after knowledge, will tend to infuse new life into the fainter sketches of a dull and monotonous familiarity. But in all your homeward communications beware of hasty inferences from partial induction, or ill-digested facts, or snatches of observation. Beware, especially, of opinions and statements that may seem to clash with those of your predecessors. It is always better to go

* "Church Missionary Intelligencer," August, 1869.

slow than to go wrong. . . . Should time reveal any of those errors or mistakes, into which precipitancy is sure to hurry the stranger, correction will be an easy work when neither credit nor character has been publicly committed. . . . And should time confirm any conclusions diverse from those previously formed by others, you will then bring experience to add weight to your authority, and the chastened calmness of long-continued deliberation, to render that authority as inoffensive as may be, in conducting a corrective process, attended with all the natural pains and unpleasantness of an operation in moral chirurgery. . . .

"Clear your way well before you assume the onerous and invidious office of a reformer of the measures of your predecessors and associates in the Mission. Let your proposals never appear, directly or offensively, to impeach their character for wisdom, or judgment, or consistency. Let them gradually rise in the form of modest suggestions and gentle insinuations. Let it be seen and felt that it is the good of the cause which is the animating principle, and not the gratification of any personal ambition, the love of superior distinction, or the promotion of favourite or peculiar views."*

Be ever seeking to learn. There is perhaps not a single Mission Agent, European or Native, from whom you cannot elicit some information of value, if you take the right means. Carefully note all improvements in Mission work which suggest themselves. Investigate the causes of defects; ascertain the probable consequences of the correctives you would apply. The most dogmatic old Missionary will treat you with consideration if you appear a modest inquirer, and you are far more likely to gain him over to your way of thinking than if you took another course.

3. *Guard against one-sided views.* Missionaries have their crotchets as well as other people. The process which sometimes takes place has thus been described:—

"If their particular line of work harmonise with their particular tastes, they first become sanguine, then biassed. They begin to think that *their* way is not only the best way for themselves, but the *best of all ways* and the *best for every-*

* "Missions, the Chief End," &c., pp. 52 and 59.

body. They wonder that all men do not see as they see, and sometimes are even tempted to say hard things either of the judgment or motives of those who differ from them; which is not an amiable feature, to say the least." *

Some would give up every effort except preaching; others have no faith in anything but education; a few think the circulation of the Bible the grand means to be employed for the conversion of India. It is very well for the preacher or educator to have the highest confidence in his work, and to be enthusiastically devoted to it. But it is wrong to denounce everything else as worthless.

Endeavour to hear all sides, and form an independent opinion. The great body of Missionaries are agreed that, under different circumstances, every agency has its appropriate place. One should not be pitted against another; but all harmonise, like the members of the body.

But though Missionaries are substantially agreed on certain great points, it is admitted that there are several important questions still open. Some of them are mentioned below:—

"We have found a much greater scope for *experience* in the prosecution of missions than we expected. One thing was clear, indeed, at the outset; namely, that we were to preach the *essential* doctrines of the Gospel as the grand means of spiritual renovation in man. But how to secure congregations for our preaching? How far our preaching should be controversial? How much time and money should be given to common schools? How far it is judicious to bring children into the seclusion of boarding schools? How far our higher institutions should approximate to the college in the nature of its studies? How far we should give employment and consequently support to our converts? What standard of qualifications we should adopt for our native preachers, and how we should best introduce these preachers into the actual discharge of the sacred functions? These and many other similar questions are yet far from being satisfactorily resolved. We are applying the results of experience acquired in the

* "Calcutta Christian Observer," October, 1865.

thirty years past to these matters, but are afraid to do anything rashly."*

The grand mistake with some has been to insist upon one course under all circumstances. On the whole, however, there has been the same progress in Missionary views, as Mill notices in the following extract with regard to the best form of Government:—

"Institutions need to be radically different, according to the stage of advancement already reached. The recognition of this truth, though for the most part empirically rather than philosophically, may be regarded as the main point of superiority in the political theories of the present above those of the past age; in which it was customary to claim representative democracy for England or France by arguments which would equally have proved it the only fit form of Government for Bedouins or Malays."†

Plans must therefore vary with the advance of the people. What was necessary under certain conditions, may be injurious at a further stage of development.

4. *Do not be discouraged by your feelings in the early part of your course.* The following remarks are from the life of the Rev. D. T. Stoddard:—

"The first year of a Missionary's life is apt to be the time of severest trial. He has just torn himself away from all the tender ties of home, and after the excitement of his journey and the novelty of his new circumstances have subsided, the most painful memories and contrasts with respect to outward associations must force themselves upon him. He cannot, like the mere traveller, divert his mind from such associations by observing foreign scenery and society, solacing himself meantime with a prospect of a speedy return to his native land. He has come to settle for life among a people with whom he has no affinities but the common ties of humanity, and no sympathies but those which the Gospel prompts towards them as needy and perishing. And yet he cannot now do anything directly for their relief. With a more constant and painful sense of their lost and ruined condition

* Dr. Anderson to Sir E. Tennent, "Christianity in Ceylon," p. 184.
† "Considerations on Representative Government," p. 36.

than that which prompted him to seek their salvation, he cannot so much as speak to them with stammering tongue of the love of Christ. Yet this very discipline has its advantages, not only in the virtues of faith and patience which it develops, but in the gradual adaptation of the Missionary to his field."

In some cases the Missionary's health also suffers at first. But let him not despond. Gradually he will become accustomed to the climate, opening fields of usefulness will employ his energies, friends will be raised up, and he will find fulfilled in his experience the promise of the Saviour, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

II. PERSONAL RELIGION AND HABITS.

Importance.—If even the great Apostle of the Gentiles watched over himself with holy jealousy lest he should prove a castaway, much more is such care needful in the modern Missionary. There have been a few cases which showed that, notwithstanding the severe scrutiny to which candidates are subjected, unconverted men have been sent out to preach the Gospel. The solemn inquiry is therefore not unnecessary, whether a Missionary has himself passed from death to life, whether, although he may have prophesied in the name of the Lord, and done many wonderful works, the awful sentence may not be pronounced upon him in the great day, "I never knew you."

The following remarks of Baxter deserve to be deeply pondered:—

"A graceless, inexperienced preacher is one of the most unhappy creatures upon earth; and yet he is ordinarily very insensible of his unhappiness; for he hath so many counters that seem like the gold of saving grace, and so many splendid stones

that resemble Christian jewels, that he is seldom troubled with the thoughts of his poverty, but thinks he is 'rich and increased in goods, and stands in need of nothing, when he is poor, and miserable, and blind, and naked.' He is acquainted with the Holy Scriptures, he is exercised in holy duties, he liveth not in open, disgraceful sin, he serveth at God's altar, he reproveth other men's faults, and preacheth up holiness both of heart and life; and how can this man choose but be holy? Oh, what aggravated misery is this, to perish in the midst of plenty, to famish with the bread of life in our hand, while we offer it to others, and urge it on them!" *

Bishop Wilberforce makes the following impressive remarks on an unsanctified minister:—

"Even if by his exhortations sinners should be saved, what blessing will it be to him who has not taken himself the warning which he spake to others? Even if he has succeeded in pointing the eyes of others to the Cross of Christ, what will it be but a deeper condemnation to him who has never fixed on it his own earnest gaze of love and trust? What will it profit him to have been the most abundant in labours, the foremost in risks, the most enduring in sufferings, to have borne rebuke and shame, and even shared the last agony of the martyr's fire, if all this was done, and ventured, and suffered for his own glory, and not offered meekly and reverently at the foot of Him who hath bought us at the price of His precious blood?" †

At the beginning of his course the Missionary should once more review his spiritual condition. The author above quoted says:—

"As the rule, the ministry continues in its leading character as it commences. There is, of course, a growth in every living ministry; a growth from the weak uncertainty of infancy to the confirmed strength of perfect manhood; a growth in knowledge, comprehension, power, skill, insight, faith, and love; but whilst there is growth on all sides in a living ministry, growth is not in the dead. The increase of corruption is there the only change. This is, indeed, the

* "Reformed Pastor."
† "Addresses to Candidates for Ordination," p. 24.

onemy's sad mockery of growth; the development, within each false ambassador of Christ, of the character of Anti-christ, the full ripening and perfecting of selfishness, in one of its various forms of covetousness, or lust, or worldliness, or utter sloth and carelessness; the contracting and the hardening of the soul; the dulling of all conscience till it sleeps, to awake only in the terrible form of the worm which dieth not." *

Even when the Missionary has the best ground of hope with regard to his state before God, double watchfulness is necessary in a heathen land. There is an erroneous idea that a Missionary on leaving his native country "bids farewell to spiritual foes, and needs no longer to contend with the flesh, the world, and the wicked one." The old Latin proverb shows the fallacy of this:—

Cœlum non animum mutant, qui trans mare currunt.

The experience of the late lamented H. W. Fox expresses the real state of things:—

"A Missionary life does not deliver one from spiritual trials, such as used to beset me of old. There are just the same temptations to indolence and love of ease, which have been my besetting sins all along; just the same reluctance to prayer and reading of the Scriptures; in fact, I see nothing but the grace of God to prevent a Missionary from being as cold and dead a Christian as ever vegetated in an English parish. Perhaps there are more temptations of this kind, for all around is ungodly."—*Memoirs*, p. 118.

Dr. Duff puts the following forcible exclamation in the mouth of a Missionary:—

"Oh, it is easy for you at home to maintain a blazing fire on the borders of an ancient forest—to rear the tender exotic in a sheltering hot-house—to keep full the liquid reservoir in the neighbourhood of a thousand rills. But to feed the flames on the very crest of perpetual frost and snow—to cherish the budding exotic on a bleak and desert heath—to replenish the reservoir amid scorching sands:—this, this is to maintain the plant of life flourishing, the fount of purity

* "Addresses to Candidates for Ordination," p. 5.

overflowing, the fire of devotion burning bright in the frightful solitude of an idolatrous city in India."*

Weitbrecht and Lacroix were devoted men of great experience, and cautious in their statements; yet the former made the following entry in his Journal:—

"Had a profitable conversation with Lacroix on the sad fact that many of us Missionaries lose our spirituality even while engaged in our work. He lamented it with me, and said it was often a cause of distress to him, and one principal reason that had induced him to visit Europe, once more to strengthen his spiritual faculties, and warm his heart afresh by intercourse with established and devoted Christians at home."—*Memoir*, p. 223.

The Committee of the Church Missionary Society give the following cautions:—

"Do not suppose that because you have become a Missionary you have got rid of all inducements to worldliness and self-indulgence. It may be so to a certain extent just for the present. But the temptation will soon return and assail you, though it may be in some disguised and subtle form, in the Mission-field."

"The Great Enemy will be unceasing in his efforts to draw the Missionary away from Christ, and to damp his zeal; and has many auxiliaries in human weakness and short-sightedness. The temptations either to slacken in strenuous effort, or to carry on the work less and less in communion with the Master, the influences that tend to make love grow cold and to cool down that burning ardour of enthusiasm, that over-mastering devotion to the Redeemer of mankind, from which the only true and pure enthusiasm of humanity is but a derivative—these lowering temptations and influences have a terrible strength, and produce a visible effect. The conscientious industry of Christian Missionaries is not denied; but assertions are made in various quarters that the higher spiritual tone, the strong devotion which makes self-sacrifice easy, and which manifests to all around that the Missionary is absorbed by love to his Lord, and to his work for the Lord's sake—that these are not always so evident as might have been looked for. Punctual performance of plain duty, a kindly

* "Missions, the Chief End," p. 152.

bearing, a sociable spirit, intelligence and candour, a certain amount of mental vigour—the presence of such qualifications as these in Missionaries is frequently acknowledged by observers, whether friendly or hostile, whether spiritual or worldly; and the Committee, it need not be said, are glad that it should be so; but the very qualifications which would be expected to stand out most prominent—ardour, devotion, self-sacrifice, self-denial, the disregard of lower comforts and lower innocent pleasures from joy in the work itself—these sometimes do not seem to come forth evidently to view in the aspect which the Missionary presents to the community that witnesses his labours."

After making many exceptions, it is added :—

"The Committee are convinced that, on the whole, the greatest danger to which a Missionary is exposed, especially, perhaps, during the first few years of his course, is the danger of missionary ardour abating, of some subtle form of self-indulgence or worldliness, and of a lowering of that constraining love which gives to self-denial its true character, making it not a painful self-torture, but a joyous self-forgetfulness."

"Remember that in refined and civilized society there is an extreme unwillingness to tell persons of their faults. This unwillingness exists with almost equal strength in the Church and in the world. Do not suppose, therefore, that Christian friends or worldly acquaintances do not observe in you marks of an absence or coldness of missionary zeal, because they do not tell you that they know that such is the case." *

Bearing upon Work.—Personal holiness, while essential to the eternal welfare of the Missionary, has a most important influence upon his labours. It is true that persons with little vital religion have been made instrumental in effecting some amount of good; but, as a general rule, *a man's holiness is the measure of his usefulness.* We fail in success chiefly because "our piety is too feeble to propagate itself." Let not the young Missionary delude himself with the idea that he may abridge the time which ought to be spent in communion with God, in order that he may engage in some public service. In the end it will

* "Instructions to Missionaries," pp. 4—7.

be found to be a most grievous mistake. Missionaries who have followed such a course have generally been betrayed into conduct which has marred their usefulness, and in some cases has even driven them from the field.

Baxter says:—

"When your minds are in a holy, heavenly frame, your people are likely to partake of the fruits of it. Your prayers, and praises, and doctrine will be sweet and heavenly to them. They will likely feel when you have been much with God: that which is most on your hearts is like to be most in their ears. I confess I must speak it by lamentable experience, that I publish to my flock the distempers of my own soul. When I let my heart grow cold, my preaching is cold; and when it is confused, my preaching is confused; and so I can oft observe also in the best of my hearers, that when I have grown cold in preaching, they have grown cold too." —*The Reformed Pastor.*

On every account, the first and most important counsel to young Missionaries is the apostolic injunction, "TAKE HEED UNTO YOURSELVES."

A few general points may be noticed at present. Others will be alluded to hereafter, when subjects naturally call attention to them.

Communion with God.—The following advice, given by Weitbrecht near the end of his course to a young Missionary, should be followed by every labourer in a heathen land:—

"Let me affectionately advise you as an elder brother to adopt a resolution, with a view to advance your growth in grace, and spirituality, and scriptural knowledge, which I have found most useful. I spend at least half-an-hour, and, if possible, one hour, very early, and again before bedtime, in reading, meditation, and prayer. This has a remarkable effect in keeping one in that calm, proper, peaceful, cheerful frame of mind (and this precious jewel one is always in danger of losing, especially in India), we so much require to fit us for the great work we have to do, and it imparts tact and feeling, helping us to act and speak as we should do at all hours. I have often regretted my own remissness in this respect in earlier years, for it is only private intercourse with God that

can feed the soul; and when we neglect it we are empty and starving, as the body is when deprived of its proper meal. And what is worse, sin, selfishness, and other passions, gain the upper hand, and we lose the very life of true religion. He is likely to do best as a Missionary who feeds his own soul *well* with the bread and water of life, and as *regularly* as the poor, mortal body is fed."—*Memoir*, p. 518.

The Bible should be the chief book for devotional study. Next to it will probably be a good selection of hymns. There are many practical works which may be read in portions, as those of Augustine, à Kempis, Baxter, Owen, Leighton, Taylor, Beveridge, Rutherford, Howe, Flavel, Doddridge, Bogatzky, Bridges, Arthur's "Tongue of Fire," and others. Shedd, in his "Pastoral Theology," recommends that Baxter's "Reformed Pastor" should be read through once a year. John Angell James says, "I have made, next to the Bible, Baxter's *Reformed Pastor* my rule, as regards the object of my ministry." Biographies will also be found very useful, as those of Philip and Matthew Henry, Halyburton, Doddridge, Cotton Mather, Zinzendorff, Wesley, Whitefield, Payson, and MacCheyne. The memoirs of Missionaries are valuable for different purposes, some as calculated to promote spirituality of mind, as those of Brainerd and Martyn; others for the insight they give into Mission work.

Wynne, after noticing the special temptations which beset the ministerial office, says:—

"The Minister needs to be much in close personal communion with the Lord. There, at the fountain of all strength, he must seek continually new supplies of grace to freshen his soul's life. There, alone with his God, he must consider what he is working for, and how he is carrying on that work. There, face to face with the Eternal One, the shadows of human praise and earthly reward must shrink into their true insignificance; the great realities of his calling must stand out vividly before him. Feeling himself a redeemed, immortal being, commissioned by that God in whose presence he kneels, to spend and be spent in preparing the souls committed to his charge for their stupendous future, any other consideration must seem like nothing to him, and earnest promises (accom-

panied by passionate prayers) must be breathed forth, that, forsaking all other studies, he will give himself wholly to this one thing, and concentrate all his energies on the single work of saving souls.

"Oh! what fresh life is communicated to the pastor's labours by an hour of such intercourse with his Master! There is a warmth and attractiveness in his words as he goes out among his people after it that surprises himself. He is not now afraid of his fellow-men. He does not shrink as he was wont from plain dealing with their hearts. He does not care so intently about pleasing them; what he longs for is to benefit them. Difficulties that used to appear insuperable now seem wonderfully diminished. Trouble that he disliked to think of is now a labour of love. He feels he is going forth, sent by God, and accompanied by God—by that God who loves him with a love unspeakable—and so nothing can daunt him, nothing can chill him, nothing can discourage him.

"And in the evening, after the day's mingled success and failure—after its labours and its faults, how is his weary soul refreshed by coming and 'telling all things to Jesus,' sure of His sympathy with his efforts—sure of His forgiveness for his failures." *

Love to Man.—This is the great key to the human heart. There are men from whom a child instinctively recoils, and others to whom he is drawn as it were by a powerful magnet. The absence or presence of love in the heart is the solution. There are few more acute discerners of character than the people of India, few upon whom a loving manner has more influence. Vulgar Europeans often treat the natives of India as if they were dirt beneath their feet. It must be admitted that more or less of the same disposition is sometimes manifested by others from whom better things might be expected. Bishop Heber says that most of the French in India were "free from that exclusive and intolerant spirit which makes the English, wherever they go, a caste by themselves, disliking and disliked by all their neighbours. Of this foolish, surly, national pride, I see but too many instances daily,

* "The Model Parish," pp. 13, 14.

and I am convinced it does us much harm in this country. We are not guilty of injustice or wilful oppression; but we shut out the natives from our society, and a bullying, insolent manner is continually assumed in speaking to them." * It is instructive to mark, on the other hand, how kind and considerate true noblemen were, like the Marquis of Hastings, or men of talent, like Sir Thomas Munro, or Sir John Malcolm. The natives remarked of one of the greatest and most heroic Englishmen that ever landed in India, that he would return the salute even of a child.

The Hindus should not be regarded with contempt; they do not deserve it. The Hindu mind differs from ours; but it will be despised only by the ignorant man, incapable of forming a correct judgment. Mr. S. Laing, after referring to the Ramayana, the grammar of Panini, and the Ayin Akbari, observes:—

"Instances like these confirm what the science of language demonstrates—the substantial identity of intellect of all branches of the Aryan family. Yesterday the Greek, to-day the Anglo-Saxon, to-morrow it may be the Russian or the Hindu, who leads the van of Aryan nations; and whoever is foremost of Aryans is foremost of the world."

While want of kindness is reprehensible in any European, it is a *fatal defect in a Missionary.* But anything merely negative will not do—there must be the warm out-going of affection. It is true, as has been observed, that this cannot be the simple love of approbation or complacency. A Missionary cannot be blind to the defects in the character of the people of India. His love, to a large extent, must be the love of *compassion.* It should resemble, in some faint degree, that of Him who wept over Jerusalem, or of Paul, who could wish himself accursed from Christ for his brethren, his kinsmen according to the flesh. The true Missionary will give the people credit for whatever good qualities they possess; and remembering his own grievous sins against so much light and love, he will make allowances for those who have from their birth been

* "Indian Journal," vol. ii. p. 11.

exposed to so many adverse influences. This, however, will not prevent him from reproving and rebuking as occasion demands. But this will be well borne where there is *genuine* love in the heart.

Bishop Wilberforce says:—

"The loving soul will see what his brother needs, and be able to supply it; for love is quick and true in applying remedies, and has that master power which must dwell in every healer, that it draws the sufferer to itself, instead of driving him away. There is a tenderness in love which makes its touch so light that even the most deeply wounded will bear its handling."*

The most successful Missionaries have been distinguished for their love of the people among whom they laboured. The biographer of Swartz says:—

"Among the qualities which tended materially to accredit and recommend him as a Missionary, was that sweetness of disposition, and that cordiality and kindness of address, which, springing 'out of a pure heart, and of a good conscience, and of faith unfeigned,' shed an aspect of benignity and cheerfulness over his countenance, and added a charm to his very appearance, and persuasion to his lips. He was at peace with God, and his heart was habitually animated by that love to Him, which irresistibly expanded in love to his brethren also."

Anderson of Madras wrote, "I love these poor Hindus the longer I live among them, and the more I know about them." Referring to some of his pupils, he said, "The innocent, simple-hearted creatures have eyes that would light a candle." Affectionate love was a marked feature in Ragland's character. When one of the monthly Catechists from the south fell sick, Mr. Ragland gave up to him his own bed.

The Native Christians remark that a change sometimes takes place in European Missionaries as they get "acclimated." At first they seem all love, inclined to shake hands even with a coolie; by degrees they become reserved and

* "Addresses to Candidates," p. 52.

stand upon their dignity. Converts were perhaps expected to be angelic beings. Undue expectations not being realised, a revulsion of feeling took place. Europeans in India are often hasty. Arthur observes:—

"One of the first things a Hindu does when introduced to an Englishman, is to scan him thoroughly, mainly with a view of deciding in his own mind whether or not he is *Kopishtanu*, 'a man of anger.' For, by some means or other, they have got the impression that a white face, though a very respectable thing in India, is not in itself an absolute guarantee against infirmities of temper."*

The climate is said to try the nerves, and render Europeans fretful and impatient. This is at least a very convenient excuse. One cause probably is that at home Europeans mingle more with their equals, and are obliged to discipline their tempers; in India they are thrown among persons considered their inferiors, and they give way without restraint. Servants are those who suffer chiefly from the want of temper on the part of Europeans. Missionaries are not exempt from this failing. The following extract will show how it may be best overcome. Colonel Browne writes:—

"I had arranged on Mr. Ragland's leaving Madras to take his head servant into my own employ; and wishing for information as to the rates which the man had been in the habit of charging for house supplies, I begged Mr. Ragland to leave me his account-book. He hesitated for a little, but at length gave me the book, saying, while a deep blush overspread his countenance, 'I am almost ashamed to let you have it, but you must not mind what you will see in it; it is my infirmity.' I had seldom looked on such accounts, so methodically arranged, so punctually entered, and exhibiting so clearly every item of each day's expenditure, and at the head of each page was a text of Scripture, 'Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.' 'Be ye angry, and sin not; let not the sun go down upon your wrath'; and others of similar import. It was to this that he had referred;

* "Mission to Mysore" p. 36.

not indeed in any way ashamed that I should know of his infirmity, but only, as I at once understood, fearing to exalt himself in my estimation by his manner of meeting it. This infirmity, as I never knew till after his decease, was hastiness of temper. Intimate as I had been with him for years, and constantly associated with him in committee, where unavoidably many things occur very trying to the temper, I had never once observed even a momentary failure. I had, it may be, occasionally noticed a slightly heightened colour, a very transient shadow of a feeling of vexation or disappointment; but on no single occasion do I remember that any such feeling ever found expression in word or gesture. And in this, as I have deeply felt, lay the key of his life, the holy life of which every one who has ever seen him felt the reality and the power. He lived on the word of God and on prayer. . . . It was in the word and in prayer that he found strength so wonderfully to master his infirmity."*

In his intercourse with the people, let a Missionary guard most carefully against any outburst of temper. It will rob him of half his usefulness, even although he may be esteemed for several eminent qualities. If reviled, let him imitate his Master, who reviled not again. Satirical remarks and ridicule are also to be avoided. Many of the natives of India, especially Muhammadans, cannot bear even the mild banter, familiarly termed *chaffing*. A military officer told the compiler that his servant, a stalwart Afghan, brought a stick to his master, and told him to beat him if he liked, but begged not to be ridiculed.

There are some men who have much real kindness, but whose manners are apparently rude. As most people who come in contact with them see only the surface, they carry away an unfavourable impression. This should be guarded against.

It is true, as Wynne says, "There is no use in trying to put on an appearance of love when the thing itself is absent. You cannot have a really loving manner unless you have a loving heart. All attempts at imitating love are disgusting." The missionary must aim at having the

* "Memoir," p. 139. See also pp. 136—138.

reality. What is termed an "amiable disposition" is, no doubt, a valuable natural gift. Even this can be greatly cultivated; but much more is meant, the love which is shed abroad in the heart through the Holy Spirit.

The following remarks on the acquisition of a loving spirit are abridged from Wynne:—

"We must beseech our God to increase in us more and more warm, loving feelings towards our fellow-creatures, to give us 'a heart at leisure from itself, to soothe and sympathise.' Fix the mind steadily upon eternity, and try to realise the thought of seeing those with whom we have to do, either on the right or left side of the great throne. Meditate much upon our Saviour's example in this respect. Does not the love of Christ constrain you? St. Paul's expressions of ardent love for his people are also valuable as stimulants to our flagging love.

"But lovingness of character has to be cultivated, not only by such inward considerations, but also by the diligent daily practice of acts of love. A ready giving up of our own wishes to others; a thoughtful consideration for their feelings; a cheerful denying of ourselves in order to do them service; a putting out of sight the subjects which are occupying our own thoughts, in order to throw ourselves thoroughly into their joys and sorrows—all this, repeated in a hundred little everyday incidents with all kinds and degrees of people, strengthens wonderfully the active habit of love, and 'energises' our emotions into a living principle of conduct."*

Persevering Energy.—There can be no question that the climate of India disposes to indolence; but the more one gives way to it, the more does the least exertion become a burden. *Obsta principiis.* Be suspicious of easy-chairs and couches.

There are some men who do fourfold the amount of work got through by others, apparently endowed with equal talents and equally healthy. The following remarks by Sir T. F. Buxton have been often quoted, but as they should indelibly be impressed on the mind of a young Missionary, they are given again:—

"The longer I live the more I am certain that the great

* "The Model Parish," see Chap. II.; also "Dubois," Chaps. III.—V.

difference between men, between the feeble and the powerful, the great and the insignificant, is ENERGY—INVINCIBLE DETERMINATION—a purpose once fixed, and then *death* or *victory*. That quality will do anything that can be done in this world—and *no talents, no circumstances, no opportunities, will make a two-legged creature a* MAN *without it*."

A judicious arrangement of time is of great consequence. Shakespeare says that a man doubtful which of two things he should first begin, does neither. Sir Walter Scott, writing to a young friend not remarkable for industry, warned him to beware of what the women expressively call *dawdling*, and to arrange his time as regularly as a Dutch clock, with the hours, half-hours, and quarters all marked. Plan so that the studies requiring most mental effort may be pursued when the mind is fresh. The least fatiguing subjects can be taken up after meals or in the evening. Remember that the mind is recruited by variety as well as by rest.

Few men went through more work than John Wesley, although it is noticed that he never was in a hurry. His biographer explains it. After describing the work of a day, it is remarked:—

"We have given this account at large, as a specimen of his exactness in redeeming the time. Those who have not been intimately acquainted with Mr. Wesley will be surprised at our declaring, what we are persuaded is the truth, that it would be difficult to fix upon a single year in the fifty-three which followed that was not divided with as much exactness. The employment might vary, but not the exact attention to the filling up of every hour."

Dr. Carey was another example of the same kind. The historian of the Serampore Mission, who knew him well, says:—

"These Herculean labours he was enabled to accomplish without any strain on his constitution, simply by that methodical distribution of his time to which he rigidly adhered through life. His relaxation consisted in turning from one pursuit to another. He was in the habit of remark-

ing that more time was lost by desultory and listless application than even from external interruptions. He made it a rule, therefore, to enter at once with promptitude on the object before him, and to allow nothing to divert his thoughts from it during the time allotted to its performance."—Vol. II. p. 288.

"He was a strict economist of time, and the maxim on which he acted was to take care of minutes, and leave the hours to take care of themselves. He never lost a minute when he could help it; and he thus read through every volume of the 'Universal History' during his periodical journeys to Calcutta on his College duties."—P. 478.

"*A place for everything, and everything in its place,*" is a maxim which should be borne in mind. Todd, referring to Jeremiah Evarts, a distinguished worker, says:—

"Though his papers filled many shelves when closely tied up, there was not a paper among all his letters, correspondence, editorial matter, and the like, which was not labelled and in its place, and upon which he could not lay his hand in a moment. I never knew him search for a paper; it was always in its place."

It should be observed that Wesley and Carey did not suffer from their gigantic efforts. Dr. Anderson, of the American Board, after alluding to a fine example of industry, says that few men die of steady labour. Spasmodic exertions are a more frequent cause of injury.

Carey's habits were not acquired without severe discipline. He writes: "I have for years been obliged to drag myself on, to subject myself to rules, to impose the day's work upon myself, to stir myself up to my work; perhaps sometimes several times in an hour, and, after all, to sit down in confusion at my indolence and inertness in all to which I set my hand." He used to say, "I think no man living ever felt inertia to so great a degree as I do." At last, however, he could speak as follows, to his nephew:—

"Eustace, if, after my removal, any one should think it worth while to write my life, I will give you a criterion by

which you may judge of its correctness. If he gives me credit for being a plodder, he will describe me justly. Anything beyond this will be too much. I can *plod*, I can persevere in any definite pursuit. To this I owe everything."

Humility.—Bridges says, "there is weighty truth in the remark, that spiritual pride is '*the sin of young Ministers.*'" The Rev. J. S. Wardlaw, a Missionary of considerable experience, places "self-importance" among the first moral and spiritual dangers to which a young Missionary is exposed. "The Missionary's position—the power, influence, and general standing he enjoys—leads to this; this is at least their natural tendency."

Even after partaking of the supper, there was a strife among our Lord's disciples which of them should be accounted the greatest. The same spirit has ever since manifested itself in the history of the Church. Ziegenbalg, when applying to Europe for help, wrote:—

"These students must be *men truly fearing God, and hating covetousness; disengaged from all earthly ties of self-seeking, and from the inveterate ecclesiastical itch of ruling over God's inheritance;* for if the ministers of the Gospel are otherwise minded, all their learning will have no effect than to persuade Christians to turn heathens, and confirm heathens in their infidelity."

Judson felt similarly. He says:—

"In encouraging young men to come out as Missionaries, do use the greatest caution. One wrong-headed, conscientiously-obstinate man would ruin us. Humble, quiet, persevering men; men of sound, sterling talents, of decent accomplishments, and some natural aptitude to acquire a language; men of an amiable, yielding temper, willing to take the lowest place, to be the least of all, and the servants of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it—these are the men we need."

The spirit manifested by the late Dr. Milne, Missionary to China, is the one which ought to be cherished:—

"When Mr. Milne made his appearance before the Report-

ing Committee, his rough exterior and unpromising manners made them doubt his qualifications for being a Missionary; and one of the members suggested that the best plan would be to recommend him as a servant to a Mission, if he were willing to go out in that capacity. When asked if he would consent to the proposal, he replied without hesitation, and with the most significant and animated expression of countenance, 'Yes, sir, most certainly; I am willing to be anything, so that I am in the work—to be a hewer of wood and drawer of water is too great an honour for me *when the Lord's house is building.*'"

Instead of displaying a most unworthy jealousy at the superior talents or usefulness of a Missionary brother, let the feeling be rather one of gratitude to God for conferring such gifts for the advancement of His own cause.

"The proud," says Evans, "shall miss of the aim they have so much at heart, self-exaltation; but the humble are in the way to the truest glory, while they seem to fly from it: 'Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.'"

Judgment.—A Missionary, with many advantages for forming an opinion, said to the compiler that he was almost inclined to put good common-sense even before piety, as a qualification for Mission work. It is certain that without it a Missionary may commit such mistakes as to destroy his usefulness. When he is also "conscientiously-obstinate," the mischief he may occasion in a Mission is not small. If a Missionary finds that he is often in a minority of one among his brethren, instead of wasting valuable time, and perhaps exciting unpleasant feeling by absurd opposition, let him distrust his own judgment, and be more earnest than ever in seeking wisdom from Him "that giveth to all men liberally, and upbraideth not."

Prayerfulness.—This must crown the whole. There is a danger in depending even on the best instrumentalities. Isaac Taylor says, "The kind-hearted schemer, fertile in petty devices for beguiling mankind into virtue, and rich in petty ingenuities—always well-intended, and

seldom well imagined—verily believes that his machineries of instruction or reform require only to be put fairly in play, and they will bring heaven upon earth."* The Missionary will soon find, by sad experience, that "Old Adam is too hard for young Melancthon." "The strength of the Missionary lies in securing the fulfilment of the great promise, 'Lo, I am with you alway.' Christ's gracious presence, gained by believing prayer, is his sunshine and his joy."

The last words of the venerable Eliot were, "Pray, pray, pray!" Ziegenbalg and Plutscho wrote, "We went always to our dear Father in heaven, and laid everything before Him in prayer, and we were heard and supported by Him both in advice and in deed."†

It is recorded of Swartz and his fellow-labourers, "Whenever the Missionaries proceeded on a journey, or returned from one, when they arrived at another Missionary station, or departed from it, their first and last employment was to bend their knees in prayer to Almighty God with all their brethren." It is said of Ragland, "He was emphatically a man instant in prayer, simple, child-like, confiding prayer, prayer in every place, and at every time, and for everything."

Bishop Wilberforce says:—

"Before all ministerial exertions, before study, before preaching, before visiting the sick, pray evermore; never dare to approach these holy things, but with a soul which has been just before calmed, cleansed, elevated, and strengthened by communion with God. And then, in your work, as well as before it, pray. Shoot up from the midst of the busiest employments, these arrows of the Lord's deliverance; yea, and follow your work with prayer; let secret prayer harrow in the seed of God's Word whensoever you have sown it, whether broadcast in preaching, or by dropping its living truth into separate souls. And then set apart some special times for more special prayer; your birthday, your ordination-day, your days of thanksgiving for great mercies, your anniversaries of sadness, may all afford you such opportuni-

* "Natural History of Enthusiasm," p. 181.
† "Tranquebar Mission," p. 24.

ties; and as you thus resolutely practise it, you will gain the true power of prayer. Only let no difficulty daunt you; resolve to overcome, and you will succeed. Difficulties in prayer are a mark of the need of practice, and it is by God's blessing upon resolute practice that they must be overcome. If at your hour of prayer you feel disinclined to devotion, conquer that disinclination, not by reasoning with yourself, but by beginning to pray. Henry Martyn records that his heart was often warmed in its utmost coldness, by his beginning to intercede for those whom he loved. If, when you are rising from your knees, you look sadly back on wandering thoughts, or desires which have been beaten down to the earth, and upon scattered imaginations, instead of yielding in the conflict, kneel down and pray again your unprayed prayer, with a more earnest effort to lay all your wants, and above all your want of the spirit of prayer, before your God. It is not written in vain, as the one law of our success here, 'continuing instant in prayer.'"*

Few Missionaries have been more useful than Ko-Thah-byu, the "Karen Apostle." His biographer remarks:—

"Should the inquiry still be urged, how is it that a man of such inferior powers should prove himself such a Boanerges as a preacher of the Gospel? I answer, he was a man of prayer. His habitual feeling seemed to be, 'except Thou go with me, send me not up hence:' of myself I am nothing, and can do nothing, but 'in the name of the Lord I can do all things.' It was this feeling of self-distrust that drew him to the mercy seat, and kept him there. I have heard it said of him that he has occasionally spent whole nights in prayer to God. Is it, then, a matter of wonder that such a man should be honoured of his God? That he should have souls given him for his hire? That he should preach with the demonstration of the Spirit and with power? 'Them that honour Me I will honour.' A man may have the talents and eloquence of an angel, but if they are not sanctified by prayer, the essential element of *power* as a preacher will be wanting, and the Word of the Lord will not prove a fire and a hammer to do execution in his hands."†

* "Ordination Addresses," pp. 165, 166.
† "The Karen Apostle," p. 70.

The usefulness of a Missionary will depend largely upon his observance of the following weighty counsels:—

"As devotion to the Saviour rises from love to Him, and as love to Him rises from the view of all that He is in himself, and all that He has done for us; and as it is the Holy Spirit, the Third Person in the Divine Trinity, whose special office it is to reveal the Lord Jesus to man, to take of the things of Christ and to show them to us; you will ever strenuously cherish the Presence of that Divine Paraclete, seeking for this by earnest supplication based on the word of promise; you will habitually *walk in the Spirit*, making sure that *He dwelleth with you and shall be in you*. And as the sword of the Spirit is the Word of God, as *He speaketh not from Himself, but whatsoever He heareth that He speaketh*, let your minds and memories be abundantly stored with the very phrases of Holy Scripture; make them your own intellectually by study, make them part of your very heart and life by translating them into practice and welding them in with your thoughts, and desires, and prayers."

"*Beware of the temptation to omit or abridge devotional exercises* for the purposes of giving more time to intellectual study. A high spiritual tone, however unostentatious, would make a Missionary useful, even if it stood unaccompanied by any other qualifications than those which necessarily result from it. Let one or two hours be therefore daily given to private communion with God in prayer and in reading the Scriptures. Let it be actual communion—converse with God in solitude, real pouring out of the heart before Him, real reception from His fulness. Be abundant in intercessory supplication, especially in behalf of fellow Missionaries, Native associates, members of your own household, and, the Committee would also ask, in behalf of those who carry on their work at Salisbury Square.

"Until the Missionary reaches the scene of his labours he does not know the value of those Christian influences by which we are all surrounded in this country. He does not know what it is to be placed where most whom he meets with are avowed disbelievers; where true Christians are very few in number, and very weak in faith. It is well if, thus driven in upon himself, he is driven to the throne of grace, and to the unsearchable riches of Christ. He must again and again

recur to first principles, to the infinite love of God in the gift of His Son, to the atoning blood ever needed, to the fulness that is in Christ Jesus, to the never unfulfilled promise of the gift of that Spirit whose fruit is love, and joy, and peace." *

III. HEALTH.

Importance.—Health demands attention everywhere; but its preservation in India is of special consequence. The climate is depressing, and when even slight bodily ailment is superadded, a person is rendered almost useless. The bracing atmosphere of England often speedily restores health after it has been impaired; but recovery in India is slow, frequently necessitating a visit to the Hills, or a voyage home. Besides, the mortality among Europeans in India is much greater than in Britain. It has, however, been satisfactorily proved that the increased death-ratio has arisen chiefly from disregard of sanitary laws. In several cases Missionaries have been spared to labour upwards of forty years in India, enjoying excellent health. During the first year the utmost care should be taken.

Season for Landing.—The frightful mortality among European troops in the East some years ago was due partly to their being despatched without the slightest reference to the time of their arrival. All Mission Secretaries should make careful inquiries on this point. From mere thoughtlessness, a young Missionary may require to land at Madras when the scorching winds of the Carnatic are setting in; or to disembark at Calcutta when the whole of Bengal is a steaming swamp. The beginning of November is a good time to arrive.

Caution about Medicine.—Some persons injure their constitution by taking medicine for trifling illnesses. Many lives are lost by the use of saline purgatives during

* "Instructions to Missionaries of the Church Missionary Society," pp. 6, 7, 15, 16.

seasons of cholera. The Hindus, indeed, take medicine when in perfect health to prevent sickness! Nature herself is the best physician. She alone, with a little rest and proper attention to diet, will, in most cases of slight disorder, restore health.

Prevention is better than Cure.—During the last thirty years the death-rate among European troops in India has diminished about one-half. This improvement is mainly due to more attention to sanitary measures. A few directions may be given under different heads. Moore says that the three principal climatic enemies the European has to defend himself against are—"HEAT, MALARIA, and, paradoxical as it may appear, COLD."*

House.—In most cases a Missionary will find a house already provided. If he require to build, the advice of competent friends on the spot should be sought.

Site.—Several circumstances require to be taken into account. A house within a town will be most accessible and best known. Unless, however, the compound be of some size, the health may be so affected as to more than counterbalance the advantage. Frequently a suitable site can be obtained on the outskirts of the town. The distance should be as near as health will permit. Where the Mission-house is perhaps two miles off, the influence of the Missionary is considerably diminished.

An elevated and dry soil should be selected. The most healthy sites are those which, from the natural fall, or from the quality of the soil, do not retain moisture. Even where the surface may appear parched up and destitute of vegetation, if it be moist underneath, the locality is to be avoided. Before fixing upon any spot, it is desirable to see it in or immediately after the rains, when the defects as regards natural drainage, &c., can be readily ascertained.

Marshy grounds, and such as are elevated immediately above marshes, and grounds which are exposed to winds and currents passing over marshes, should be shunned. A house should not be close to a tank. As the water dries up in the hot season, a sheet of mud is exposed.

* "Family Medicine for India," p. 668.

Natives who come to tanks to bathe cover the banks with filth.

Trees afford a grateful shade, and are pleasing to the eye. It is said that a belt of trees has a protective influence against malaria. But trees should not be allowed to intercept the prevailing breeze; they should not be placed in immediate proximity to, or allowed to overhang inhabited dwellings, and their spreading boughs should be trimmed to within seven or eight feet of the ground.

"Brushwood is almost always bad, and should be removed. Mudar grass, gigantic convolvulaceæ, with their sickly odour, the prickly pear, or any species of cactus should be rooted up. Their presence is frequently a sign of undrained ground; their decay retains malaria and pollutes the atmosphere, and they are the abode of numerous insects and reptiles, which live, die, and decay amongst their stems."*

Lord Lawrence, in his evidence before the Sanitary Commission, referred to a matter of importance. "In India one great point upon which good health depends is the water; our people very seldom look to the water, but the natives always look to the water in choosing a locality." Consult the natives about the quality of the water.

Plan.—It has happened not unfrequently that a young Missionary, new to the country and totally ignorant of building, has had to erect a house for himself. Thus great unnecessary expense has been occasioned, and curious specimens of architecture have been the result. If only the builder of the house suffered inconvenience, the matter would be comparatively trifling, and his tastes might be consulted. It is a matter, however, which concerns every future occupant. To provide against this, the American Madura Mission, one of the best organised in India, has a *Building Committee.* After considerable inquiry, a standard plan has been prepared, following which, with the advice of the Committee, many mistakes are avoided.

Different parts of India require different styles of

* Moore's "Health in the Tropics."

buildings. Suitable plans should be prepared for each. A house should front the prevailing breeze. During the hot weather, a building in which the air is motionless is oppressive both by day and night. The sun should also be taken into account. The direct rays should not fall on the main wall.

The floor should be well raised, to be free from damp. In districts at all subject to fever, upper-roomed houses are desirable. The upper rooms are freer from malaria and cooler at night; the lower rooms are cooler by day. As absence of sunlight is injurious to health, the eaves ought not to be too low. The constant glare of whitewash is painful to the eye. This may be obviated by colouring the inner walls with a slightly amber or blue tint. Overcrowding is very prejudicial to health. The Indian Sanitary Commission recommend that each man in barracks should have 100 superficial feet and 1,500 cubic feet.

Stables, &c., should be placed in such a position that the prevailing breeze cannot pass from them towards the house.

While all display should be most carefully avoided, it is the wisest economy to provide good Mission houses. The fact that it cost 100*l.* to land a European soldier in India had some weight in promoting hygienic improvements. Before a married European Missionary will have thoroughly mastered the language, the Society which sent him out will have incurred an outlay of about 1,000*l.* He is therefore a valuable article, worthy of some care.

Dress.—This should be loose and light. *Linen* does not answer in the tropics. It is too easily affected by change of temperature, and after perspiration becomes like so much lead. *Cotton*, from its slowness in conducting heat, is preferable. In the hot season the temperature in the open air often exceeds that of the body's *surface*. Cotton, then, is cooler than linen, as a slower conductor of the excess of external heat to our bodies. On the other hand, when the atmospheric temperature suddenly falls below that of the body, cotton causes the heat to be abstracted more slowly. Further, cotton absorbs perspiration with greater

facility than linen, and will maintain an equable warmth under a breeze when a dangerous shiver would be induced by wearing linen.

Woollen clothing is better than *cotton.* Perspiration is more retained by the texture, and thus not so quickly evaporated from the surface. When the body is heated, a profuse perspiration wets the clothing, evaporation follows, causing chill, checking the perspiration, and so originating numberless cases of illness, and this is much less likely to occur when wool is used. Linen and cotton *look cool* in a *high* temperature, but wool is really cooler, and protects the back. Flannel next the skin is one of the best safeguards against fever, dysentery, and various disorders.

Warm woollen clothing is very necessary in the northern provinces during the cold season. During the rains, especially with children, much care is required. Flannel clothing should be insisted upon, and jacket and trousers should be made in one, so that the dress cannot be kicked off.

Common English flannel is too thick and irritating for India. Merino hosiery, of a texture proportioned to the season, can be worn. A thin cotton or silk shirt may be worn, if necessary, under the flannel.

The natives of India, in general, guard cautiously two vital parts of the body,—the ample turban protecting the head from the direct rays of a powerful sun, and numerous folds of cloth round the waist preserving the viscera of the abdomen from the deleterious impressions of cold. The European should copy this attention.

The temples and nape of the neck are the most delicate parts of the head. English black hats are about the worst that can be worn. The use of them, often in spite of advice, has obliged many a European to leave the country from sunstroke. A pith hat, with a neck-cape, is the best for the hot part of the day. Moore condemns holes all round the head, as the hot air rushes in, tending to induce rapid evaporation from the scalp. He recommends a small ventilating apparatus at the summit, and small corresponding eyelets below. The rim should be curved,

to prevent the slanting beams of the morning and evening sun striking the head. A covering of white cloth is a further protection. When exposed to great heat, a long turban of thin cotton cloth, should be wrapped round the hat.

A double flannel belt, eight inches wide, worn round the abdomen, is useful in the cold season and when epidemics prevail. It is specially valuable at night, or during exposure to blasts of cold wind. The turban may also be used for this purpose.

Food.—There are no points of hygiene to which the attention of a new-comer should be more particularly directed than to *moderation* and *simplicity* in his diet. A tendency to general or local plethora characterises the European and his diseases for some years at least after his arrival between the tropics; and hence nature endeavours to guard against the evil by diminishing the relish for food. The new-comer, therefore, should avoid the dangerous stimulants of wine and beer.

One object of taking food is to keep the body warm. It must be evident that the consumption of carbon for this purpose is much less in a tropical than in a temperate climate. This is especially the case during the hot season. If oily or fatty substances are then used largely, it is no wonder that disease should be the result.

Europeans in general eat too much and drink too much; they get sick, and the climate is blamed. It is better to increase the number of meals and make each light; but many Europeans eat often and each meal is heavy. An excess of animal food is especially injurious. Pork is to be entirely avoided. The very sight will be an abomination to any one who knows how pigs feed in India. Prawns are indigestible. Tank fish are often bad. Some experienced medical men recommend that only one kind of animal food should be used at a meal. Rice and curry, an excellent article of diet, should not be taken after a large quantity of animal food. Care is necessary about milk. Foul water is sometimes mixed with it, or it may have been drunk by the cow herself. Boiling the milk is a safeguard.

A *vegetable diet* is, generally speaking, better adapted to a tropical climate than animal food, especially in the case of the unseasoned European; not that it is quicker or easier of digestion, for it is slower, but it excites less commotion in the system during the digestive process, and is not apt to induce plethora afterwards. The *chapatis*, or thin unleavened cakes of Northern India, are nutritious and digestible when eaten fresh and hot. When cold and tough, they are unwholesome.

A good cook should be engaged. Badly prepared food injures the system, inducing weakness and disease.

Food should be protected from flies, for no one can tell on what filth they may have previously settled. Cooking pots and pans should be examined periodically. They are often made of copper, lined with tin. The tin wears quickly off, and, exposing the copper, may lead to copper poisoning. Copper cooking pots used every day should be tinned once a month.

The meals should be taken regularly and deliberately. Take tea or coffee and toast in the early morning before going abroad. The European who consults his health in the East will beware of late and heavy dinner. The principal meal should be taken about two or three in the afternoon. Tea at seven o'clock will then be found a grateful refreshment, and a good night's rest may be expected.

Fruits.—The new-comer should be sparing in the use of fruit and discriminating in his choice. Whatever is used should be well-ripened on the tree, but not over-ripe. The plantain, orange, and shaddock are generally grateful and wholesome. Pine-apples, and especially green cucumbers, are not safe. Particular kinds of fruit have peculiar effects on certain constitutions. Each person should ascertain cautiously which agree with him. Only one kind should be taken at once. The forenoon is the best time for eating fruit. What may then be taken with impunity may bring on an attack of cholera after a late dinner.

Drink.—The great physiological rule for preserving health in hot climates is *to keep the body cool.* Common

sense points out the propriety of avoiding heating drinks, for the same reason that leads us instinctively to guard against a high external temperature. During the first two years of residence at least, the nearer we approach to a perfectly *aqueous* regimen in drink, so much the better chance have we of avoiding sickness; and the more slowly and gradually we deviate from this afterwards, so much the more retentive will we be of that invaluable blessing, *health*. Such is the opinion of Dr. James Johnson, confirmed by Sir Ranald Martin, the most eminent authorities on the subject. The evidence before the late Indian Sanitary Commission also proved that the freshly-arrived European does best to confine himself to pure cold water.

Without denying that there is sanction for the moderate use of fermented liquors, it seems expedient that Missionaries in India should refrain from them. The people are prone to run from one extreme to another. Spirits threaten to be as destructive among the Hindus as "fire-water" among the American Indians. The *Friend of India* showed that during fifteen years the excise revenue increased a hundred per cent. "All over India during the most enlightened period of our rule, the number of drunkards and drug consumers has increased by one-half, and those who drank and poisoned themselves before have largely increased their consumption." An intelligent native writer says, "Can it be that our country is only to part with its idolatry for drunkenness?" The *Khair-Khwah I Hind* observes: "It cannot but be a cause of much grief to all truly Christian men that this evil habit is spreading like a contagious disease among the Native Christians. So far has it already spread that many Hindus and Muhammadans regard it as almost an inevitable result of becoming Christians. It thus becomes a stumbling-block to many of them." The following sad case came under the compiler's own observation. The son of a highly-respectable Native Chief in Ceylon, after receiving an English education, expressed a wish to be baptised. The father, about seventy years of age, said he had no objection, provided his son did not become a drunkard. But the young man, besides acquiring the

habit of using intoxicating liquors himself, induced his father to join him. Drunkenness soon carried off the old man, while the son was tempted to a crime which led to several years' confinement in jail.

Some valuable Mission Agents have been ruined by strong drink. Unquestionably the temperate use of wine and beer by European Missionaries in some cases prompted such to enter upon a course which proved fatal in the end. It is admitted that under certain circumstances the *occasional* use of wine and beer may be advantageous to a European, especially after long residence. But the reason of this should be explained to Mission Agents. It is an excellent practice to invite Native Ministers occasionally to dine with the European Missionary; but wine or beer should not be offered to them. On the contrary, it should be shown why they should abstain. The *Khair-Khwah I Hind* has the following just remarks:—

"We cannot conceive why people, after becoming Christians, should think it necessary to commence the habit of drinking. It is certain that there can be no real necessity for it in their case; for previous to their receiving Christianity they had no need of it, and why afterwards? Have they, by becoming Christians, contracted such an amount of bodily weakness as to render stimulating drinks necessary? Or do they think it an essential part of the Christian religion, so that they cannot be perfect without it? . . . . Why do Europeans whose example is worthy of imitation drink at all? Generally because of weakness induced by the effects of the climate. This is not the case with our native Christians; and therefore it is no reason for them to follow the example of Europeans. And on what occasions do our native Christians usually indulge this habit? Is it when sickness comes upon them? No, it is generally when they come together on occasion of a wedding or a holiday. Some seem to think that they cannot enjoy themselves without drinking. Others follow the very questionable custom of Europeans in drinking each other's health on such occasions, as if their health and prosperity depended upon it."

All parts of the Mission field are not equally bad. In

general, persons who profess to have made the highest advance in "European civilisation" are the worst. Total Abstinence Societies should be encouraged.

Care should be taken to obtain good water for drinking purposes. Dr. Letheby, Health Officer to the City of London, is disposed to think that impure water is before impure air as one of the most powerful causes of disease. It is supposed, with good reason, that the hill diarrhœa of India is frequently caused by water loaded with rotten vegetable matter. "Mr. Hare has often prevented patients from drinking any but rain-water, collected in a tub by stretching a sheet on four poles, and always with the result of stopping the diarrhœa."* Where water is bad, rain from the roof may be stored in a cistern. But this is seldom necessary.

The water of most tanks is filled with animalcules, and is not fit for use till it is boiled or otherwise purified. Muddy water may be rendered transparent by a small quantity of alum, or by the clearing nut used by the natives. Drinking water may be filtered through earthen pots packed with coarse charcoal powder, held down by a layer of sand. This, however, will not remove the malarious impurities which cause fever. Boiling is necessary for that purpose. All filters become in time foul, and if not periodically cleansed, do as much harm as good. Perhaps the safest way of using bad water is for tea. When fatigued, tea is the most refreshing beverage that can be taken. Water may be rendered tolerably cool by placing it, in a porous vessel, in the shade in a draught. By means of saltpetre the temperature may be reduced still further. Ice is now procurable at some stations. It is refreshing, and acts as a tonic.

Liquids have a tendency to increase perspiration. The thirst is only temporarily allayed; for as fast as they are drunk, so fast a nearly equal quantity of fluid exudes Hence, a mouthful of cold water now and then will moderate thirst almost as effectually as an equal number of tumblers. The less one can drink between meals the

* "Report of the Sanitary Commissioners," p. 242.

better, and the less, when accustomed to it, one suffers from thirst.

Exercise.—Many of the Missionaries who have lived longest and done most work in India attribute their good health, under God, in a great measure to *regular* exercise. It is more necessary here than in England, though from the diminished vital energy, it should in general not be of a violent character. Exercise should be taken in the cool of the day, before sunrise and about sunset. The morning is greatly to be preferred, as the air is then fresh and the ground cool from the dew; whereas in the evening both are often too much heated to refresh one. In order, therefore, to preserve your health and keep yourself active for important work, you should always be out at day-break, and home again, if possible, before the sun has been long up. The degree and description of exercise to be taken must be regulated by every individual's constitution. In general the best exercise is riding, next to it is walking. It is well to alternate these, taking one in the morning, the other in the evening. Commence and close the exercise with gentleness. Take exercise, as far as may be, with some object of interest in view. Native Christians or schools may be visited; addresses may be given in villages.

A drive in a carriage is most suitable for ladies who are not strong. Gentle pressure and friction over the surface of the body, but particularly over the limbs, invigorate the circulation after fatigue as well as after long inaction. During the rainy season the swing may be practised within doors, when the weather does not admit of a drive. In chronic disorders of the viscera, it is grateful and salutary.

Never allow mere languor to prevent the usual exercise. Inactivity steals imperceptibly upon a person, but it often arises from the peculiar nature of the climate, and not from over-fatigue. Instead of giving way to it and becoming indolent, rouse yourself to active effort. But weak and delicate persons should avoid exercise before breakfast, especially if they are employed during the day.

Occupation of an interesting character is a great pre-

servative against disease. The inactive life generally led by European ladies in India, is one cause why their health suffers. If they engaged in efforts for the enlightenment of their Hindu sisters—comely though the sun hath looked upon them—they would both do good and get good in every respect.

Exposure to the Sun.—With regard to this, there is considerable difference of opinion. Some go to one extreme, some to another. Much depends on the constitution, according to the homely proverb, "one man's meat is another man's poison." It is well for the newcomer to be cautious. Sunstroke or violent attacks of illness have often been the result of rash exposure. The stranger does not feel the heat much at first, and is apt to regard old Indians as effeminate. Advice is sometimes not listened to, till experience has been bought at a dear rate. The sun is a treacherous foe, occasionally smiting a man in a course which he seemed to have often followed before with impunity. Sunstroke is not unfrequent in those calm sultry days when the sun is obscured by a film of clouds. Heat fainting may take place without any *direct* exposure to the sun.

Always wear a pith hat when obliged to go out during the heat of the day. Use also an umbrella, covered with white cloth. The heat from the ground is often greater than the direct rays of the sun. The eyes are apt to be affected. Wire-gauze goggles, with large green or blue glasses in the centre, are the best guard against glare. Take care that the horizontal rays of the sun do not fall on the temples or neck.

The *protection of the spine* is also of great importance. The nerves of respiration pass from the part of the spine just below the neck to the chest. Through great heat they become paralysed, and the person dies suffocated. Moore recommends the use of a pad of cork shavings, about 7 inches long and 3 wide, from the collar of the coat to about the lower angle of the blade-bone, when much exposed.

Keep as much at home during the heat of the day as is compatible with your duties. When required to proceed any distance, go in a *covered vehicle.* Hough

remarks, "To walk a mile in a tropical sun, with the heat reflected upon you from the ground, and burning your feet, as well as scorching you from above, will generally exhaust the power of the body, and consequently depress the energies of the mind to such a degree as to render you incapable of attending to the duty you went to perform."

To *stand* inactive in the sun is much more injurious than to *move about* with the mind engaged. Proper food is a great preservative. A Missionary in Travancore, when visiting village congregations on Sunday, spent the whole day out, either with cold provisions, or rice and curry badly prepared. In the evening he often returned with a severe headache and quite exhausted. Afterwards he adopted the plan of sending out a servant on Saturday to have his meals properly cooked. His headaches disappeared, and he came home at night comparatively fresh.

When particularly exposed to the sun, a few large fresh green leaves inside the hat will be found useful. A wet towel, placed in or on the head-dress, may be used. Sunstrokes seldom occur when the head is *wet*, but when *dry*, there is danger. White covers, quilted with cotton, greatly moderate the heat in palanquins and carriages.

Sunstroke.—On the first symptoms of giddiness, flushing of the face, fulness of blood in the head, or dimness of vision, pour cold water over the head, and keep it wet (with the cap on) for some hours. Cold water may also be drunk plentifully. This will often prevent further injury. If a person has been struck down, the best remedy is cold water poured upon the head and chest. The pouring should not be long continued, but repeated for a few minutes at intervals, until evident amendment takes place.

Chill.—A writer in the *Calcutta Review* says, "Let every man residing in a tropical climate beware, above all things, of the *cold*. The relaxation consequent upon the increased temperature renders the frame so peculiarly susceptible to the impressions of cold, that the utmost care should be taken to escape the influence of these dis-

tressing atmospherical vicissitudes. There are few of the ordinary diseases of India which may not, in the majority of cases, be traced to the action of cold on the surface of the body, relaxed by the antecedent heat." Fever, rheumatism, dysentery, diarrhœa, croup, and many other complaints arise from this cause. Some writers even attribute all so-called malarious diseases to chill alone. *Damp* cold is especially dangerous. After being heated, avoid lying in a draught. When tatties are used during the hot season, do not sit too near them; colds are thus often caught. Do not remain in wet clothes longer than can be avoided. While in exercise less danger results; but from lying down in damp clothes, rheumatism, fever, dysentery, or disease of the liver ensues. If dry clothes *cannot* be obtained, occasional friction over the body or moving about will tend to prevent the ill effects. Sitting outside in the evening is a frequent cause of fever. Care is also necessary in the early morning, when there is a considerable fall of temperature.

Bathing.—The *cold* bath, judiciously used, is tonic and bracing. It is a great safeguard against the effects of sudden changes of temperature. The best kind is the *pouring* bath. Getting into the bath has a tendency to congestion. The water is rendered much colder by keeping the jars outside the house all night exposed to the wind, and bringing them in at sunrise. The morning, before breakfast, is the best time for bathing. It is not necessary to be cool before bathing. The reverse is the case; it is apt to be injurious when a person waits till he gets cold and chilly. The cold bath is not safe, however, after great exhaustion. The tepid or warm bath is then preferable. When too long continued, the cold bath is apt to cause chilliness, fainting, and cramps in the legs. It is dangerous under every form of visceral disease. The natives sometimes bring on relapses of fever by profuse bathing when convalescent.

After exposure to the sun, a cold bath will tend greatly to make the system recover its tone.

Europeans who dine in the evening bathe with advantage before dressing. Those who dine early will find one

or two pots of water very refreshing when going to bed. It also promotes sleep.

In every case friction with a coarse towel should follow bathing. The flesh-brush may often be used with advantage.

The best test that the cold bath agrees well is speedy reaction, marked by a glow on the skin and a feeling of strength and enjoyment. Where this is not the case, the *tepid* bath should be used. The *warm* bath serves to calm the system and relax the pores of the skin, as in fever and bowel complaints.

Do not bathe after a meal, as digestion would be interfered with.

Sleep.—It is much more difficult to secure sound sleep in the tropics than in a temperate climate, while at the same time its want is more keenly felt. Avoid in the evening, as far as possible, work of an exciting character or requiring deep thought. Go to bed by ten o'clock at the latest, and rise early to enjoy the cool morning. This is of great importance.

The bedroom should be well ventilated, but it is not advisable to allow the wind to blow *directly* upon one. In some parts of India, Europeans may sleep, in the hot season, in the open verandah or on the house-top, not only with safety but with advantage. Local experience must be consulted. Some winds, as the sea-breeze, are balmy and innocuous; others bring on fever and rheumatism.

"The danger of draughts at night is perfectly well known to natives, for Dr. Julius Jeffreys states that, in watching a garden at night the native places a mat to windward of his bed to cut off the intermediate current from his body. He says this is a matter of really prime importance; for it will often just make the difference whether a man escapes or not an attack of rheumatism or intermittent fever."*

Lay off all clothing worn during the day; rub the whole surface of the body well; and put on night-clothes, loose, light, and well aired. Lie on a hard bed. Sleep with the

* "Report of Sanitary Commissioners," p. 105.

head as low as is at all comfortable. Use as much bed-covering as can be borne without causing perspiration. Have an extra cover at hand to add in case of waking up cold.

In some parts musquito-curtains are requisite. The texture should not be so close as to obstruct greatly the circulation of air. By examining the inside well and putting down the curtains before sunset, perfect protection may be secured. Some suppose that musquito-curtains help to ward off miasma, though perhaps the only benefit is to aid in keeping off currents of air.

Avoid in the evening particular kinds of food apt to disagree with you. The neglect occasions nightmare or something worse. In close, hot seasons the punka may be used with advantage at night, though generally it may be dispensed with in the case of new-comers. One evil must be guarded against. Not unfrequently the punka-puller falls asleep. The person lying below is then covered with perspiration. When the punka is again pulled, the perspiration is suddenly checked. Dangerous illnesses have been brought on in this way.

Dr. McCosh observes, "Few things conduce more readily to sleep than general friction all over the body; and in bad health I have seen this succeed in inducing sleep when opiates had failed. If this can be done by the person himself, so much the better; but if an invalid, it must, of course, be done by the attendant." The addition of a cold bath is in some cases advisable.

"The *Siesta*," says Bishop Caldwell, "is now almost unknown. The handful of Englishmen that are in India, and on whom all hope for the improvement of India depends, have too much to do to sleep in the daytime." Invalids, however, may be benefited by a little sleep during the day.

Amusements.—The Missionary, as well as other men, needs his seasons of recreation. India affords a wide field of study, combining relaxation and valuable knowledge. Carey spent an hour or two daily among his plants, of which he had a very valuable collection. Even in his last illness, when he could no longer be moved into his garden, some favourite plant would be brought into his apart-

ment, on which he would look for a time with pleasure. Lacroix had a great love for natural history. Care should be taken that the attractions of science do not divert attention from one's appropriate work.

Shooting is condemned even at home. "Surely," says Bridges, "it does not exhibit the minister in his proper Levitical habits. Would not the transition be deemed somewhat too violent to visit the sick and dying in the way home from shooting? Would not a shooting dress rather repel than invite a tempted conscience, seeking for spiritual counsel at our mouth; or an awakened soul, anxious for an answer to the infinitely momentous question, 'What must I do to be saved?'" In India, especially, it outrages the feelings of the people for a religious teacher to appear as a sportsman.

DISEASES OF INDIA.

The total deaths reported in India during 1885 were as follows:—

Fevers	3,896,289
Cholera	385,928
Bowel complaints	293,688
Small-pox	280,630
Injuries	83,262
Other causes	937,903
	5,377,600

Where a Missionary, who has not passed through a medical course, can obtain competent medical advice, it is very unwise for him to attempt to doctor either himself, his family, or his servants. Nor should he open a dispensary for the natives. Cases may occur, however, in which he is compelled to act as physician. He may be out itinerating, and either he himself or some of his servants may fall sick. Diseases often run their course rapidly in India; remedies, to be of much value, must be applied at once. Under such circumstances, a judicious man, who has given some attention to medicine, may do much good. A few hints may be given.

Diarrhœa and Dysentery.—In simple diarrhœa the evacuations are passed without pain. Shooting pains in

the bowels, blood and mucus in the discharges, with straining, distinguish dysentery. Pressure on the abdomen gives pain.

Causes.—Sudden changes of temperature causing checked perspiration, the use of crude, ill-prepared, indigestible, or otherwise unwholesome food, the use of impure water, fatigue and privation, epidemic and malarious influences, and previous diseases.

Treatment.—*Simple diarrhœa* is often caused by irritating matter in the bowels, and is Nature's remedy for its expulsion. No medicine is needed; rest and light food in moderation will often effect a cure. In many cases hot milk has been found useful.

Should the irritating matter not be removed, a dose of castor oil should be given. No animal food or vegetables should be allowed. The body should be kept warm, especially over the belly: without this, other means will often go for nothing.

If the purging continue, astringents should be employed. Thirty drops of chlorodyne may be given in a little water. Rest in the recumbent position, by which the bowels are supported and kept quiet, is of great importance.

In obstinate diarrhœa, when unattended by fever, the bael fruit is of much value. When there is reason to suppose that malarious taints exist, the administration of quinine is advisable.

Diarrhœa may arise from exposure to the cold morning air, to draughts, &c. This generally soon passes away. A dose of chlorodyne may be given, if necessary. To guard against it, warm clothing should be worn, and draughts avoided. A flannel belt is a great protection. Hot tea or coffee should be taken before going out in the morning.

Special care about diarrhœa is necessary when cholera is about, for it may be its incipient stage. Immediate treatment is then requisite.

Dysentery arises from much the same causes as diarrhœa. Exposure to the night air during sleep, especially if the wind has been allowed to play on the bowels, is not unfrequently followed by an attack.

Care about rest, food, and warmth should be taken as in

diarrhœa. Any unwholesome matter in the bowels should first be cleared out by castor oil. Fomentations or hot bran in a pillow-case, spread over the belly, with 5 grains of Dover's powder three times a day will, in mild cases, frequently effect a cure. In more acute forms, give immediately 40 drops of chlorodyne in a tablespoonful of water; about twenty minutes afterwards give 30 grains of powdered ipecacuanha in a wine glassful of water, and then apply a mustard poultice over the pit of the *stomach* for twenty minutes. The patient should refrain from drinking, but, if thirsty, he may suck ice. If necessary, the same medicines should be repeated eight hours afterwards.

If the vomiting and depression following the above treatment are too severe, 1 grain of ipecacuanha, 5 of Dover's powder, and 3 of quinine may be given every four hours.

The patient should give way as little as possible to the frequent inclinations to stool. The medicines should be gradually diminished. If given up suddenly, the disease may return. When convalescent, the bael fruit may be used with excellent effect.

The utmost attention to diet is necessary after an attack of dysentery. No disease is more apt to relapse.

Constipation.—"As a general rule, the bowels ought to relieve themselves *thoroughly* once a day; when such is not the case, the condition may be said to be one of costiveness." Attention to the state of the bowels is of great importance, both to preserve good health and to recover it when impaired. Be *regular* in relieving the bowels. Locke recommends that this should be done after breakfast.

Constipation may often be counteracted by coarse brown bread or by fruits. Drinking a pint of cold water the first thing in the morning is, in some cases, an excellent remedy. Active exercise in the open air and daily friction over the region of the stomach and bowels, are very serviceable. Beware of the frequent use of aperient medicine. It has a weakening effect, which is very injurious. Should attention to the means recommended above not have the desired effect, the warm-

water enema should be employed. "It opens the bowels without inconvenience or uneasiness, and generally removes many disorders arising from a confined habit of body."

Fevers.—The mortality from fever is greater in India than from all other causes taken together. Besides those who are carried off, many millions suffer more or less from the disease. Fever is a burning up of the body, which wastes away faster than the loss can be supplied by nourishment.

Exclusive of eruptive fevers, like small-pox, there are three principal varieties—*Continued*, *Intermittent*, and *Remittent Fevers*.

In continued fever there are no intervals. Intermittent fever, also called ague, has three stages, the *cold*, *hot*, and *sweating* stages. The cold stage sets in with shivering, and pain is felt in the back and large joints. After a little time the skin becomes hot, the pulse quick, and the patient complains of headache and thirst. This stage generally lasts some hours. At length perspiration pours forth freely, and the patient feels well, with the exception of a degree of weakness. The fever may return the next or following day. In remittent fever there are no distinct stages, though an *abatement* of symptoms takes place at certain times. It is a much more severe disease.

Causes.—Malaria is supposed to exert most influence. "It is the product of heat, moisture, and vegetable decomposition. It appears to be absorbed largely and retained by the soil, and is given off after the first fall of rain, or on turning up the soil, in sufficient intensity to produce disease in susceptible persons exposed to it. In districts where it exists already, anything which retards free circulation of air, such as jungle, forests, high walls, or other similar impediments, add to its force. And, on the other hand, everything which tends to lower the standard of health of persons exposed to it, increases their susceptibility to its influence.

"Before malaria can be produced, it is necessary that the land should be visible, and drying, or otherwise subject

to peculiar alternations of dryness and moisture. When a swamp is covered with water, no malaria is extricated. It appears probable that the water absorbs the malaria. Malarious fever follows the use of stagnant water as a drink.

"Malaria chiefly abounds on the margins of swamps, or when the soil is boggy or drying; on plains which have been flooded; on alluvial shores; on the deltas, and in the course of tidal rivers; on the dry bed of tropical rivers; on plains and level countries presenting physical obstacles to drainage; in the rocky hollows and alluvial soils of mountain valleys; and in all soils generally which afford capabilities for the retention of moisture."*

Sleeping in damp clothes, exposure to extremes of heat and cold, heavy dews and fogs, night air, changes of season, and great fatigue are other causes of fever.

Treatment of Ague.—The great object is to shorten the cold and hot stages. The patient should be at once put to bed, covered with blankets, and have hot bricks or hot-water bottles put to the feet. He should drink freely of hot tea or an infusion of ginger. When there is nausea and an inclination to vomit, a teaspoonful of mustard in water may be given. Promote the vomiting by draughts of warm water.

In the *hot stage*, the patient should be encouraged to drink freely of cold water (one of the best means of promoting perspiration), and the body may be sponged with a mixture of vinegar and water. Great care should be taken that the patient does not get chilled after perspiration.

Quinine should not be given, as a rule, during either the cold or hot stages. If the bowels are not in good order and the tongue furred, a purgative should be taken. Quinine should then be administered to the extent of 5—8 grains every three hours during the intermission until singing of the ears occurs. The quinine may be taken in water and lime-juice, or made into pills, with a little bread-crumb or with boiled rice.

Arsenic is sometimes employed instead of quinine; but

* Moore's "Health in the Tropics," p. 32.

it requires the utmost caution, and should only be used after quinine has failed. Fowler's solution of arsenic should be employed. The dose is "five drops three times daily, in water, at or immediately after a meal."*

Government supplies "cinchona febrifuge," a cheap preparation of quinine, which is successful in many cases. Chiretta, which may be bought cheaply anywhere, is useful as a tonic, although it does not prevent the return of fever like quinine. "Take of chiretta, cut small, a quarter of an ounce; water at 120° F., ten fluid ounces. Infuse in a covered vessel for half an hour, and strain. *Dose*, from one to two fluid ounces, twice or thrice daily."*

Native doctors sometimes starve their patients to death. The fever is reduced, but death from exhaustion is the result. In prolonged fever especially, every particle of strength should, as far as possible. be retained.

Remittent Fever.—Remittent has been called *Jungle Fever, Terai Fever*, &c., from the locality in which it originated. It is really an exaggerated intermittent. As it is much more dangerous than ague, and assumes different types requiring different treatment, medical advice should be obtained, if procurable. When headache is very severe, cloths steeped in cold water and vinegar may be kept constantly to the head. Distressing vomiting may be sometimes relieved by sucking ice. Mustard poultices may also be applied over the stomach.

During the whole progress of the disease, nourishing diet in the shape of animal broths and gruels should be given. Thirst may be quenched by lemonade, barley water, and the like. When great weakness occurs, the patient should not be permitted to sit up, nor even to raise himself in bed.

Typhoid or Enteric Fever. — This fever is called *typhoid*, because it resembles typhus; it is called *enteric*, from its always affecting the bowels. It is a continued fever, lasting about three or four weeks, with small reddish spots occurring in crops from the seventh to the twelfth days of the fever. There is great weakness, and

* Waring's "Pharmacopœia of India."

more or less diarrhœa. Bad conservancy, polluted water or milk, are the chief causes. A number of Europeans fall victims to it every year; the mortality is one in every six attacked.

Skilled medical treatment should be obtained if possible. Careful nursing is most important. The patient should not be allowed to exert himself at all. The greatest cleanliness should be observed. The strength should be kept up by milk, beef-tea, &c.; but *no solid food* should be allowed under six weeks or two months.

For further directions see Moore's "Family Medicine for India."

After attacks of fever, change of air is very beneficial: removing a small distance will sometimes suffice.

Precautions against Fever.—When fever is epidemic, be careful about food; use a generous diet, and do not go out in the morning fasting. Avoid exposure to dew. Do not sit outside in the evening. Draughts and chills should be guarded against. Keep the windows and doors of the house closed on the side from which the wind may blow the miasma. Sleep in an upper room. Malaria generally moves along the surface of the ground. Special care is necessary during the hours of sleep, as from the diminished vital energy the body is less able to withstand miasma. Take good drinking water with you when travelling through a feverish district. When you meet with a well which the natives say contains good water, take a supply with you. If compelled to use bad water, boil it, and make it into tea for drinking purposes. Avoid over-exertion. Three grains of quinine, with a cup of hot coffee every morning, is an excellent prophylactic. Moore recommends wearing a silk handkerchief round the mouth and nose, when specially exposed to malaria.

Cholera.—This is emphatically the "pestilence that walketh in darkness." The attack frequently comes on about two in the morning. It may begin suddenly or after painless diarrhœa. Spasmodic griping in the bowels is felt, soon followed by purging and vomiting. These evacuations quickly change to odourless rice-water dejections, while at the same time severe cramps commence in

the limbs. There is great thirst, and a feeling of burning heat in the stomach; suppressed urine is another symptom. As the disease advances, the eyes become sunken and surrounded by a dark circle, the features sharpened, the extremities cold.

Causes.—The origin of cholera is still a mystery. The following are some predisposing causes: indulgence in fruit, especially when unripe, or in other articles of difficult digestion, impure water, filth, overcrowding, exposure to night dews, fatigue, contagion. Whatever lowers the vital powers will predispose to cholera.

Treatment.—The cure depends largely upon the early treatment of the premonitory diarrhœa. This is sometimes so painless as to be disregarded. A young Missionary had an attack of it during the night. It seemed so slight that he refused to allow medical help to be called. When at last a physician was summoned it was *too late*. Within six weeks after landing in India, his course was ended. And this is the history of many a sad case. Undue alarm, which has a very injurious effect, should not be excited. Still, especially when cholera is epidemic, immediate steps should be taken. There should not, however, be neglect at any time, for sporadic cases of cholera not unfrequently occur. Forty drops of chlorodyne in brandy and water will be found efficacious in checking the premonitory diarrhœa. The dose should be repeated every two hours, if necessary. If not at hand, give 20 drops of spirit of camphor every half hour.

Natives generally prefer remedies in the form of pills. Often they are retained in the stomach when fluid medicines are rejected. When cholera is epidemic, the Madras Government furnishes supplies of Paterson's cholera pills. Each pill contains calomel ½ grain, opium ½ grain, camphor ½ grain, acetate of lead 1 grain, compound cinnamon powder 2 grains, acetic acid sufficient to mix the whole. One or two pills should be broken up in a little congee or any fluid, and taken immediately. One should be given every quarter or half hour, according to the urgency of the symptoms, until vomiting and purging are checked. The maximum number of pills to be given to an adult is 24;

children under seven years should not take more than 4 pills; from seven to fifteen years, 8 pills; youths from fifteen to twenty-one, 12 pills.

The recumbent posture must be insisted upon. Even in giving medicine, the head should be very little raised. The body should be kept warm. Vomiting may often be stopped by a teaspoonful of carbonate of soda, dissolved in hot water and drunk as hot as possible. If thrown up, repeat the dose.

A large mustard poultice, separated from the skin by thin muslin, should be applied over the stomach for ten or fifteen minutes. The body should be rubbed with hot flannels, wrung out of turpentine. Rubbing is useful in relieving cramps and restoring heat. Hot sand in pillow-cases may be applied to the body; hot bottles of water to the feet. Salt, bran, or ashes may be used if sand is not available.

The natives object to water being given to the patient, who generally suffers from violent thirst. European physicians think cold water may be taken with benefit in moderate quantities.

The passing of urine is a favourable symptom. To encourage it, mustard poultices may be applied over the loins.

If the patient can take any food, milk, rice congee or chicken pepper-water, may be given in small quantities at a time.

In a state of collapse, when the body becomes cold and clammy, most medicines only do harm. It is good nursing that is chiefly needed. The great aim should be to keep up the heat in every way that will not fatigue the patient. The limbs ought to be kept stretched out, and frequently rubbed with the hand.

At the commencement of a severe outbreak of cholera, many cases are fatal. Except perhaps during the first stage, no medicine has much effect. An increased number of recoveries is a sign that the epidemic is abating.

The disease varies in its type, requiring somewhat different treatment. Experience will show which remedies are most successful in each case.

Means of Prevention.—When cholera threatens, special precautions are necessary. Drains should be attended to and filth removed. But after the disease has actually made its appearance, more harm than good will be done by opening up foul drains. Covering up rubbish with dry earth may then be adopted as a temporary measure. Houses should be whitewashed. Unripe fruit and other indigestible articles of food should be avoided. Heavy meals should not be taken at night. The body should not be weakened by fasting, exposure or fatigue. It is important to maintain proper warmth at night. A flannel belt over the abdomen is a great preservative. Give your servants cholera pills, and warn them to use them promptly. Strive to encourage your people, for fear renders them doubly liable to attack.

Cholera discharges, if thrown into the usual receptacle, may do much to spread the disease. The best plan is to burn them in an earthen pot over a fire.

Liver.—Pain in the right side and shoulder is the usual symptom. Take saline aperients; foment the side with hot flannels; let the diet be generous, but avoid wine and beer. If not relieved, seek medical advice.

Headaches.—Some people suffer a great deal from headaches. They arise from various causes, as indigestion, exposure to the sun, mental excitement. Sometimes they are of a mixed character. The causes should be ascertained as far as possible, and avoided. The hair should be kept short. In the absence of medical advice Wright's "Headaches, their Causes and their Cure," may be consulted.

Relaxed Throat.—Missionaries sometimes suffer from this. A gargle, prepared by mixing chilli vinegar with four times as much water, adding a little sugar, may often be used with advantage. An alum gargle is also good. Spurgeon says, "When my throat becomes a little relaxed, I usually ask the cook to prepare me a basin of beef-tea, as strong with pepper as can be borne, and hitherto this has been a sovereign remedy."

Country Sore Eyes.—Dissolve six grains of nitrate of silver in one ounce of water. Drop into the eye two drops of the mixture every morning, taking care that the

lotion fairly enters between the lids. Washes of alum or sulphate of zinc may also be used as substitutes, but they are not of equal value. In the absence of any other remedy, water lotions will be found beneficial.

Boils.—During the hot months, Europeans are sometimes troubled with boils. Different remedies have been tried with variable success. Liquor potassæ, 10 or 12 drops twice a day, is a useful remedy. A trip to the hills is generally attended with the best effects. As improvement of the general health takes place, boils disappear.

Cuts and Wounds.—Wash out any dirt, and bind up, but not too tightly; and after a day or two begin to wet with cold water. Dress afterwards with folded cloth, kept wet with cold water, or water with a little sugar of lead in it, laying over all a plantain or other large leaf to keep the part moist. If the wound be a *clean* one, produced by a sharp instrument, bring the edges together by the fingers, and lay a strip of sticking-plaster across the wound. Take care that the edges be not drawn together very tightly.

In stabs, bruised and torn wounds, seek surgical advice. Wounds should be kept well covered, to prevent flies from getting in and breeding maggots. If the wound becomes painful, the probability is that there are maggots in it; in which case apply calomel, which will kill them without irritating the wound. If you have no calomel, use tobacco and datura stramonium pounded together.

Bites of Snakes and Mad Dogs.—The bites of poisonous snakes are distinguished by two marks, thus, . .

If the bite be on the hand or foot, bind something very tightly *above* the wound, to prevent the absorption of the poison into the general circulation. This should not be kept on too long, or the parts will mortify. It should be taken off when they become cold and black.

In the case of very deadly snakes, like the cobra, the only effectual remedy is to cut out the part, taking care to go to the bottom of the wound made by *both* fangs. Pinch up the skin or lift it up with a pin. Bleeding should be encouraged by warm water. Sucking the wound is very useful. No injury will follow to the person

sucking, if his mouth is not scratched. The wound may then be well rubbed with liquor ammoniæ, and 30 drops in brandy may be taken internally every fifteen minutes. Mustard plasters should be applied if the patient becomes cold and insensible.

If the patient will not allow cutting, a red-hot iron may be applied to the wound, or a pinch of gunpowder may be placed in it and set on fire.

The pain caused by the *stings of scorpions or centipedes* is most speedily relieved by a poultice of ipecacuanha powder and water.* A piece of cloth moistened with vinegar affords much ease and relief. Bathing the part with salt and water may also be tried. The same treatment will serve for the stings of wasps. The sting may be generally removed by making pressure over it with the barrel of a small key.

Musquitoes are troublesome to new-comers, especially in Bengal. Lemon juice, salt and water, oil liniment, and eau-de-Cologne, all allay irritation caused by their bites.

Musquito bites sometimes become inflamed and ulcerated in the legs, from the stockings sticking and pulling off the scabs. This may be avoided by putting a little patch of wet paper on the spot, and leaving it there, replacing it with another piece if it should fall off. Should the bites ulcerate, use the water dressing described under wounds.

Guinea Worms.—This worm is troublesome in some parts of India. Cleanliness and the use of soap with water are the best means of preventing its entrance through the skin; and the use of boiled or filtered water of avoiding taking the worm internally.

Conservancy.—Great care is necessary with regard to this. Sweepers are apt to remove bathroom refuse and deposit it in any corner. Hence it may become the cause of disease, as of enteric fever. It should first be disinfected by dry earth, and then buried at some distance.

Female Health.—European ladies in India generally suffer more than gentlemen from ill-health. Many Missionaries have been obliged to return home on account of their wives being unable to stand the climate.

* Ammonia water is likewise recommended.

Sufficient moderate exercise and attention to food are great safeguards. Special care is necessary after childbirth. *The mother should remain in bed till the twelfth day,* and afterwards recline on a couch. She should not get up even to have the bed made. A little excitement, giving directions to a washerman, proved fatal to a Missionary's wife under these circumstances.

Medicines.—The following are some of the most useful: cholera pills, chlorodyne, quinine, castor oil, ipecacuanha, Dover's powder, laudanum, liquor ammoniæ, lunar caustic, camphor, essence of ginger, English mustard, and turpentine. It is always wise, when travelling, to have a small parcel containing at least the following: chlorodyne, cholera pills, and quinine.

Visiting the Sick.—Never go to infectious cases when you are very fatigued or just before your meals. Your bodily system is weak then, and much less able to throw off poisonous influences. Keep to the windward of the sick person. Do not swallow your saliva, but put it out into a handkerchief. Breathing through a cotton handkerchief is a great protection.

Acclimation.—Europeans sometimes suffer a good deal from ill-health the first year, and look thin and pale. "When once fairly acclimated," says Weitbrecht, "they recover their flesh, and assume a healthy appearance, though the freshness and bloom of youth may return no more."

Sanitaria.—Lord Canning, himself a noble worker, observed,

"I have learnt by experience so to value the services of the able men who are under my authority, as to know that there is nothing wiser in policy or of truer economy than to place occasional healthful rest within the easy reach of those who labour hard, whether their labour be for the State or for private interests—and to enable English blood and English lungs to be invigorated by a more congenial atmosphere than the debilitating vapours or parching winds of Hindostan."

The American Madura Mission have two or three houses on the Pulney Hills, where each family is per-

mitted to reside for a certain period annually, travelling expenses being allowed. The plan has been highly beneficial. A few other Missions are gradually adopting the same course. It is true, as Doctor Anderson remarks, that "Such institutions are hard to regulate. There is a tendency in them to grow, and to degenerate into mere watering-places."

Sanitaria are of chief use as prophylactic, or for recovery after illnesses not of a severe character. To persons whose constitutions are much broken, they afford merely temporary relief; they sink again on returning to the plains. A voyage home, in such cases, is the only effectual remedy.

Tours in tents will often be found of great service to the health.

Diffusion of Sanitary Knowledge.—Indian towns are thus described in a sanitary report, published some years ago:—

"The towns and bazaars in the vicinity of lines are in the worst possible sanitary state, undrained, unpaved, badly cleansed, often teeming with offensive and dangerous nuisances; with tanks, pools, and badly-made surface gutters, containing filth and foul water; the area overcrowded with houses, put up without order or regularity; the external ventilation obstructed, and the houses overcrowded with people; no public latrines, and every spare plot of ground covered with filth in consequence; no water supply, except what is obtained from bad, shallow wells and unwholesome or doubtful tanks. These towns and bazaars are the earliest seats of epidemics, especially of cholera."

Some places have been improved; but, on the whole, the state of things is still very bad. The people generally trace disease to the wrath of some offended deity or demon, and seek its removal by sacrifices and other ceremonies. Hence it is very important to diffuse a knowledge of the laws of health. The Reading Books of the Christian Vernacular Education Society contain lessons on this subject. Further details are given in "The Way to Health," a Sanitary Primer (1¼ Anna), and

in "Sanitary Reform in India" (2 Annas). Even in a religious point of view, such knowledge is of great value: it would largely contribute to the downfall of heathenism. The tract "Supposed and Real Causes of Disease" (¼ Anna) should be circulated.

Books on Health.—The foregoing directions are very brief. A Missionary, especially at an out-station without medical attendance, should have a copy of Moore's "Family Medicine and Hygiene for India," published under the authority of the Government of India—many of the hints given are abridged from it (Churchill, 12s.). Tilt's "Health in India for British Women," gives a few further details. Two works by Chavasse, "Advice to a Wife," and "Advice to a Mother," though written for England, will be found useful (Churchill, 2s. 6d. each). Birch, on "The Management and Medical Treatment of Children in India," is very complete (Thacker, Calcutta, 7 Rupees).

The foregoing are too expensive for Native purchasers. Two little treatises, published by the Christian Vernacular Education Society, may be recommended, viz., "Childbirth" (1 Anna), and "The Health of Children" (2 Annas).

IV. HOUSEHOLD ARRANGEMENTS.

Value of System.—The Missionary has a great work before him, more than sufficient to task all his energies. Though some attention to household affairs is absolutely necessary, the aim should be to reduce it to a minimum. By taking a little care at first, effective supervision, under ordinary circumstances, need not occupy more than a few minutes weekly. Where much hospitality has to be exercised, a longer time will be required.

The chief point is to get into a good system. Indian servants are very docile, and may be trained to great regularity. If the master is methodical himself, every-

thing, after a little trouble, can be made to work like clockwork, without friction. In one house, without a word being heard on the subject, meals will be on the table as the hour strikes; in another, it is impossible to tell when breakfast or dinner will make its appearance. In the latter case, the blame is often laid upon the servants; but the origin of the evil lies with the master. Time and temper, both very valuable considerations, will be saved by a little forecast.

Choice of Servants.—With care, good servants can generally be obtained. Beware of the men who attach themselves to the floating population of the Presidency towns. Do not put confidence in characters from unknown persons, as they are often forgeries or borrowed for the occasion. Apply to Missionary brethren, or other Christian friends, to recommend servants.

When *truly converted* native Christian servants can be procured, they are by all means to be preferred. They will show kindness to inquirers, and may otherwise be helpful to the Missionary in his work. Such, however, are difficult to obtain. The best native Christians, as a rule, are not accustomed to domestic service. Mere nominal Christians are not more honest than heathens, and sometimes drink, which the latter, as a rule, do not. Drunken nominal Christians ought above all others to be avoided. Intemperance is abhorred by respectable heathens. When a Missionary is itinerating, his servants may be the only native representatives of Christianity, and if their conduct brings disgrace upon the religion they profess, enemies may hold them up as a warning of what converts become.

While heathen servants of fair moral character are to be preferred to bad nominal Christians, care must be taken that they do not repel inquirers, especially if they are low caste. A very hopeful work would have been checked in this way, had not the Missionary himself providentially happened to pass. Hindu servants were found much more faithful during the Mutiny than Muhammadans. Humanly speaking, they are also more hopeful as regards their conversion.

A Missionary, writing in the *Indian Witness* on "My Mistakes," says:—

"I surrounded myself with heathen servants for ten years, and the result was, that every convert I taught they untaught. For six years I have had Christian servants who have faithfully seconded my efforts. If you cannot find Christians for servants, serve yourself until such time as you can train them, or else go home!"

Indian servants have their faults, like servants at home, though of a different character. But kind, judicious masters will in general find their servants docile and attached. Often Indian servants seem to know, by a kind of instinct, the wishes and intentions of their masters.

Punctuality.—Fix the hours when meals are to be ready. A clock is necessary to enable the servants to know the time with exactness. A good American eight-day clock may be purchased at no great cost. Money will seldom be spent to more advantage than for such a purpose. Let the head servant understand that he must wind it on such a day, and at such an hour. If the servants, as is often the case, were not accustomed to order under their former employers, some attention will be necessary till the habit has been formed.

Bill of Fare.—Wholesome food, well cooked, is essential to health; but undue attention to "creature comforts" should be avoided. It should not form a subject for daily consideration, what is to be purchased for breakfast or dinner, and how it is to be prepared. Perhaps the best plan is to arrange the bill of fare for a week. Sufficient variety may thus be obtained; while the order may be easily recollected. Special directions will, of course, be necessary when there are visitors.

Accounts.—Dishonesty is the great evil to be guarded against in Indian servants. It does not assume the form of direct theft. Although it is imprudent and wrong to place temptations in the way of servants by leaving money on a table or otherwise exposed, it is comparatively seldom that losses are sustained in that way. You are charged more than the proper price of articles, the differ-

ence being pocketed. If a man bring straw for sale, your servant may bargain with him to ask so much, provided he allows him a certain proportion. The proportion taken varies from three to twenty-four per cent., except in the case of spendthrifts, when it is much greater. Servants generally attempt to justify it under the name of *commission*. It is almost impossible to check it entirely, for a shopkeeper prefers making an allowance to a servant to ensure the continuance of your custom. Provide your servant with a large blank book of cheap paper, and let him enter every item of expenditure. Caution him beforehand that this book will be shown to people who know the proper prices. Get some friend, who is a good manager, to go over the account with you. In this manner surcharges may soon be stopped.

It would require too much time for you to take down and add up the items daily. Let the servant present his household expense book every Monday morning, or other more convenient time, for inspection. Glance over the whole, and test anything which seems suspicious. Give in advance as much money as will probably be required during the week.

The main object is to have a sufficient check at the smallest expenditure of your time. This may be best secured by keeping an account yourself of your monthly outlay. A single folio page will serve for a year. Thirteen columns will answer for the twelve months and the totals. Have as many items as seem necessary, arranged under different heads. Make your servant keep an account of how much is spent during the month on bread, rice, sugar, &c. Enter the principal articles, and class the remainder as miscellaneous. In this manner you may be relieved of three-fourths of the burden of accounts, while at the same time you can scrutinise your expenditure. Servants' wages can easily be put down in a lump.

Hough says:—

"A blind confidence should never be reposed in the natives of India. . . . While, however, it is seldom or never advisable to let heathen servants imagine that they possess your confidence, it would be equally unadvisable to treat

them with apparent suspicion. The feeling impressed on their minds should be, not that the master questions their integrity, but that it is his '*custom*' to look into everything himself."*

You should provide yourself with a bound Day-Book to enter all moneys received or paid. In India life is even more uncertain than at home. No one can tell whether at the end of twenty-four hours he may not be in his grave. In the agonies of cholera, accounts cannot be explained. Make daily entries, so that if called away at any moment, everything may be easily understood. Do not say that you have *no time* to do this. You must make up your Mission accounts at some period or other, and if you do not keep your Day-Book properly, you will spend double the time, perhaps perspiring and fretting, while endeavouring to adjust them.

Preserve all vouchers on a file. This will occasionally save you from requiring to make double payments. Give cheques where practicable instead of silver in payment of bills. They will serve, in some measure, as receipts, should the latter be lost.

Giving Charge.—The best way to get clothing, spoons, knives, &c., looked after, is to hand them over to your head servant, and hold him responsible. When he enters your employ, make him write out a list of the whole, with the date and his signature. Let this inventory be preserved by you, and let there be a quarterly or half-yearly inspection. It is a marked feature in the character of Indian servants the care they take of what is specially intrusted to their keeping.

The same principle may be followed with regard to articles of household consumption. Oil, sugar, rice, &c., are apt to disappear with great rapidity; yet it would take up a good deal of time to issue them daily. Ascertain the quantity used, and calculate how long the supply obtained should last. Give charge of the articles to the servant, saying, this must suffice for such a time. He must give an explanation of any excess in the consumption.

* "Missionary Vade Mecum," pp. 110, 111.

Lock up all glass, spoons, &c., which are not required for daily use. By this means any breakage or loss can be immediately ascertained. This, however, can only be done by a Missionary's wife.

Horsekeepers are probably of all servants the worst. Many of them are inveterate thieves, making away with the food of the animals committed to their care. It is a good precaution to require them to show the feed just before it is given. Some have the horse brought near the verandah when it is fed. Drunkenness is another prevailing fault among them.

Style of Living.—Bridges says of the clergyman at home, "he must expect not only his personal character, but his domestic arrangements—the conduct of his wife, the dress and habits of his children and servants, the furniture of his house, and the provision of his table—to be the subject of daily and most scrutinising observation." *

Heygate thus replies to those inclined to regard this as an impertinence :—

"Why should we complain that we are watched, we, and our houses, and families? Is it not a testimony to the honour and power of our office, as well as to the weight of our responsibilities? Is it not a means of doing the greatest possible good, of preaching by deeds, always so much more efficacious than words? Suppose our table plain, our furniture and our persons simple—suppose our hours regular, and our habits quiet; our devotions frequent; our whole life self-denying; our distinct position testified by nonconformity to the world —what could we do better in this case than to throw open our doors, and let the people behold? The spectacle would be more persuasive than any sermon of words. 'Ye know that from the first day that I came into Asia, after what manner I have been with you at all seasons.' What an appeal is here! if we could thus invite our people to see us, as we are at our homes. We might as well complain of their listening to our sermons, as of their desire to know how we live, and whether we are what we preach." †

* "Christian Ministry," p. 220.

† Quoted in the "Pastoral Office" by Oxenden, p. 319.

Missionaries are quite as closely observed in India. Many people at home, confounding their condition with that of the pioneers in savage countries, suppose that Missionaries here endure physical hardships. A very different impression prevails among worldly men in India, who think that in general Missionaries resemble in self-denial those monks of the middle ages, who selected the fairest spots for their settlements. It is true that the loudest complaints come from the parties who are the least acquainted with Missionaries, and who give nothing to the cause. Still, it must be admitted that the dissatisfaction is not confined to them. Judson writes:—

"Beware of genteel living. Maintain as little intercourse as possible with fashionable European society. The mode of living adopted by many Missionaries in the East is quite inconsistent with that familiar intercourse with the natives which is essential to a Missionary."

Though, from the great increase in the cost of living, the difficulty now is to make both ends meet, the young Missionary will do well to bear in mind the following remarks by Mrs. Weitbrecht:—

"Simplicity in dress, in household arrangements, and in our general ideas we must studiously practise. From the habits of European society, and from various circumstances peculiar to, and inseparable from, a residence in India, one may, when not on one's guard, fall almost unconsciously into a style of management that does not consist well with a Missionary establishment; and though no real or actual extravagance may be practised, an excuse is given to those who delight to act as censors, to exercise their uncharitable remarks, which we should guard against allowing them any opportunity to do. I have often observed that some things which startle us in others on our arrival become eventually rather too familiar, and we are in danger of forgetting simplicity altogether. I would be no advocate for unnecessary self-denial of the body—it is both unwise and unsafe. I would have Missionaries enjoy every outward comfort, and reasonable alleviation to the climate, but the *spirit* of simplicity must prevail, and be apparent all through.' *

* "Female Missionaries in India," p. 66.

The following are a few reasons which may be given for simplicity of living.

1. *To remove all just Occasion of Reproach.*—Men of the world know that Christians in the humble walks of life contribute a considerable proportion of the funds of Missionary Societies. They feel, therefore, the inconsistency of any show. A single act of extravagance on the part of one individual may be quoted to disparage the whole body of Missionaries in the neighbourhood.

Hough says of the Missionary :—

"The gay and busy world that surround him expect to see in his mode of life a perfect contrast to their own; and the more faithfully he exhibits the distinction, the greater will be their respect for his character, however unwilling to emulate it. But if he think to increase their regard for his office by adopting their habits and mode of living, he is taking the very course to depreciate it in their estimation. With one voice they would censure his inconsistency."*

2. *To facilitate Intercourse with the People.*—A Missionary's house should not resemble that of an official, where none can gain admittance except through the good graces of servants. Swartz and other successful Missionaries were, in general, simple in their habits, and mingled freely with those among whom they laboured. There should be no savage dogs on the premises, ready to fly at a stranger. Servants should be specially charged to be courteous to any persons who seem to be inquirers.

3. *To exercise a wholesome Influence over Mission Native Agents.*—It will be shown in a subsequent chapter, that the salary question is a great root of bitterness among them. Plainness of living on the part of Missionaries will tend to make their Native fellow-labourers satisfied with such allowances as can be afforded. This will have far more influence with them than any amount of exhortation on the subject.

4. *To benefit the Missionary himself.*—When on his knees he devoted himself to his Master's work, he probably anticipated a life of self-denial. Let him, then,

* "Missionary Vade Mecum," p. 138.

endure hardness as a good soldier of Jesus Christ. An opposite course will have an injurious effect upon his character.

Asceticism.—Some home theorists advocate asceticism as the royal road to the conversion of India. It signally failed with the late George Bowen, of Bombay. As a devoted Missionary he has never been surpassed; but he made no converts. Under the Salvation Army system there has been a great waste of life and health. Out of 192 officers brought out to India, thirty-eight fell out of the ranks from one cause or another within two and a half years.*

No Englishman can compete with a Hindu fakir on his own ground; and, as has been well said, "self-imposed austerity can only seem to the Hindus a weak imitation of the principles of their own ascetics." Christianity is not an ascetic religion; our Lord was not an ascetic. "Unnatural asceticism is anti-Christian, and experience shows that Christianity is not best propagated by non-Christian methods."

On the other hand, the tendency to self-indulgence requires to be much more strenuously guarded against.

Christian Instruction of Servants.—The spiritual interests of domestics should receive much attention. Some Missionaries conduct their family worship in the vernacular, both morning and evening, for the benefit of their servants. At all events, this should be done in the morning. A small collection of suitable books should be provided for their use, and they should be encouraged to read. If they do not know their letters, they should be taught.

The following honourable testimony is borne of the first Mrs. Winslow:—

"No domestic lived in her family any number of years without becoming a Christian. At the time of her death they were all, five in number, members of the Church, though they came to her heathen."

* *The Harvest Field*, May, 1889.

V. STUDY OF THE VERNACULARS.

Importance.—Next to the care of religion in his own soul, the thorough acquisition of the native language is, perhaps, the most important duty of a Missionary. Upon this his usefulness will, to a large extent, depend. His great commission is to preach the Gospel. It is evident that it would be sheer mockery to address in English a crowd of villagers who knew nothing but Bengali or Tamil. It would be little better to speak to them professedly in their own language, if, from the barbarous pronunciation, the false idioms, the whole were almost unintelligible. Sometimes it happens that a native attempting to explain some simple subject in English cannot be understood. Now if this occurs with a European, whose mind has been cultivated, and the matter concerned is only a trifle connected with ordinary life, it is evident that the difficulties must be immensely greater to a ryot, when strange things are brought to his ears. Some Missionaries never acquire the vernacular thoroughly; they speak in a dialect *sui generis*, which those familiar with them can comprehend in some measure, but which causes a stranger simply to gaze with astonishment. On the other hand, there are Missionaries who can wield the language with power, and sway an audience whom they address for the first time as well as when speaking to their own countrymen. It is not easy to estimate the difference in the value of the services of such men.

All Missionaries should acquire the vernacular, even those engaged in superior English Institutions. It may be objected that some Missionaries, like Anderson of Madras, were highly useful, though they never mastered the native language. In like manner, there have been cases in which a blind man has been a valuable teacher. If Anderson could have addressed his fervid appeals to his pupils in their vernacular, the effect would have been greatly increased. Religious instruction comes nearest the heart

through the mother tongue. By means of it a Missionary may also be useful to all, whereas otherwise he can communicate with only a small proportion of the people.

The "Instructions" of the Church Missionary Society contain the following remarks on this point:—

"The first step to be taken by a young Missionary going out for the first time should be *to make himself thoroughly conversant with the language.*

"Not only will this enable him to gain a readier access to the people at all times, and thus to obtain that intimate knowledge of them which is essential for the right discharge of his duties, but it tends more than anything else to disarm prejudice on the one hand, and excite interest on the other.

"Even when the Missionary is engaged in an English College, where a colloquial knowledge of the vernacular is less required and less frequently called into exercise, he will still find it of the greatest benefit to himself personally to be thoroughly acquainted with the language of the people among whom he lives—it will awaken his sympathies, and excite his interest in them to an extent which no length of residence among them, without such an additional bond of union, would have enabled him to attain."—Pp. 8, 9.

Value of the First Year.—The experience of a century has confirmed the truth of the observation that "*If a Missionary does not get over the main difficulties of the language within a year, there is little likelihood of his getting over them at all.*" Hough says:—

"A venerable Missionary soon after my landing in India told me that he had always observed, and at that time he was of about fifty years' standing in the vineyard, that those persons who *deferred* the study of the language, either neglected it altogether, or picked it up afterwards in a very perfunctory manner: and I must confess that my own observations have abundantly confirmed the truth of his remark. A man soon begins to feel the enervating effects of a tropical climate; and if he have not sufficient rectitude of principle and energy of character instantly to resist its influence, it will daily increase upon him, and he will very soon feel or fancy himself incapable of exertion, and be fit for little or nothing."—P. 61.

Some Missionaries are crippled in the language for life by spending the first year in a Presidency town. Colonel Lavie mentioned this at the Liverpool Conference.* European society is a temptation, and many of the Natives speak English. The study of the vernacular is dull, dry work, especially in the hot weather; the Missionary thinks he sees some *providential* call to teach or preach in English, and the vernacular is laid aside, in a great measure, for a more convenient season, which in general never comes. In some cases the Home Committees are in fault. Missionaries intended for up-country stations have actually been directed to spend a year or two at first in a Presidency town, to give part of their time to English work, while professedly studying the language. Except in the case of a few very superior men, the results in general are lamentable. The Church Missionary Society acts wisely. Every Missionary, even although he may be appointed to the Presidency itself, is on his arrival sent up-country to the station where he may best acquire the vernacular, and he is not put in charge of a district till he has passed a specified examination. Thus every facility is afforded, with every inducement to effort.

The Rev. C. B. Leupolt, of Benares, made the following remarks at the Liverpool Conference:—

"Every Missionary Committee should make a law, as inflexible as the laws of the Medes and Persians ever were, that no Missionary going to a new sphere of labour should have anything to do with English for a year and a half, even though he be appointed a teacher to one of the English colleges. He should be requested to spend his first year and a half entirely in studying the language of the new scene of his efforts; and if he does not acquire the language in that year and a half, he will never learn it at all. This is what I have seen during the twenty-six years I have been in India."—P. 32.

In spite of the above advice it will happen, in the case of some Societies, that a young Missionary, as soon as he lands, is obliged to work in an English Institution. He

* "Proceedings," p. 36.

may be warned that if he does not give his strength to teaching English, History, or Mathematics to some young men, they may be plucked at the University Examinations. But even although the Institution should suffer for a time in that way, let him devote his *principal* attention at first to the study of the language. While superintending the lower classes — generally the most neglected—he may learn much himself, by hearing the children translate what they read into the vernacular, and asking them how they would render such and such phrases. Still, he must beware of thinking that this will compensate for much private study with a munshi, or that he can teach the whole day and learn the language in addition. If the Institution should be affected a little the first year, the benefit will be felt throughout the whole of the Missionary's course. There is probably no Committee that would not yield, if asked, to what is proposed. The Missionary who neglects the language has therefore himself to blame.

Wrong Method of Study.—Young Missionaries are apt to endeavour to acquire the Indian vernaculars in the same manner in which they studied Latin and Greek. The miserable results of years of diligent labour in the study of the classical languages ought to be a warning against this method. How many men there are who, although they have devoted seven or eight years to the classics, are incapable of conversing in the languages, and cannot read any work new to them without reference to the dictionary! It is evident that if a Missionary ever hopes to preach with ease in an Indian vernacular, he must proceed upon a different plan.

The Right Method.—Prendergast remarks:—

"A child living in daily association with foreigners acquires two or three languages at once, and speaks them all fluently, idiomatically, and without intermixture. He learns them, not unconsciously nor without effort, but without tuition, without one idea of the nature of the science of grammar, and without any philosophical reasoning. This is a feat which baffles the efforts of men of the highest endowments, and of the best education. . . .

"No doubt, the operations of infants, individually considered, are perplexingly unscientific and inconsistent, and to all appearance destitute of any indication of an orderly or systematic procedure. But when we reflect that, for six thousand years, myriads of successful experiments have been carried on unceasingly by children in every region of the earth, and that, in spite of their inexperience, their intellectual weakness, and the total want of concert among them, instances of failure are almost unknown, we are driven irresistibly to the conclusion that there must be some method in operation, and it is high time that that method should be investigated and explained."*

Prendergast notices the reasons often assigned to account for the wonderful success of children and the failure of adults in the acquisition of languages. He considers the principal cause to be the following:—

"If it be true that a great increase of power results from the development of our faculties by education, whence arises the supposed inability of adults to compete with children in respect to the employment of idiomatic forms of speech? There is one very obvious reason which outweighs everything that can be put into the balance against it. *It is because we do not pursue the same course that they do.* Let us, therefore, track them closely; for if we tread in their footsteps we must be in the right path, and the result will show that we have not lost the aptitude of childhood."—P. 5.

Prendergast, in explaining the process followed by children, says:—

"By analysing their sentences, we discover the number of words really and practically known to them; and the result shows how very small a number suffices to produce that astonishing variety of expression which loquacious children display.

"Their eagerness in learning to talk, and the perseverance and earnestness with which they apply themselves to the reiteration of any form of speech which pleases their fancy, are the sources of their success in pronouncing and reproducing whole sentences. They show their intelligent appre-

* "Mastery of Languages," pp. 4, 6.

ciation of these by gradually interweaving with them the single words which they have previously learned."—P. 8.

Prendergast, in the Preface to his treatise, thus summarises his method:—

"1. That the power of speaking foreign languages idiomatically may be attained with facility by adults without going abroad.

"2. That sentences may be so formulated in all languages, that when they are thoroughly learned, the results evolved therefrom will in each new lesson double the number of idiomatic combinations previously acquired.

"3. That the acquisition of unconnected words is comparatively worthless, because they have not that property of expansion.

"4. That the preliminary study of grammar is unnecessary.

"5. That the power of speaking other tongues idiomatically is attained principally by efforts of the memory, not by logical reasonings.

"6. That the capacity of the memory for the retention of foreign words is universally over-estimated, and that every beginner ought, in reason, to ascertain by experiment the precise extent of his own individual power.

"7. That inasmuch as a word not perfectly retained by the memory cannot be correctly reproduced, the beginner ought to restrict himself within the limit of his ascertained capacity.

"8. That he should therefore avoid seeing or hearing one word in excess of those which he is actually engaged in committing to memory.

"9. That the mere perusal of a grammar clogs the memory with imperfect recollections of words, and fractions of words; and therefore it is interdicted.

"10. That, nevertheless, the beginner who adopts this method will not fail to speak grammatically.

"11. That the most notable characteristic of the child's process, is that he speaks fluently and idiomatically with a very small number of words.

"12. That the epitome of language made by children, all the world over, is substantially the same.

"13. That when a child can employ two hundred words of a foreign tongue, he possesses a practical knowledge of

all the syntactical constructions, and of all the foreign sounds.

"14. That every foreign language should therefore be epitomised for a beginner, by the framing of a set of strictly practical sentences, embodying two hundred of the most useful words, and comprising all the most difficult constructions.

"15. That by 'mastering' such an epitome in the manner prescribed, a beginner will obtain the greatest possible results, with the smallest amount of exertion; whilst at the same time he will have abundant leisure to bestow upon the pronunciation that prominent attention to which it is entitled."

A child first learns single words of frequent occurrence, as mamma, water, come, &c. The next stage is to combine two of them in short sentences. It would seem the most natural course for the Missionary, in the same way, to learn to pronounce correctly three or four common words, and then use them as often as he could.

Every new word and idiom might be entered in a LIST, and revised continually. Each should come as freely as an English term, and be instantly recognised when heard.

Prendergast's system differs in recommending a beginning to be made with a sentence containing several dependent phrases. The learner commits the whole to memory, and is afterwards exercised in analysing the sentence and forming new combinations. The following sentence is given as an example: "Why did you not ask him to come with two or three of his friends, to see my brother's garden?"

A commencement is to be made as follows:—

"During the first stage, which is to be regarded principally as a study of pronunciation, five or six sentences, containing altogether about a hundred words, are to be committed to memory, one by one, very perfectly. The true sounds and the proper intonation of each clause are to be acquired by employing a native to say them over and over, and by diligently echoing, and striving to appropriate his utterance of them. This exercise should never exceed ten minutes at a time, but it may be repeated several times a day; and the oftener it is resumed at intervals, the better will be the pronunciation."

When the whole sentence can be repeated correctly, a translation may be given, including the meaning of each word. If the beginner know the meaning at first, he is apt to pronounce the sentence with English emphasis.

"On the principle that all the words of the first sentence are to be utilised to the utmost, before the memory receives an additional burden, the teacher must see what minor combinations it will afford, without any transposition of the words; and he must utter these aloud, one after another, that the beginner may echo them, and thus fix them in his memory.

"The clauses of the second sentence are to be acquired in like manner, one by one, and the words are to be interchanged with those of the first, in such a manner as to accomplish the gradual unification of the whole stock. But no changes of case or tense are to be permitted, and the beginner must never presume to compose a sentence independently for himself.

"Translations of the minor sentences into the learner's mother-tongue must be kept as an exercise-book for constant use. When he can translate all of them as correctly and as fluently as he uses his native language, but not till then, he may begin the third sentence. The first two, however, are not to be laid aside. He must diligently recapitulate their variations, with the word of each new clause interwoven among them. This is the most effectual and easy way of fixing new words in the memory, without the drudgery of learning them by mere repetition."*

The young Missionary should obtain a copy of Prendergast's treatise, and study it carefully. The handbook for French or German should also be procured as a model.

Aim at Accurate Pronunciation.—Arthur remarks:—

"It is to be deeply regretted that, in regard to PRONUNCIATION, some Missionaries fix their utmost attainment at the point of intelligibility. No one need to be told that the pronunciation of a foreigner may be intelligible, and yet very painful; and it is most unaccountable that any man who has even once in his life had his ears rasped by rough foreign accents, and witnessed the force of sensible remarks, that

* "Mastery of Languages," pp. 73, 74.

were perfectly understood, nullified by the amusement or impatience excited by bad pronunciation, can soberly *make up his mind* to talk, and above all to preach, to a people in a style of pronunciation differing from their own." *

On the other hand, as Arthur remarks, correct pronunciation will command such respect that sometimes it will be whispered, "He has a Brahman's mouth."

The pronunciation first acquired is of vast importance, for generally it sticks to a man for life. This is the grand objection to studying the vernacular in England or during the voyage, except under a first-rate *native* teacher. There is scarcely a single European Missionary, except perhaps some who acquired the vernaculars in their childhood, who pronounces *every* word with perfect accuracy. To learn from a European is to *copy from a copy*. Hindus studying English under Germans are doubly liable to mistakes.

The Rev. J. Kilner says:—

"There is a Missionary now in the field who has seen many years of arduous service, who yet retains the pronunciation learned on the voyage! And in all likelihood these blemishes will accompany him to the grave.

"There is always a something which gives a character to the foreigner, be he ever so good a speaker or ever so long a resident. Let the first sounds, then, fall upon the ear of the young Missionary from the lips of a native teacher." †

Till he arrives in India, the young Missionary had better confine himself to theology and works bearing on the history, customs, religion, &c., of the country.

Get a munshi whose own pronunciation is accurate. There are differences in this respect.

Distinguish carefully the various classes of letters, labials, dentals, cerebrals, &c. Ascertain exactly the position of the tongue, &c., in pronouncing them. This often makes all the difference. Consult a European who knows the language well; he may give you some valuable hints. Many munshis are very indifferent teachers. It would be well to have a series of easy lessons, beginning

* "Mission to the Mysore," p. 253.
† "Missionary Economics."

with short words in which the letters sound exactly as in English, then words with labials, next dentals, &c.

Make the munshi repeat the sounds again and again, before you pronounce them. Learn the pronunciation from him; do not attempt to combine the letters yourself. When your ear has become familiar to the sound, try to imitate it.

For *a little* at first, study *only* with the munshi. Cotton remarks, "If a man reads for an hour with a teacher, and then goes on attempting to pronounce the words by himself for the rest of the day, he will invariably acquire a false pronunciation, unless he is so thoroughly established in a correct pronunciation that there is no danger of his losing it, and then indeed abundant exercise of his tongue, when alone, will be of the utmost use, but this at first is ruinous."

Prendergast says, "The true intonation is not attainable by reading aloud to a teacher, who corrects one word at a time occasionally. The teacher himself should read aloud, and the learner should echo his tones in the utterance, going over each sentence three times."*

Learn much by the Ear.—Persons who spend most of their time in reading recognise words more by their looks than their sounds. They are unable often to make out what is said to them, and complain that the people speak too fast. By learning by the ear, not only is this difficulty overcome, but often the words are impressed upon the memory by association with some circumstance.

Guard against Unidiomatic Sentences.—Each single word may be accurate in itself, but the whole sentence, a close rendering of the English, may be unintelligible. A Tamil boy, who has learnt a little English, will say, "If you see this, that's good." Even when the meaning may be made out, the form will be distasteful to a native. Europeans are so apt to fall into this mistake, that Missionary Bengali or Tamil has become proverbial. Translations made from the English by natives are, to a large extent, faulty in the same manner. Avoid at first, there-

* "Handbook to the Mastery Series," p. 29.

fore, all books translated from the English. It is best, on the whole, to get a munshi acquainted only with the vernacular.* He will speak more idiomatically, and be better able to correct your mistakes. You will also be compelled to speak to him in the language you are acquiring. Do not attempt *at first* to construct sentences yourself. Collect short idiomatic sentences, framed entirely by natives, containing the words you have acquired. After a time you can form new combinations yourself.

Test your Progress from the Commencement.—Put little or no trust in what your munshi tells you about the accuracy of your pronunciation. In many cases he will allow you to commit numberless mistakes to save himself the trouble of correcting you, and to keep you in good humour. That your servants can make out your meaning, is no satisfactory proof that you speak correctly. The negro English of the West Indies can be understood. A native of average intelligence, who is an entire stranger to you, is the best test. If he stare inquiringly when you speak do not accuse him of not knowing his own language; if you cannot make him out, do not say that he speaks too fast. Your vanity will be less wounded at first by experimenting upon a child. But you must try strangers, for those around you will get accustomed to your mode of speech. Consult your native assistants and European brethren about the mistakes you are most apt to commit, the words you chiefly mispronounce. Make out lists of them, and go over them again and again till they are corrected. From the neglect of this, it often happens that men go on till they are greyheaded mispronouncing certain words. Invite remarks on your pronunciation, *receive them in a kindly spirit*, and you will be greatly benefited.

Aim first at the Acquisition of the Spoken Language.—A Missionary might as well address unlettered English peasants in the language of the "Rambler" as make use

* It has already been remarked that munshis are often indifferent teachers. Cowell says of the European student, "He will find his native pundit a storehouse of learning, but it will depend on himself, by judicious questioning, to get at those stores."

of the usual book style in India in speaking to the people. A civilian, well-known in North India, wrote as follows:—

"Missionaries lose a fearful amount of time and energy in what they call studying the language, instead of almost from the beginning mixing freely with the people, and the vernacular classes of their schools, and picking up the language *vivâ voce*, as spoken by those around them. How many Missionaries are there who after two or three years of this book labour know in reality hardly anything of the idiomatic colloquial, which, after all, is nearly all that most of them will want, and without which they can hardly expect to do any good."*

It is necessary to mix much with the people, because if you hear only the munshi talk, you may understand him, while you cannot make out others.

Do not preach by Interpretation.—It is a very cold, unsatisfactory method, and removes a powerful motive to study. Persons who begin with crutches do not easily give them up, and seldom acquire the vigorous use of their limbs. Arthur remarks:—

"Let two men of equal talents begin at the same time in the same language, the one by using an interpreter, the other by deferring all attempts to preach till his progress enables him to venture, and it will be found that, at the end of three years, the latter has delivered far more sermons than the former; and not only so, but acquired a freedom and command which it is doubtful whether the other will ever gain."†

First Attempts.—The Rev. Dr. J. S. Wardlaw recommends the following course:—

"Begin to speak as soon as you can put two or three words together. Not to speak till you think you are able to speak, is not to speak at all.

"Visit the Mission schools and catechise the children, trying to explain a little here and there, and give a word of advice. As you get on, say a few things to the people who may gather around to listen.

"Accompany the native evangelist into the town or village, and listen attentively to his addresses and conversations with

* "Calcutta Christian Observer for 1858," p. 88.

† "Mission to the Mysore," p. 240.

the people. Try and read aloud a portion of Scripture or a part of a tract, letting the native teacher expound—endeavouring yourself to say a little. It might not be undesirable to write and commit to memory a *very short address.* It would test your power of speaking intelligibly.

"Let your attempts to utter your voice in the public assembly not be too long delayed; but let your first attempts be very brief. Let whatever you use be read over by some one beforehand.

"Try from time to time, when you begin to use the language, to gather two or three around you in some quiet corner, and exercise your gift, as far as it may go. And when you have begun to feel a little freedom in the language, make a short tour to some of the surrounding small villages, taking a catechist with you. You will find yourself more at ease with the *country people.* You will also be obliged to talk in the vernacular, as English is not understood. Missionaries have acknowledged the great benefit derived from this."

Double Translation.—The following remarks are from Marcel:—

"The best mode of imitation in foreign composition is *double translation,* which consists in translating the foreign text into the national idiom, and then endeavouring to reproduce that text by translating the version back into the original. Double translation is not an innovation; it is recommended by Cicero, Pliny the Younger, Quintilian, and nearly all those who, to the present day, have suggested means for acquiring the arts of reading and speaking in a second language."

The late Miss E. J. Whately, in "Clear the Way," thus describes the plan:—

"Take a tolerably easy book or tract in the new language, and translate a portion freely into English; put it aside for two or three days, and then take the English translation and put it back into the orginal, correcting it when finished by the book."—P. 58.

"By so-doing," says Guizot, "you learn the words, the syntax; and enter into the spirit of the language, which is fixed in the memory by reading and writing."

Study the Laws of Derivation.—The Indian languages are in general copious; but the number of roots is not very large. Carefully ascertain how compounds are

formed, and your vocabulary may be extended with ease by gradually committing to memory the roots.

Knowledge of General Principles.—It will be seen that the study of grammar at the commencement has not been advocated. When, however, some progress has been made, grammatical study will be found very useful. Some acquaintance with comparative grammar will make much difference both in the progress and mental feelings in acquiring a new tongue.

The young Missionary may begin with Max Müller's "Science of Language," if he has not already studied the work. Whitney's "Lectures on Language," though less brilliant, are more reliable. Farrar's "Families of Speech" is a smaller work. The third edition of "Principles of Comparative Philology," by Professor Sayce, explains some of the more recent views on the subject.

Bishop Caldwell's "Comparative Grammar of the Dravidian Languages" will be found of great value to the Missionary in South India. The "Comparative Grammar of the Modern Aryan Languages of India," by Beames, treats of "Hindi, Panjabi, Sindhi, Gujarati, Marâthi, Oriya, and Bangali." Hoernle's "Comparative Grammar of the Gaudian Languages," takes up Eastern Hindi, which is said to differ as much from Western Hindi as Bangali from Panjabi. Schleicher's "Compendium of Indo-European, Sanskrit, &c., Languages," may also be mentioned. Such works, however, are more suitable to advanced scholars than beginners.

A few salient points may be briefly noticed.

Max Müller shows that originally language was monosyllabic, and every word was distinctly significant. This he terms the *Radical Stage*. It is best represented by ancient Chinese. Everything depends on the proper collocation of words in a sentence. *Ngo ta ni* means "I beat thee;" but *ni ta ngo* would mean "Thou beatest me." Words may be joined, as *hoangkin*, yellow metal (*i.e.*, gold); but each retains its primitive form.

"Such languages," says Whitney, "constituting the small minority of human tongues, are wont to be called 'isolating,' *i.e.*, using each element by itself, in its integral form."

In the second stage of two roots which coalesce to form a word, one retains its radical independence, and the other sinks down to a mere termination. This is called the *Agglutinative Stage.* "The conjugation and declension can still be taken to pieces; and although the terminations have by no means always retained their significative power as independent words, they are felt as modificatory syllables, and as distinct from the roots to which they are appended."* The root must never be changed, as in the English *take, took*, though the terminations in some cases may vary.

By far the largest number of languages belong to the second stage. Among them are included Australian, Japanese, Malay, Siamese, the Dravidian languages of India, Mongolian, Turkish, and Finnish. Formerly they were classed under the title of *Scythian.* Max Müller proposes the term *Turanian*, from *tura*, swiftness, expressing the wandering character of the tribes; but *Agglutinative* is generally employed.

It is essential in nomadic languages that the radical portion should stand out clear, in order to be intelligible to many, though their intercourse be but scanty.

In the third stage all the roots may coalesce, or have their original distinctness blurred by phonetic corruption. This is called the *Inflectional* or *Amalgamating Stage.* It is best represented by the Semitic and Aryan† families. Max Müller remarks that, "the difference between an Aryan and Turanian language is somewhat the same as between good and bad mosaic. The Aryan words seem made of one piece, the Turanian words clearly show the sutures and fissures where the small stones were cemented together."

"The Semitic family is divided into three branches, the *Aramaic*, the *Hebraic*, and the *Arabic.*" Every root in these languages, as far back as we know them, must consist of three consonants, and numerous words are derived from these roots by a simple change of vowels,

* Max Müller's "Science of Language," p. 297.
† Also called the Indo-European Family.

leaving the consonantal skeleton as much as possible intact."*

The variations in *sing, sang, sung,* afford some idea of the changes which take place.

The etymological meaning of Arya seems to be "one who ploughs." It is connected with the root *ar, Arare.* Originally it was applied to the cultivators of the soil; in time it acquired a wider signification. In later Sanskrit writers *ârya,* derived from *arya,* means *noble.* The Aryan family of languages is divided into two great divisions. The southern division includes Sanskrit and its derivatives, Pushtu or Afghan, Persian and Armenian. The northern division comprehends Celtic, Italic, Hellenic, Slavonic, and Teutonic languages.

Max Müller observes, "The terms for God, for house, for father, mother, son, daughter, for dog and cow, for heart and tears, for axe and tree, identical in all the Indo-European idioms, are like the watchwords of soldiers. We challenge the seeming stranger; and whether he answer with the lips of a Greek, a German, or an Indian, we recognise him as one of ourselves. There *was* a time when the ancestors of the Celts, the Germans, the Slavonians, the Greeks and Italians, the Persians and Hindus were living together within the same fences, separate from the ancestors of the Semitic and Turanian races."†

The same writer thus explains some of the terminations in inflectional languages: "What we now call the terminations of cases were mostly local adverbs; what we call the personal endings of verbs were personal pronouns. Suffixes and affixes were all independent words, nominal, verbal, or pronominal; there is in fact nothing in language that is now empty, or dead, or formal, that was not originally full, and alive, and material."‡

A few illustrations of phonetic corruption may be given. Compounds may be changed, as yes, sir, is vulgarly pronounced yesr. Loved was originally love did; the Latin

* "Science of Language," p. 287.
† "Sanskrit Literature," p. 14.
‡ "The Stratification of Language," p. 32.

bo of amabo is the old future *bhu*, to become. The Sanskrit term *vinsati*, twenty, is compounded of *dvi*, two, *dasa*, ten. The initial consonant is dropped in *dvi;* from *dasa*, ten, is derived *dasati*, a decade, which is reduced to *sati*. The Latin viginti, the Greek eikati, owe their origin to the same process. The French âge is derived from aevum. The changes were as follows: aevum, aevitas, aetas, aetaticum, edage, eage, âge.

Every inflectional language, it is supposed, was once agglutinative, and every agglutinative language was once monosyllabic. The three stages, to some extent, blend into each other. Some dialects of modern Chinese show signs of agglutination; Turkish has made great advance towards inflectional forms. Proofs are gradually being collected of the common origin of language. Bishop Caldwell gives lists of glossarial affinities between Dravidian, Aryan, and Semitic vocables.*

The Dravidian languages of Southern India, the principal of which are Tamil, Telugu, Canarese, Malayalam, and Gond, are unquestionably Turanian in their structure, though they contain Sanskrit words in varying proportions. Bishop Caldwell observes:—

"Trench's expression respecting the character of the contributions which our mother-English has received from Anglo-Saxon and from Latin respectively, are exactly applicable to the relation and proportion which the Native Dravidian element bears to the Sanskrit contained in the Tamil.

"'All its joints, its whole *articulation*, its sinews and its ligaments, the great body of articles, pronouns, conjunctions, prepositions, numerals, auxiliary verbs, all smaller words which serve to knit together and bind the larger into sentences, these, not to speak of the grammatical structure of the language, are exclusively Anglo-Saxon (Dravidian). The Latin (Sanskrit) may contribute its tale of bricks, yea of goodly and polished hewn stones to the spiritual building, but the mortar, with all that holds and binds these together, and constitutes them into a house, is Anglo-Saxon (Dravidian) throughout.'" †

* "Dravidian Comparative Grammar," pp. 437-489.
† *Ibid.*, p. 32.

Grammatical structure is of far more consequence in determining the relationship of languages than a comparative vocabulary. Bishop Caldwell points out some of the most essential differences in this respect between the Dravidian languages and the Sanskrit. The whole should be studied with great care. A few of them are given below.

1. In Dravidian languages the principal verb always occupies the last place in the sentence. He struck me, is rendered, He me struck.

2. *Pre*positions become *post*-positions. To men, becomes "men to"; houses on hills, hills on houses.

3. Nouns are inflected, not by means of case-terminations, but by suffixed post-positions. The only difference between the declension of the plural and that of the singular is, that the inflectional signs are annexed in the singular to the base, in the plural to the sign of plurality.

4. The Dravidian dative *ku*, *ki*, or *ge*, bears no analogy to any dative case-termination in any Indo-European language.

5. The existence of two pronouns of the first person plural, one of which includes, the other excludes, the party addressed, is a peculiarity of the Dravidian dialects, as of many of the Scythian languages; but it is unknown to the Sanskrit and the languages of the Indo-European family.

6. Relative participles are used instead of relative pronouns. The person who came, is rendered, the who-came person.

7. Dravidian verbs have no passive voice, properly so called.

8. New verbal bases can be produced by the mere addition of certain letters, which give to every verb a negative or causative meaning.

9. Continuative participles are preferred to conjunctions.

The words of Sanskrit origin adopted in Tamil are chiefly technical terms. Tamil may be written without using any Sanskrit-derived words. The infusion of Sanskrit is larger in Canarese and Telugu. In the

latter language the pure Telugu words are estimated at only one-half, the bulk of the remaining moiety being Sanskrit words, pure or corrupted. Words of Sanskrit origin, on the other hand, greatly preponderate in the languages of Northern India, including Bengali, Oriya, Hindi, Urdu, Punjabi, Gujarati, and Marathi. Colebrooke asserts that nine-tenths of the Hindi may be traced back to Sanskrit.

But though the vocabularies of the northern languages are mainly Sanskrit, the structure is in some important points Turanian. Bishop Caldwell thus enumerates the principal particulars in which the grammar of the North Indian idioms accords with that of the Dravidian languages :—

"(1) The inflexion of nouns by means of separate post-fixed particles; (2) the inflexion of the plural by annexing to the unvarying sign of plurality the same suffixes of case as those by which the singular is inflected; (3) the use of a dative or dative accusative in 'Ko' or 'Ku'; (4) the use in several of the northern idioms of two pronouns of the first person plural, the one including, the other excluding, the party addressed; (5) the use of post-positions, instead of prepositions; (6) the formation of verbal tenses by means of participles; (7) the position of the governing word after the governed."*

The Turanian element in the northern languages has not yet been sufficiently investigated. Max Müller says, "Hervas was told by Missionaries that in the middle of the eighteenth century the Araucans used hardly a single word which was not Spanish, though they preserved both the grammar and the syntax of their own native speech."† Part Second of Muir's "Sanskrit Texts" contains much interesting information on the changes which Sanskrit passed through. Unquestionably North India was occupied by Turanian tribes before the Aryan invasions. Bp. Caldwell seems inclined to believe that they belonged to a later immigration. "The differences which appear to exist between the Dravidian languages and the Scythian under-

* "Dravidian Comparative Grammar," p. 40.
† "Science of Language," p. 77.

stratum of the northern vernaculars induce me to incline to the supposition that the Dravidian idioms belong to an older period of the Scythian speech."* Dr. Wilson, of Bombay, considers that this is certainly the case with regard to the Marathi.

Of late years the position of Sanskrit has been questioned. Professor Sayce has the following remarks in the Preface to his treatise :—

"Since the publication of the second edition of my work in 1875, a revolution has taken place in the Comparative Philology of the Indo-European languages. Sanskrit has been dethroned from the high place it once occupied as the special representative of the Aryan Parent Speech; and it has been recognised that primitive sounds and forms have, on the whole, been more faithfully preserved in the languages of Europe than in those of India. The old theory which derived flection from an earlier period of agglutination has been rudely shaken." †

The controversy goes on, and cannot yet be considered as settled.

Examinations.—The principal Societies now require Missionaries to pass examinations in the vernacular. The following Rules for India and Ceylon were agreed on by the General Committee of the Church Missionary Society in 1883 :—

1. There shall be two Language Examinations—to be called respectively the First and the Second Standards—to be passed by Missionaries, unless for some special reason exempted by the Parent Committee from the necessity of passing in the language, the *First* to be regarded as that referred to in the Society's Marriage Regulations, and the *Second* to be necessary to be passed before the Committee can assign to the Missionary an independent charge.

2. The Missionary shall present himself for the First Examination not later than at the end of his first year's residence in the country. If he should fail at his first trial, he shall present himself again within six months from the

* "Dravidian Comparative Grammar," p. 70.
† "Principles of Comparative Philology."

date of his having first presented himself. Before the Committee can sanction the marriage of a Missionary, the following Certificate, duly signed by the Examiners, must be sent home, viz.:—

"We have examined A. B., who has been ——— months in the country, and certify hereby that he has passed the First Standard Examination to our satisfaction, and in a manner which proves to us that he has studied the language diligently, and acquired such a grasp and knowledge of it that he will, in all human probability, pass the Second Examination within a period of twelve or thirteen months from this date."

Signatures ———————

8. The Missionary is expected to be able to present himself for the Second Examination within the first two years of his residence in the country. If he should fail to pass at his first trial, he shall present himself again within six months from the date of his having first presented himself. If at the end of three years' residence he should have failed to pass, the Corresponding Committee shall be asked to make a special report on his case.

STANDARD FOR FIRST EXAMINATION.

I. *Written.*

1. To make a fairly accurate written translation of about a small octavo page, taken from some original Native prose author.

2. To make a fairly idiomatic written translation into the vernacular of about a small octavo page, taken from some English book, in the vernacular character.

3. To write from dictation, with tolerable accuracy, in the vernacular character, a paragraph equal to half an octavo page, from a newspaper or book.

II. *Vivâ Voce.*

4. To read distinctly, and to translate with accuracy, a selected passage from the Gospels or Epistles, and also a passage from the Liturgy.

5. To quote from memory a few passages from the Scriptures in the vernacular on a religious subject selected by the Examiners.

6. To carry on with persons unacquainted with English an intelligible conversation on the ordinary matters of daily life, and on ordinary religious subjects.

7. To read and translate a plainly written original letter in the vernacular character.

STANDARD FOR SECOND EXAMINATION.

I. *Written.*

1. To make an accurate translation into English of about two small octavo pages from some standard prose work in the vernacular.

2. To make a free and idiomatic translation into the vernacular of about two small octavo pages of a good English book.

3. To read and translate fluently a letter written in the vernacular running hand.

4. To write in the vernacular characters a letter to an unconverted heathen or an inquirer.

II. *Vivâ Voce.*

5. To read and translate with fluency and ease from various parts of the Scriptures and the Liturgy in the vernacular.

6. To converse fluently and intelligibly with three or four persons of different classes who are totally unacquainted with English.

7. To give a fluent and perfectly intelligible extempore exposition or address in the vernacular, lasting about ten minutes, on a subject selected by the Examiners.

8. To quote from the Scriptures in the vernacular passages relating to the principal doctrines of Christianity.

9. To give in the vernacular a succinct description of the principal religion of the country.

When you have made some progress, the Scriptures should form a great object of study. But the language used in conversation and original compositions, not translations, should form your standard. The different versions of Scripture vary considerably; some translators sacrificing closeness of rendering for the sake of idiom, and *vice versâ*.

Continued Study.—After you have passed your examination, do not give up the study of the language.

Devote a certain proportion of your time to the reading of standard native works. Your mastery over the language will be rendered more complete; you will know more of the workings of the native mind; and you will be able to note similes and illustrations which may be used in your addresses with much effect. Endeavour to acquire gradually a general knowledge of the literature of the people among whom you labour. A history of the literature of each language, with a Catalogue Raisonné, should be provided for Missionaries.

Sanskrit.—Orientalists are apt to overrate the value of this language in a Missionary point of view. Old pundits and others acquainted with Sanskrit are, humanly speaking, about the least hopeful class to operate upon. They were rapidly dying out even in Benares, for the study, they said, brought neither honour nor profit. The action of the Indian Universities with regard to Sanskrit will give more importance to such men, while it will draw the attention of Indian youths from subjects of much greater utility.

The value of Sanskrit to a Missionary depends a good deal upon his position. A knowledge of it enables a person to have a clearer idea of the meaning of Sanskrit-derived words, and to spell them more accurately. To quote a Sanskrit stanza, with words of "learned length and thundering sound," will raise a Missionary in the estimation of the people, and often silence a noisy caviller. The only question is, *will it repay the labour?* Notwithstanding that the study has been greatly facilitated by the works of Monier Williams and others, from the very complex character of the language, the acquisition involves the loss of a great amount of time. It is very desirable that a few Missionaries, who have a talent for languages, should acquire a good knowledge of Sanskrit; but in the case of the majority of Missionaries the time may be spent otherwise to more advantage. Under any circumstances, its study should not be commenced till the Missionary has passed in the vernacular.

"Let all other tongues alone,
Until you're master of your own."

Advantages of Study.—A young Missionary in Syria writes:—

"The *language* used to loom up before me as almost a personal barrier. But while I find it difficult, and just at this stage discouraging, yet I am making progress every week, and I am sure of it in the end. The *language*, instead of being a great trial, is a blessing to the new Missionary. He needs the year or two which it requires for preparatory experience and observation, for becoming acquainted with the natives and their customs, and for familiarising himself with the nature and processes of Missionary labour. Were he to be plunged at once, upon his arrival, into the absorbing duties and trying responsibilities of active Missionary life, the results would be disastrous. Body and soul would sink, and the cause of Christ would suffer from his inexperience. Humanly speaking, one of the first requisites for success in this work is wisdom and good judgment, in speech, in action, and in dealing with men. These quiet months of study and observation and preparatory experience are invaluable."

VI. STUDY OF THE PEOPLE.

Importance.—While the Missionary should give his strength at first to the acquisition of the language, it is of very great consequence that he should be acquainted with the inner life of the people and the springs of action by which they are moved. In general, Europeans are separated from the natives by a great gulf; they see them as servants or subordinate officers; they may hold intercourse with them on business; but of their home life, the thoughts which pass through their breasts, they are almost entirely ignorant. Missionaries mix more with the people, and know more; but the most experienced are the first to confess how much is yet a mystery to them. The following remarks were made at a Missionary Meeting in Bombay:—

"An intimate knowledge of their modes of thought and social habits is necessary in order to enable any one fully to sympathise with the feelings they experience when a different religion is offered to their acceptance; but after 200 years spent by the English among the people, no European has yet acquired the requisite knowledge to enable us to know with certainty the prejudices that we wound, or the affections that we fail to win."*

This ignorance is unquestionably one great cause why Missions have not made greater progress. WANT OF ADAPTATION is a crying defect.

The "Instructions" of the Church Missionary Society contain the following:—

"*Study the national character of the people* among whom you labour, and show the utmost respect for national peculiarities. In this way you will win the heart and confidence of the people. They will understand that you come out for their sakes, and not, according to one widely prevailing conception, in order to earn a living. But beyond this, you will then best discover the way to their hearts and understandings; you will learn their modes of thought; you will sympathise with their difficulties; and you will discover any common standing-ground from whence you may start in search of the truth."

The Missionary, while he is improving his knowledge of the language, may learn a great deal from his munshi about the people, by drawing him out in conversation. By taking up a series of topics, the information may be systematised. In addition to this, two hours daily may be devoted to the study of the subject. It will form an agreeable variety, while in itself the knowledge will be of great value. Supposing a Missionary to give eight hours a day to sleep, bathing, and dressing, an equal time to devotional reading, meals, exercise, general literature, &c., there will remain six hours for the language, and two for the studies proposed. One hour may be allotted to history and the social life of the people; the other to

* "Report of Bombay Diocesan Committee of the S. P. G. for 1863," p. 15.

the religious systems, &c. Of course, the Missionary may pick up valuable information during his walks, &c.; books like Heber's Journal may be read during seasons of relaxation.

Some of the subjects of study may now be noted.

Geography.—The physical features of a country exert a considerable influence on the inhabitants. The rice-fed Bengali, who has been said to live in a vapour bath for a considerable portion of the year, differs much from the Sikh, whose frame is strengthened by the dry heat and the winters of the Punjab. Get a good general Map of India, and the Atlas sheet for the district in which you reside. The Government of India has published minute accounts of several districts. They are of great value to Missionaries stationed within them. Hunter's *Gazetteer of India* contains a full account of the whole country. Murray's *Handbooks* and Thornton's *Gazetteer* (new edition), are smaller works. The Census and Administration Reports contain much useful information.

History.—The Hindus have no history, properly so called. Professor Cowell has the following remarks on this subject:—

"The Hindu mind turned away from all the sympathy of life and its objects, to lose itself in 'a past which never was a present.' Hence we have no such thing as Indian history. Elphinstone has well said, 'No date can be fixed before Alexander's invasion, no connected relation of the national transactions attempted before the Muhammadan conquest.' For history implies a sympathy with the present, and this has never existed in the Hindu mind. The very word history has no corresponding Indian expression. In the vernaculars derived from the Sanskrit we use the term *itihás*. But how immeasurably different the Sanskrit *itihása*, and the Greek ἱστορία! The one implies personal research and inquiry—its best comment indeed is Herodotus' own life of travel from land to land; the other is a curious compound of three words, *iti*, *ha*, *ása*, which almost correspond in meaning to our old nursery phrase, 'There was once upon a time.' In Sanskrit authors the name means simply a legend; it is applied to the mythological traditions in the prose Vedas, or the later heroic poems, as the Mahábhárata; and, in defect of any

better term, it has been accepted as the native word for history. But its very selection implies that the distinction was unfelt between history and legend. From the earliest ages down to our own day, the Hindu mind seems never to have conceived such an idea as an authentic record of past facts based on evidence. It has remained from generation to generation stationary, in that condition which Mr. Grote has described so vividly in the first two volumes of his 'History of Greece.' The idlest legend has passed current as readily as the most authentic fact, nay, more readily, because it is more likely to charm the imagination; and, in this phase of the mind, imagination and feeling supply the only proof which is needed to win the belief of the audience. Hence the whole history of ancient India is a blank. We know nothing of the actual events which transpired—the revolutions which changed the aspect of society, such as the growth of the caste system, the rise of Buddhism, the first great protest against caste, its temporary triumph, or its final overthrow—unless it be in a few fragments, any allusions which dropped unconsciously from the Brahmanical writers, and which modern scholarship has toilsomely pieced together, like broken sentences in a palimpsest. In the same way India has properly no literary history; her greatest authors are only names."*

Lassen, in his "Indische Alterthumskunde," has described with great industry and skill the early history of India. An English translation of his work is a desideratum. Mr. Wheeler has endeavoured to point out the substratum of truth which he supposes to exist in the great epic poems. This, however, is attended with much uncertainty, and he is not an oriental scholar like Lassen. Mrs. Manning's "Ancient and Mediæval India" contains much interesting information regarding the early state of the country. Elphinstone's "History of India" (Cowell's edition) may be read for the Muhammadan period. Marshman's History gives an excellent account of the British period. Mill's History (Wilson's edition) gives very full details regarding the later history. Meadows Taylor's "Student's Manual of the History of India" gives a good general view. Trotter's "History of India

* "Inaugural Lecture," pp. 10, 11.

under Queen Victoria" contains a full account of the period to which it refers. Macaulay's Essays contain graphic sketches of Clive and Warren Hastings. Grant Duff's "History of the Mahrattas," Cunningham's "History of the Sikhs," and similar works, will be of special interest in particular parts of the country.

Social Life.—This is a wide and important field of inquiry. India is peopled by several nations, differing about as much from each other as the English, French, Germans, and Italians. No account of the Bengalis can be taken as an accurate representation of the Tamils. Each nation has its peculiarities, and requires a special description. Still, all followers of the Brahmanical system have certain features in common. Ward's "Hindus" contains a large fund of information. The specimens of conversation are very characteristic. "Essays on the Hindu Family," by Mr. B. Mullick, is excellent for Bengal. A small volume by Babu Ishuri Dass gives a good account of the domestic manners of the Hindus of the North-West Provinces. The work of Dubois is valuable and accurate for some districts of Southern India. Arthur's "Mission to Mysore" contains an excellent chapter on the subject. The best account of the Muhammadans is probably found in the "Qanoon-i-Islam" by Herklots.

On this interesting subject much may be gleaned from the epic poems and Hindu tales.

CHARACTER OF THE HINDUS.

As Missionary operations must be guided to a large extent by the genius of the people, a few remarks may be made on some of the features of Hindu character. The ordinary Hindu under Brahmanical influence is taken as the type. The Muhammadans and Wild Tribes are excluded at present.

Attachment to Form.—This is a characteristic of all orientals, but especially of the Hindus. *Custom* is the great law. The tremendous system of CASTE originates in the same principle. Caste has far more influence over the people than anything else. Compared with it, the whole

Hindu pantheon is a bagatelle. As is well known, the Brahmans, Kshatriyas, Vaisyas, and Sudras are supposed to have been produced from the mouth, the breast, the thighs, and the feet of Brahma. Dr. Duff thus illustrates caste, and points out some of its effects upon the character :—

"The great family of man, in the opinion of the Hindus, is made up of different genera and species, each as essentially distinct from the rest as one genus or species of birds, beasts, or fishes is from one another. Each such genus of man constitutes what is reckoned one of the primeval castes, and each such species one of the subsequent divisions or subdivisions, which now amount to many hundreds. However closely different birds, beasts, and fishes may resemble each other in outward appearance and general characteristics, each *kind* will keep itself distinct by its food, its habits, and its sympathies; will associate and congenialise with those of its own kind, in preference and to the exclusion of others. It would be monstrous if the members of one genus would cease to resemble and unite with the members of its own genus and mix with and adopt the distinguishing marks and habits of another. It would be strange indeed were the lion to graze like the ox, or the ox to slay its prey like the lion. The special capabilities also of service to be derived from any particular genus or species of animals cannot be transferred to another. A sheep or an ox, for example, cannot be made to answer the same purpose as a horse. It would be unnatural to expect that an ox should carry a rider as swiftly as a horse can, and wrong to make the attempt to train him for the race-course.

"Ideas somewhat akin to these seem to form the groundwork in the Hindu mind of the prevalent notions of caste and may help to account for the fact that the points considered most essential in caste are food and its preparation, intermarriage within the same caste only, hereditary occupation, and a peculiar sympathy with the whole caste, which, taking the form of imitativeness, leads an individual Hindu to follow the example of his caste, just as a sheep or a wild pigeon follows the example of the flock. These ideas also may so far explain the ground of the *local* variations observable in the customs and usages of the same caste. In one place a Hindu will consent to do what in another he would

peremptorily refuse to do, simply because in the former he is countenanced by the example of his brethren, and not in the latter; just as a flock of sheep or pigeons may, from accidental causes, somewhat vary its habits or movements in different localities." *

The Rev. E. Storrow remarks:—

"'I shall if I choose'—'I will do as I please'—are phrases an Englishman delights to use, 'just to show his independence.' Most men in India, on the contrary, would question either the sanity or the sense of any one who used them freely. They shrink from whatever is personal, new, and peculiar. Every one seems disposed to sink his individuality into the general life of the community to which his caste attaches him." †

Bishop Caldwell thus corroborates the above, and mentions the course which must be followed in Missionary effort:—

"Opinions do not as in England extend equally from class to class, but only circulate with a gyratory motion within the caste in which they originated. Ordinarily the enlightenment and evangelisation of one class produces scarcely any perceptible effect upon others. It is *the custom* for every caste and class to have prejudices and practices of its own; and it is *not the custom* for any caste or class to imitate or borrow from its neighbours. Consequently every caste, or at least every circle of castes, must be made the subject of special Christian effort." ‡

The Hindus are still further bound together by their family system. Married sons generally live under the paternal roof. Should one of them evince any desire to embrace Christianity, the whole force of family ties would be exerted against him, and every effort would be made to deprive him of wife and children.

Arthur shows the bearing of the system upon the progress of conversion:—

"Each family and each caste is impacted in itself, and con-

* "The Indian Rebellion," pp. 324—326.
† "India and Christian Missions," p. 93.
‡ "Tinnevelly Shanars."

creted with all the others, each person forming but a particle of the mass. A man's mind consists of the traditions of the ancients, the usages of his caste, and the dogmas of his sect; independent principles, independent convictions, independent habits, he has none. You cannot move him without disintegrating the mass. It is no light work. A Hindu mind is not dissevered from the system but by the application of vast forces. Slowly and painfully it disengages itself, it halts, and heaves, and writhes before finally parting—and many (even some Missionaries) treat this as an obstacle to the spread of Christianity in India. Is it so? Most indubitably, if the object of Christianity be to gain, in a few years, a given number of converts. But if her object be to pervade all the regions of Hindustan, then the social bonds, which at first retard individual conversions, so far from being obstacles to a universal revolution, are but agencies which infallibly conduct to the remotest depths of the country the impression made by the Missionary at the surface. . . . Where the population is limited, and the relations of society are loose, it is, humanly speaking, comparatively easy to convert a man to Christianity. This conversion is of unspeakable importance; it saves a soul from death. But what relation has this event to the stability of Satan's empire in the continents that contain more than half the human family? Scarcely any. A jewel has been snatched from destruction, but no stone struck from the foundation of the citadel of evil. Not so with the conversion of one forming part of a system which embraces a continent. His escape rends a link in a chain whereby millions upon millions were bound. . . . In no country will individual conversion, in a given locality, be slower at first than in India; in no country will the abruption of masses from the 'great mountain' be so vast or so rapidly successive."*

"The Indian," says Max Müller, "never knew the feeling of nationality." He loved his children, he was zealous for his caste; but he did not think of his country *as a whole*. Though larger views are now spreading, and "National Congresses" are awakening enthusiasm among the educated classes, the old feeling still generally prevails. Caste supersedes nationality. The rules of caste form the

* "Mission to the Mysore," pp. 313—315.

standard of *public opinion*. These, however, refer chiefly to food and marriages with other castes. All the crimes committed by Nana Sahib had no effect upon his position as a Brahman. But if, conscience-smitten, he had taken into his house a European orphan child, saved from the massacre at Cawnpore, and allowed him to drink out of his own cup, his caste would have been irretrievably ruined.

Hindus, somewhat enlightened, begin to feel caste to be a heavy yoke; but it is not so with the people generally. They "love to have it so." Strange as it may seem, some of the lowest in the scale are the greatest sticklers for the system. The Pariahs, or tom-tom-beater caste, and the shoemakers, have occasionally bloody contests about caste privileges. Dubois says:—

"Gentlest of all creatures, timid under all other circumstances, here only the Hindu seems to change his nature. There is no danger that he fears to encounter in maintaining what he terms his right, and rather than yield it, he is ready to make any sacrifice, and even to hazard his life."

The grounds of dispute often are, whether a person has a right at his marriage to be carried in a palanquin, whether drums may be beaten, whether flags of certain colours may be displayed. Dubois mentions a fierce dispute, originating in a shoemaker at a festival sticking red flowers in his turban, which the Pariahs insisted that none of his caste had a right to wear. One phase of the Hindu mind is thus exhibited.

The subject of caste deserves careful study. Dr. Muir's "Sanskrit Texts," Vol. I., contains "Mythical and Legendary Accounts of the Origin of Caste, with an Inquiry into its Existence in the Vedic Age." "Hindu Tribes and Castes," by the Rev. M. A. Sherring, contains the most complete account of the present divisions. "Indian Caste," by Dr. Wilson, of Bombay, is also valuable. The foregoing works are all large and expensive. "Caste," a pamphlet published at Madras, brings together the opinions of some of the best oriental scholars, Indian and European, on the subject (C.V.E.S., 2 annas.)

If attention to ceremonies constituted religion, the

Hindus would be the most religious people in the world. The Rev. Lal Behari Day remarks, that the Hindus eat religiously, drink religiously, bathe religiously, dress religiously, and *sin* religiously. Persons who have been very observant of outward forms become intensely self-righteous and devout after their fashion. But, on the whole, there is most painful apathy with regard to the concerns of the soul. The remarks of Lacroix, with respect to Bengalis, apply very much to all Hindus:—

"Though naturally very acute, and fond of religious controversy, when it relates to mere theories and speculation, it is truly sad to find them often quite unimpressed, when addressing them on more serious and practical subjects; such as the holiness and justice of God, the polluting nature of sin, its universality, guilt and heinousness, repentance, salvation, death, judgment, eternity and other topics of this kind, which among nearly every other people create solemnity and reflection. Nay, this indifference and apathy are in the Bengalis at times carried to the extent of *levity*; as is seen by their endeavouring to turn even the most solemn truths into ridicule, and to make them a matter of jest and laughter; thus rendering it at the very outset almost impossible to fix their attention in such a manner as to fasten conviction on their heart and to do them any good."*

Visits to temples are in many cases the picnic parties and pleasure tours of the Hindus. The women are fond of them, because they are then released from their monotonous confinement. Not unfrequently they originate in vows. A member of the family is dangerously ill, and, in the hope of restoration, a pledge is given that an offering will be presented to a certain temple. English Christians often pity Hindu ascetics, whom they suppose to be sin-burdened souls, vainly endeavouring to obtain relief. One of several instances given in the life of Rhenius may be quoted, as a specimen of the real state of things with regard to the great majority of such men:—

"On my way home, I met with a person walking on spikes, and having a thick iron staff in his hand, with which he

* "Calcutta Conference Report," p. 25.

beats himself every now and then. I stopped and addressed the man. As soon as I called him, he threw off his spiked shoes, which his wife took up. I asked him why he did this. He said, 'for the sake of my livelihood.' 'Has not Almighty God given you your hands and feet in order to get a livelihood?' And, suspecting that he did this rather as a penance, I questioned him about it; but he said, 'No;'—to get rice is his design."—Memoirs, p. 99.

Politeness is a characteristic of the Hindus. It has been said that every Hindu is a born gentleman. Persons even in the lowest walks of life conduct themselves with propriety. The Missionary may turn this feature of Hindu character to good account. Bishop Middleton noted in the rules which he laid down for himself before leaving England, "Manner is something with everybody, and everything with some." Few attach more importance to it than the Hindus. As they are often treated cavalierly by the English, courtesy on the part of a Missionary is the more appreciated. It will produce a favourable impression at the outset, and cause the Gospel message to be listened to with more readiness. By every consideration, the Missionary is bound to "be courteous." In the remarks on visiting native gentlemen, some hints are given as to the Hindu ideas of polite behaviour.

Shore observes of Europeans in India, "Those of the lowest origin usually give themselves the greatest airs." The Hindus are remarkably acute in detecting such men.

Educated Hindus, especially in Bengal, have in some cases lost the politeness of their forefathers. The *Indian Mirror* says, "English education has made them self-sufficient, and infused into their minds a kind of false independence which knows of no distinction between high or low, old or young." In his dealings with all, let the Missionary set an example of courtesy.

Insincerity.—The Greeks,* in the time of Alexander

* Arrian asserts that no Indian was ever known to tell an untruth; Strabo says that the Indians were so reasonable as never to have recourse to a lawsuit. Elphinstone remarks, that although these statements are erroneous, they show the impression produced on the Greeks.

the Great, considered the Hindus truthful; and the wild tribes are still so, to a large extent. The oppression to which they were subjected had a strong influence in producing the present feature of the national character.

One of the grand lessons inculcated in the "Pancha Tantra," a popular work used in many schools, is, *how to overcome by deceit.*

The ordinary Hindu never thinks of the question, "What is truth?" in reference to the most important of all concerns. The Rev. E. Storrow observes:—

"Whatever else it is, religion is not with the Hindu a question of evidence and of truth. To prove his religion true, or to reject it because he cannot do so, are alternatives he does not see the necessity of accepting. Hinduism is the religion of the Hindu race; it has been so from the beginning. It is the custom of his caste to worship certain gods, and to maintain certain usages, and that is all he cares to know, and thinks it a statement which ought to prevent you in future troubling him on the matter."*

The following extract shows the state of feeling among many of the better educated of the people:—

"We have talked with many educated Hindus, men who have a competent knowledge of English, who have read the Bible, studied the evidences of Christianity, and are tolerably well read in English literature. They will acknowledge candidly the errors of Hinduism,—the superiority of Christianity, and even the *obligations* of Christianity; but yet they feel perfectly easy and uncondemned though they confess, at the same time, they do not submit to it. It may be said that an Englishman will do the same—will acknowledge his belief in the truths of Christianity, and will not submit to them. True, he may acknowledge that he *ought* to submit to them, and that he does not; but he will acknowledge, too, that he is doing wrong in not submitting, and this is just one of the many points of difference between him and a Hindu. *A Hindu does not feel that if he does not try to do as he says he ought to do, he is sinning.* There seems to be no connection between his intellect and his conscience." †

* "India and Christian Missions," p. 22.
† "Calcutta Review," Vol. XXXIII., p. 55.

Among the more enlightened, there is now some improvement in the above respect. There is a growing feeling that conscience ought to be obeyed.

The duplicity of some occasions, perhaps, the sorest trial to the Missionary, anxious to hear the question, "What must I do to be saved?" At last a religious inquirer appears. The following extract from Lacroix explains the usual result:—

"How often has it happened, for instance, that individuals, who for weeks together attended on a Missionary, protesting in the strongest language, and with seeming sincerity, their contempt of idolatry and their readiness to embrace Christianity, were all the while actuated only by some sordid motive, such as the hope of getting the Missionary to assist them in a lawsuit they had in court; or for the purpose of being employed by him, or recommended for some situation to persons in authority." *

Minor Features.—A brief summary, abridged from Arthur, may be given of some other points of the Hindu character:—

"In the matter of temperance, both Hindu and Muhammadan, with pride and derision, boast their superiority to the Christian! Nor is our shame lessened by alleging numerous defections among these two classes, when it is sadly manifest that such apostacies are often due to our presence. . . . I do not think that a lack of filial regard is generally chargeable on the Hindus. Contempt of either parent is held to be a frightful crime; and affection for the mother seems deep and universal.

"The Hindu has little active cruelty. He would seldom inflict pain for the sake of inflicting it; he would not, like Domitian, take the trouble of catching the fly for the pleasure of killing it. But he has an apathy which enables him to look on the most harrowing miseries without a pang. He will not go out of his way to torture human beings; but if revenge or the hope of gain stimulates him, he will do so to the utmost pitch, and as unmoved as if he were cutting sticks. His revenge once roused is unsparing and unquenchable. Coolly and yet furiously he pursues his victim: he will

* "Calcutta Conference Report," p. 26.

spend his last farthing at law rather than fail to ruin him; and many cases have occurred in which, to bring upon him public odium, he has starved himself to death.

"The temper of the Hindu is generally even. He lacks vivacity and fire. He is seldom giddy, seldom gloomy; for the most part, sedate and mild; but it is the mildness of apathy, not of benignity. He is avaricious of money; greedy to seize it, firm to hold; but little given to care. His apathy protects him from anticipatory troubles. An eccentric prodigality chequers their habitual avarice. They will sometimes give amazing sums to erect or adorn a temple, to feast the Brahmans, or to reward the address of an expert flatterer. They have also a passion for fame, and are therefore sensitive to praise, and captivated with any project that will make men 'mention their name.'

"The Hindu mind is patient, fertile, and astute; close in application, prolific in fancy, and keen in discernment. It lacks breadth and fire. Its education narrows while it refines; its religion holds up to the heart no pure grand object; and its domestic affections are, like the feet of a Chinese lady, cased in iron from childhood, and ever retain a fixed and feeble stiffness. As a result, fervour and tenderness are not there. But give the Hindu an education large as known truth; a religion calling up his emotions to a stainless blessed God; a home where mutual love wants no chill protections; and then that mind of his will spread a broad wing, and take a bold flight in the upper regions of intellect. It is not likely that in any material enterprise they will ever display the rough energy of our harder clime. But in works of the mind they will toil as hard and build as high as we." *

Position of Hindu Women.—The following just and discriminating remarks on this subject are abridged from Bishop Caldwell's "Tinnevelly Missions":—

"It is a mistake to suppose that Hindu women are treated like slaves, if hard work is regarded as an essential feature of slavery; for, perhaps, in no country of the world have women less work to do than in India. They live an easy, shady life, with little to do, and less to think about; they are well fed, better clothed than the men, well hung out with jewels, rarely

* See "Mission in the Mysore," pp. 343—344.

beaten when they don't deserve it, and generally treated like household pets. In their own opinion they have nothing to lament as a class, but are as well treated as women could wish to be, and are perfectly content. On the other hand, if slavery means social degradation, Hindu women must be regarded as slaves; for not only are they denied equal rights with the men, but they are regarded as having no claim to any rights or feelings at all.

"The Hindu wife is not allowed to eat with her own husband; her duty is to wait upon her husband when he is eating, and to eat what he has left. If they have any children, the boys eat with their father, and, after they have done, the girls eat with their mother. Nor is this the custom among the lower classes only; it is the custom amongst every class of Hindus, in every part of India where I have been. If a party are going anywhere on a visit, the men always walk first, the women humbly follow; the wife never so far forgets her place as to walk side by side with her husband, much less arm in arm. Worse than all this is the circumstance that women are unable to read, and are not allowed to learn.

"It is commonly supposed, even by Europeans who have some acquaintance with India, that Hindu women are destitute of influence; but this is a mistake. After residing amongst them for some years, and acquiring an intimate acquaintance with their social and domestic life, we found that the majority of the married women of India are quite as influential in their families as women anywhere are."

A Bengali gentleman, who seemed to speak feelingly, stated at a meeting of the Bethune Society, Calcutta, that some women have *too much* influence. Ward asserts that occasionally Bengali viragoes beat their husbands! An old grandmother often rules the house, and is the great supporter of idolatry.

Considering the impure and superstitious character of Hindu literature, women probably sustain no loss in being unable to read it; but with the increase of Christian books, female education becomes of more and more importance.

Sir William Muir, in his "Life of Mahomet," has the following remarks on the seclusion in which Muhammadan females are kept:—

"The truth is that the extreme license of polygamy and

divorce permitted to his followers by Mahomet rendered these safeguards necessary. Such license could not, without gross and flagrant immorality, be compatible with the free and open intercourse of European society. It would not in any nation be tolerated without restrictions which fetter and degrade the female sex. On that account the introduction of European manners and customs into Muhammadan society is altogether to be deprecated. The licentiousness of the *system*, without the present checks, cruel and unnatural as they are, would certainly create in Mussulman countries an utter dissolution of morality, already at a sufficiently low ebb."—Vol. IV., p. 234.

The above remarks apply partly to Hindu society. Woman in India cannot be raised to her proper station till the country is Christianised. Still, early marriages, Kulin polygamy, and the cruel treatment of widows, may be denounced, and every encouragement given to female education.

"The Women of India and What can be Done for Them," gives numerous extracts from some of the best writers on the subject (C.V.E.S., 3 annas).

RELIGIOUS SYSTEMS.

Value of Knowledge.—A single quotation may be given to show the importance of being acquainted with the superstitions current in India :—

"Mr. Swartz, deeming it necessary, in order to converse with advantage with the people, to be well acquainted with their system of theology, whatever it was, spent *five* years, after he had obtained some proficiency in their language, in reading their mythological books only. Hard and irksome as this task must have been to a devout mind, he has reaped this benefit from it, that he can at any time command the attention of the Malabars, by allusions to their favourite books and histories, which he never fails to make subservient to the truth."

Demon Worship.—Before the Aryan invasions, demonolatry prevailed among the Turanian tribes. It was, indeed, the most widespread form of superstition that ever

existed. In several countries it is still dominant; traces of it are to be found in every quarter of the globe. A full account of the system is a desideratum.

The Shanars of South India, and rude aboriginal tribes everywhere, are especially noted for their demon worship. Caldwell observes, "Every Hindu work containing allusions to native life, and the dictionaries of all the Hindu dialects, prove the general prevalence of a belief in the existence of malicious or mischievous demons, in demoniacal inflictions and possessions, and in the power of exorcisms. The chief peculiarity of the superstition, as it exists among the Shanars, consists in their *systematic worship* of the demons in which they believe." In its essential features as it prevails in Tinnevelly, he considers it identical with the Shamanism of Siberia. Tennent thus writes of it in Ceylon :—

"Under the icy coldness of this barren system (Buddhism) there burns below the unextinguished fires of another and darker superstition, whose flames overtop the icy summits of the Buddhist philosophy, and excite a deeper and more reverential awe in the imagination of the Singhalese."

The compiler has witnessed superstition in varied forms; but perhaps he has seen none more appalling than the midnight orgies of demon worship in the jungles of Ceylon, when evil spirits are invoked from the four quarters to accept the offerings presented to them.

The people say that the gods are by nature well-disposed, and will, therefore, not do them any harm; but they must propitiate the malignant beings that cause sickness and other misfortunes. Through a large part of India it will be found, that when epidemics are prevalent, and even in cases of individual illness, demon worship more or less is practised. The Brahmanical deities are then deserted, and the aboriginal practices are resumed. "The great majority of the inhabitants of India," says Sir Monier Williams, "are, from the cradle to the burning ground, victims of a form of mental disease, which is best expressed by the term demonophobia. They are firmly convinced that evil spirits of all kinds, from malignant

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fiends to merely mischievous imps and elves, are ever on the watch to harm, harass, and torment them, to cause plague, sickness, famine and disaster, to impede, injure, and mar every good work." *

A tract, "Demon Worship in Ceylon," contains some account of the system, with the arguments against it. Caldwell's "Tinnevelly Shanars" and the work of Sir Monier Williams, quoted above, give further details. "Popular Hinduism" (C.V.E.S., 2½ annas) contains some remarks on the subject.

With the spread of education and a knowledge of the laws of health, as well as the diffusion of Christian truth, the system is declining. Good native doctors would be of great value in this matter.

Vedic Hinduism.—The worship of the elements was the religious system of the first Aryan settlers. Max Müller says:—

"In the hymns of the Veda we see man left to himself to solve the riddle of this world. We see him crawling on like a creature of this earth, with all the desires and weaknesses of his animal nature. . . . But he begins to lift up his eyes. He stares at the tent of heaven, and asks who supports it? He opens his eyes to the winds, and asks them whence and whither? He is awakened from darkness and slumber by the light of the sun, and Him whom his eyes cannot behold, and who seems to grant him the daily pittance of his existence, he calls his life, his health, his brilliant Lord and Protector. He gives names to all the powers of nature; . . . they all seem to grow naturally into beings like himself, nay, greater than himself. He invokes them, he praises them, he worships them."

But he considers the earliest Aryan creed to have been monotheistic:—

"There is a monotheism which precedes the polytheism of the Veda, and even in the invocation of their innumerable gods, the remembrance of a God, one and infinite, breaks through the mist of an idolatrous phraseology, like the blue sky that is hidden by passing clouds."

* "Religious Thought and Life in India," p. 210.

Dyaus Pitar, Heaven-Father, seems to have been the oldest Aryan divinity. Monotheism, however, was early exchanged for dualism. Prithivi, the earth, is associated in the Vedas with Dyaus Pitar, and in many passages they are described as the parents of the other gods. Mitra and Varuna, day and night, are also gods of great antiquity. Varuna, at a later period, came to be regarded as god of the ocean. Indra was the favourite national deity of the Aryans in the Vedic age. More hymns are dedicated to his honour than to the praise of any other divinity. Some oriental scholars suppose that Indra took the place formerly occupied by Dyaus; others that he superseded Varuna. Indra is the lord of the firmament, the wielder of the lightnings, who pierces the clouds with his thunderbolts, and compels them to discharge their fertilizing showers on the earth. The hostile power which withholds the rain is personified as Vrittra or Ahi, a demon whose frequent conflicts with Indra, and defeats by the superior prowess of his antagonist, are largely celebrated in the hymns. Surya and Savitri are personifications of the sun. Ushas is the goddess of the dawn. Agni is the god of fire. He is one of the most prominent deities of the Rig-Veda. The hymns addressed to him far exceed in number those which celebrate any other divinity except Indra. Vayu is the wind personified. Thirty-three gods and goddesses are enumerated. Their relationship is not settled. The god who in one hymn is the father, is in another the son; the same goddess is sometimes the mother, sometimes the wife. The chief religious services consisted in keeping alive the sacred fire, and in offering the intoxicating juice of the soma-plant, which the deities were invited to quaff like thirsty stags.

Hymns to be recited at sacrifices were gradually composed. As gifts were bestowed on those by whom they were chanted, the hymns were preserved to form a patrimony to certain families.

Sir William Jones was struck with the similarity between the Vedic mythology and that of the Greeks and Romans. Their common origin, like that of the Aryan languages, is now satisfactorily established. Max

Müller says, "In exploring together the ancient archives of language, we found that the highest god had received the same name in the ancient mythology of India, Greece, Italy, and Germany, and had retained that name, whether worshipped on the Himalayan Mountains, or among the oaks of Dodona, on the Capitol, or in the forests of Germany. I pointed out that his name was *Dyaus* in Sanskrit, *Zeus* in Greek, *Jovis* in Latin, *Tiu* in German. . . . We have in the Veda the invocation *Dyaûs pítar*, the Greek Ζεῦ πάτερ, the Latin *Jupiter;* and that means in all the three languages what it meant before these three languages were torn asunder—it means Heaven-Father!"* The above he considers the most important discovery which has been made during the XIXth century with respect to the ancient history of mankind.

The word Prithivi has no connection with any Greek word of the same meaning. It may have supplanted the older word *Gau*, one of the synonyms of Prithivi, and which closely resembles the Greek Γαῖα or Γῆ. Thus *Gaur Mātar* may have corresponded to the Γῆ μήτηρ or Δημήτηρ of the Greeks. Varuna corresponds to the Greek Οὐρανός. The goddess Ushas is the Eos of the Greeks and the Aurora of the Latins. Agni is the Ignis of the Latins.†

An account of the Vedas is given in Colebrooke's Essays. Much interesting information regarding them will be found in Max Müller's "Ancient Sanskrit Literature." The same writer has published the Sanskrit text of the Rig-Veda, with the commentary of Sayana. An English translation by him is in progress. Five volumes have been issued of Professor Wilson's translation. Dr. John Muir has published a very valuable series of works on the Vedas, two of which have already been noticed. Volume Third treats of "The Vedas; Opinions of their authors and of later Indian writers of their origin, inspiration, and authority." Volume Fourth compares "The Representations which are given of the Indian deities Brahma, Vishnu, and Rudrà, and of the goddess Ambika,

* "Lectures on the Science of Religion," No. III.

† The foregoing paragraphs are chiefly abridged from Dr. John Muir.

in the Vedic Hymns and Brahmanas, with the accounts which we find in the legendary poems called Itihasas and Puranas." Volume Fifth contains "Contributions to a knowledge of the cosmogony, mythology, religious ideas, life, and manners of the Indians in the Vedic age."

The "Brahmanas," belonging to Brahmans, are treatises appended to the Vedas containing long explanations of the origin and meaning of the Vedic ceremonies, with instructions as to the use of particular metres, and curious legends. The "Aitareya Brahmana," probably the oldest, has been translated by Dr. Haug. The "Satapatha Brahmana," one of the most important, translated by Professor Eggeling, is included in "The Sacred Books of the East."

The "Vedic Religion," by the Rev. K. S. Macdonald (Nisbet, 5s.), contains much valuable information. "Vedic Hinduism" gives an account of the Vedas, with specimens of Rig-Veda hymns, and extracts from the Brahmanas (C.V.E.S., 3 annas). It is intended for educated Hindus.

A knowledge of the Vedas is of less importance to a Missionary than some suppose. Many of the Brahmans never saw a single fragment of them; they know nothing of their contents. If the Missionary attempts to prove that popular Hinduism is wrong, because the Vedas make such and such statements, instead of accepting what he says, they regard him as trying to palm off a great lie upon them. Educated Hindus, to whom Wilson's translation can be shown, have in general renounced all faith in Hinduism, and require a different treatment. Still, there are cases in which some acquaintance with the Vedas will be of direct advantage, and no Indian Missionary should be without a general idea of their nature.

A new sect, called the Arya Samaj, has lately arisen in North India, which professes to return to the Vedic system. It was founded by Dayanand Sarasvati, who accepted and rejected what he pleased of the Hindu sacred books, and put his own meaning upon them. "Vedic Hinduism" contains a brief account of his tenets. Hostility to Christianity is a marked feature in his followers.

Modern Hinduism.—The worship of the Vedic gods gradually declined, and new deities rose into notice. H. H. Wilson thus shows the change which took place:—

"The divinities worshipped (the Vedic gods) are not unknown to later systems, but they perform very subordinate parts, whilst those deities who are the great gods—the *Dii majores*—of the subsequent period, are either wholly unnamed in the *Veda*, or are noticed in an inferior and different capacity. The names of SIVA, of MAHADEVA, of DURGA, of KALI, of RAMA, of KRISHNA, never occur, as far as we are yet aware: we have a RUDRA, who, in after times, is identified with SIVA, but who, even in the *Puranas*, is of very doubtful origin and identification, whilst in the Veda he is described as the father of the winds, and is evidently a form of either AGNI or INDRA; there is not the slightest allusion to the form in which, for the last ten centuries at least, Siva seems to have been almost exclusively worshipped in India—that of the *Linga* or *Phallus*: neither is there the slightest hint of another important feature of later Hinduism, the Trimurtti, or triune combination of BRAHMA, VISHNU, and SIVA, as typified by the mystical syllable *Om*."*

Siva seems to have been first worshipped in North India about 500 B.C. The followers of Vishnu began to multiply about the sixth century after Christ. When the Brahmans found that the worship of aboriginal gods could not be extirpated, they incorporated them with their system, pretending that they were incarnations of Siva, Vishnu, &c.

By the time the Laws of Manu were written (probably about 400 or 500 B.C.), the power of the Brahmans had become firmly established. Manu's Code should be examined. The heroic poems, the Ramayana and the Mahabharata, also demand attention. An outline of them is given in "Indian Epic Poetry," by M. Williams. Wheeler's Histories give the leading events more in detail. Griffith's "Scenes from the Ramayana, &c.," contains some interesting extracts in English verse. There is a poetical translation of the whole work, by the same author, in five volumes.

* "Introduction to the Rig-Veda," Vol. I.

The Bhagavad Gita, the Divine Song, is considered to represent the loftiest flights of Hindu philosophy and morality. It professes to be an episode of the Mahabharata, but it must have been written some centuries later. Krishna, who elsewhere in the poem is little more than a human hero, is exalted as the Supreme Lord. There are several English translations, including a poetical version by Sir Edwin Arnold.

The *Puranas*, which are very voluminous, are the chief exponents of Modern Hinduism. In their *present* forms H. H. Wilson does not estimate the oldest of them as anterior to the eighth or ninth century, whilst some are not above three or four centuries old.* Wilson's translation of the Vishnu Purana should be read as a specimen. His analyses will give an idea of the others.

The common expression is that there are 33 crores, or 330 millions, of gods and demigods. Sir Monier Williams says:—

"There is not an object in heaven or earth which a Hindu is not prepared to worship—sun, moon, and stars; rocks, stocks, and stones; trees, shrubs, and grass; sea, fish, and rivers; his own implements of trade; the animals he finds most useful; the noxious reptiles he fears; men remarkable for any extraordinary qualities—for great valour, sanctity, virtue, or even vice; good and evil demons, ghosts, and goblins; the spirits of departed ancestors; an infinite number of semi-human and semi-divine existences; inhabitants of the seven upper and the seven lower worlds—each and all come in for a share of divine honours or a tribute of more or less adoration."†

The same author has the following remarks on the Hindu and Greek Mythologies:—

"In that primeval country, where the ancestors of Greeks and Hindus had their common home, men satisfied their first religious instincts by idealising, personifying, and worshipping the principal powers and energies of nature—the wind, the storm, the fire, the sun—the elements on

* "Introduction to the Vishnu Purana."
† "Religious Thought and Life in India," p. 350.

which, as an agricultural and pastoral race, their welfare depended. This was the simple religion of nature which the Aryan family carried with them when they separated, and which they cherished in their wanderings; and in this we must trace the germ of their subsequent mythological systems. Once settled down in their new resting-places, simple elemental worship no longer satisfied the religious cravings of these giant races, awaking to a consciousness of nascent national life. A richly-peopled mythology arose in India and Greece as naturally as epic poetry itself. The one was the offspring of the other, and was, in fact, the mere poetical expression of those high aspirations which marked the Aryan character. Religious ideas—a sense of dependence on a higher power, and a desire to realise his presence—grew with their growth and strengthened with their strength. Soon the Hindu, like the Greek, unguided by direct revelation, personified, deified, and worshipped not only the powers exhibited in external nature, but all the internal feelings, passions, moral and intellectual qualities and faculties of the mind. Soon he began to regard every grand or useful object as a mere visible manifestation of the supreme providence presiding over the universe, and every departed hero or deceased benefactor as a mere incarnation of the same all-wise and omnipresent Ruler. Then, to give expression to the varied attributes and functions of this great Being, thus visibly manifested to the world, both Hindu and Greek peopled their pantheons with numerous divine and semi-divine creations, clothing them with male and female forms, and inventing in connection with them various fanciful myths, fables, and allegories, which the undiscriminating multitude accepted as realities, without at all understanding the ideas they symbolised."

Some of the differences between the two mythologies are thus noticed:—

"In Greece mythology never passed certain limits, or outgrew (so to speak) a certain symmetry of form. . . But even in the Ramayana, where Hindu mythology may be regarded as not fully developed, the shape and operations of divine and semi-divine beings are generally suggestive of the monstrous, the frightful, the hideous, and the incredible; the deeds of its heroes, who are themselves half-gods, transport the imagination into the region of the wildest chimæra; and

a whole pantheon presents itself, teeming with grotesque and unwieldy symbols, with horrible creations, half-animals, half-gods, with man-eating ogres, many-headed giants, and disgusting demons, to an extent which the refined and delicate sensibilities of the Greeks and Romans could not have tolerated."

"The wildest fictions of the Ramayana and Mahabharata are to this day very intimately bound up with the creed of the Hindus. It is probable that the more educated Hindus, like the more refined Greeks and Romans, regarded and still regard the fictions of mythology as allegorical or symbolical; but in Europe and Asia the mass of the people, not understanding symbols, or troubling themselves about the mystical significance of allegories, took these fictions for real stories, and accepted everything in its literal and immediate meaning. . . . . In fact, the capacity of an uneducated Hindu for believing the grossest absurdities, and accepting the most monstrous fictions as realities, is apparently unlimited."

The later Indian mythology presents some curious points of resemblance to the Greek system—as Durga and Juno; Krishna and Apollo; Kartikeya or Skanda and Mars; Yama and Pluto; Kuvera and Plutus; Viswakarma and Vulcan; Rama and Cupid; Narada and Mercury; Ganesa and Janus, &c.† The connection, however, is not so fully established as in the older mythology, in which not only the functions, but the names of the gods correspond in both literatures.‡

On the subject of Comparative Mythology the Missionary may consult Max Müller's "Selected Essays on Language, Mythology and Religion," and his later works. Keary's "Outlines of Primitive Belief" and Lyall's "Asiatic Studies" are also recommended.

Philosophic Hinduism.—The Hindus surpass even the Germans in their love of abstract speculation. Max Müller says:—

"Nowhere have religious and metaphysical ideas struck root so deep in the mind of a nation as in India. The

* "Indian Epic Poetry," p. 50.
† *Ibid.*, p. 47.
‡ Muir's "Sanskrit Texts," Vol. V., p. 3.

Hindus were a nation of philosophers. Their struggles were the struggles of thought; their past, the problem of creation, their future, the problem of existence. The present alone which is the real and living solution of the problems of th past and the future, seems never to have attracted their thoughts or to have called out their energies. The shape which metaphysical ideas take amongst the different classes of society, and at different periods of civilisation, naturally varies from coarse superstition to sublime spiritualism. But, taken as a whole, history supplies no second instance where the inward life of the soul has so completely absorbed all the practical faculties of a whole people, and, in fact, almost destroyed those qualities by which a nation gains its place in history."*

It is said that a German philosopher when dying exclaimed, "There is only one man who understands my system—and even *he* does not understand it!" It would seem as if this might be applied to Hindu philosophy. The late Dr. Ballantyne was an able man, a good Sanskrit scholar, and possessed of every help. But though he gave the best years of his life to the study, Pundit Nehemiah considers that he never really understood it. Referring to several writers, the Pundit says:—

"Unfortunately they are totally ignorant of the true nature of the Hindu philosophical systems. They just had a smattering of some superficial matter in those systems, and mixing up their own theories with it, wrote very cleverly in refutation of it. But in truth what they refuted was not the true opinions of the Vedanta, Sankhya, &c., but their own fancies substituted for those opinions."†

Dr. Fitz-Edward Hall, after alluding to Colebrooke, says, that "Later writers in the same department, with the exception of Professor Banerjea, will, as a rule, be much more likely to mislead than to render any solid assistance."‡

The *Upanishads* are considered the great standards

* "Sanskrit Literature," p. 31.

† "Report of Calcutta Tract Society for 1862," p. 42*b*.

‡ Preface to "Rational Refutation of the Hindu Philosophical Systems,' p. viii.

of Hindu philosophy. Max Müller says, that they "are almost the only portion of Vedic literature which is extensively read to this day. They contain, or are supposed to contain, the highest authority on which the various systems of philosophy in India rest."

"There are six Darsanas, or recognized schools of Hindu philosophy, more or less orthodox, viz., the Sankhya, the Yoga, the Vaisheshika, the Nayaya, the Purva Mimansa, and the Vedanta. The extant primary authorities for all these systems are the *Sutras*, or aphorisms ascribed to Kapila, Gotama, and the other sages who are regarded as their respective founders."*

"Hinduism," by Sir Monier Williams, contains a good outline of the different systems, and further information is given in his "Religious Thought and Life in India." Gough's "Philosophy of the Upanishads" is valuable.

The *Sarva-Darsana-Samgraha*, by Madhava Acharya, is a review of the different systems of Hindu philosophy. Translations of several of the Upanishads are included in "The Sacred Books of the East." The *Vedanta Sara* (Essence of Vedanta), the most popular Native compendium, has been translated, with copious notes, by Major Jacobs.

Of the different schools, the Vedanta has most followers. "The Soul and God are one. This is the scope of all Vedanta treatises," says the *Vedanta Sara*. God is frequently called "The One without a second." Keshub Chunder Sen used this as denoting the unity of God; but its true meaning is pantheistic. One of the "great sentences" of the system is, *Aham Brahma*—I am God!

Popular Hinduism is a mixture of pantheism and polytheism. Sir Monier Williams says:—

"The ordinary Hindu who practises the most corrupt form of polytheism is never found to deny the doctrine of God's unity. On the contrary, he will always maintain that God is essentially one, though he holds that the one God exhibits Himself variously, and that He is to be worshipped through

* Dr. Muir, "North British Review," No. 49, p. 220.

an endless diversity of manifestations, incarnations, and material forms."

There are several refutations of Hindu philosophy. Banerjea's "Dialogues on Hindu Philosophy" is an original and valuable work. The advocates of contending schools are made to show the fallacy of each other's reasoning. It is now out of print, but copies may be found in some Mission libraries. The Rev. Nehemiah Goreh's "Rational Refutation of Hindu Philosophy," published by the Calcutta Tract Society, may also be read with profit. "Hindu Philosophy" and "Hindu Heterodoxy," by Mr. Ram Chandra Bose, M.A., are good, popular works on the subject. "Philosophic Hinduism" (C.V.E.S., 2½ As.) contains a summary intended for educated Hindus. An excellent exposure of the principles of the Bhagavad Gita, by Bishop Caldwell, is included. Hardwick's "Christ and other Masters," and "Christianity and Hinduism," by Dr. Rowland Williams, will yield some hints.

Some knowledge of Hindu philosophy is necessary on the part of all Missionaries. The humblest classes have ideas on the subject. The compiler was once attempting to persuade a Tamil woman, the wife of a common labourer, to send her son to school. Her reply was, that God gave every one He sent into the world sufficient knowledge, so that it was not needful for him to be instructed! She was a step in advance of the modern philosophers, who deny the need of a *book revelation;* for she held that intuition was sufficient for all purposes whatever. Hindu philosophy is taught not only in bulky tomes, but in small pamphlets, sold for a trifle in the bazaar. The compiler once collected specimens of the publications for which there seemed to be the greatest demand in the Madras book market. He was surprised to find how many were on Hindu philosophy. The extent to which the subject should be studied must depend on the nature of the field in which the Missionary has to labour.

Discussions on philosophy should be avoided as much as possible. Though occasionally satisfactory answers can

be given, there is great danger of the time being occupied with profitless, interminable controversy. A knowledge of Hindu philosophy is valuable, chiefly because it better enables the Missionary to adapt his addresses to the minds of his auditors. He knows in what way, from the previous ideas with which the Hindus are imbued, they are most likely to misunderstand what is said. Another use is to see what a caviller is driving at, and thus have the ability of adroitly cutting short the argument.

Hindu Sects.—Their name is legion. Accounts of the principal of them are given in the works of H. H. Wilson. Local investigation, however, will be necessary, for the tenets vary in different parts of the country.

Brahmism.—When English education began to spread among the Hindus, the Puranas were first abandoned as untenable, and a stand made upon the Vedas alone. With the progress of enlightenment, it was found the Vedas could not bear investigation. A system of theism, under the title of Brahmism, has now been adopted by some educated Hindus, chiefly in Bengal. It will be noticed in a subsequent chapter.

General Remarks.—In Hinduism there is no connection between religion and morality. Bishop Caldwell says:—

"The duties of life are never inculcated in any Hindu temple. The discharge of those duties is never represented as enjoined by the gods, nor are any prayers ever offered in any temple for help to enable the worshippers to discharge those duties aright. . . . Hence we often see religion going in one direction and morality in another. We meet with a moral Hindu who has broken altogether away from religion; and what is still more common, yet still more extraordinary, we meet with a devout Hindu who lives a flagrantly immoral life. In the latter case, no person sees any inconsistency between the immorality and the devoutness." *

Pandit Sivanath Sastri thus points out the two great errors into which Hindus are apt to fall:—

"History will tell the intelligent reader that all the Hindu

* "Christianity and Hinduism," pp. 30, 31.

religious sects, without exception, have always tended to two great errors—first, to *mysticism*, as far as the subjective side of religion was concerned; secondly, to *formalism*, as regards the objective side of it. Their mistaken conceptions of piety have produced the most baneful results. In the first place, they have taught the people to regard religion as something apart from life, thereby causing a fatal separation between religion and individual moral conduct; secondly, they have diverted the attention of all real aspirants after piety, from the field of reform and active philanthropy, to the observance of lifeless forms; thirdly, they have left the relations of life without the sanctifying influence of religion."

Additional Works. — Besides those mentioned, the following may be recommended:—

"Hinduism, Past and Present," by Dr. Murray Mitchell. R.T.S. 4s.

Barth's "Religions of India." Trübner. 16s.

"Hindu Mythology," by Rev. W. J. Wilkins. Thacker. Rs. 7.

"Modern Hinduism," by the same author. Fisher Unwin. 16s.

Dowson's "Classical Dictionary of Hindu Mythology, History, Geography, and Literature." Trübner. 16s.

Weber's "History of Indian Literature." Trübner. 10s. 6d.

"The Sacred Books of the East" and Trübner's "Oriental Series" include, from time to time, works of much value to the Indian Missionary.

In addition to books in the English language, the Missionary should study in the vernacular the Puranas, &c., which have the largest circulation in the district where he labours. Popular Hinduism assumes different phases in different parts of the country.

Buddhism.—This system is of special interest to Missionaries in Ceylon and Eastern Asia, though India was its birthplace. It will be sufficient here to name a few books which may be consulted on the subject:—

"Short Chapters on Buddhism," by Bishop Titcomb. R.T.S. 4s.

"Buddhism," by Rhys Davids. S.P.C.K. 2s. 6d.

"Buddhism: Hibbert Lectures," by Rhys Davids. Williams & Norgate. 10s. 6d.

"Manual of Buddhism," by Rev. R. S. Hardy. Williams & Norgate. 21s.

"Legends and Theories of the Buddhists," by Rev. R. S. Hardy. Williams & Norgate. 7s. 6d.

"Buddha: his Life, Doctrines, and Order," by Oldenberg. Williams & Norgate. 18s.

"Buddhism and its Connection with Brahmanism," by Sir Monier Williams. Murray. 21s.

"The Light of Asia and the Light of the World," by Rev. S. H. Kellogg. Macmillan. 7s. 6d.

The two last are of special value to Missionaries.

There is an excellent tract in Sinhalese for Buddhists, *Kristiyani Prajnapti*, by the late Rev. D. J. Gogerly, of which there is an English translation.

"Buddha and his Religion" is a small English publication intended for educated Buddhists. C.V.E.S. 1 anna.

Jainism.—The self-righteous adherents of this creed are met with chiefly in Western India. Their system has not yet been sufficiently investigated. Some account of it is given in Colebrooke's Essays. Further information will be found in "Jainism," by E. Thomas (Trübner, 7s. 6d.), and in *Gaina Sutras*, translated in "Sacred Books of the East" (Clarendon Press, 10s. 6d.).

The Rev. Dr. Shoolbred's Paper on Jainism, at the London Missionary Conference, in 1888, contains an excellent sketch of the system, with some useful hints.

Parsiism.—The Parsis in India number only about 85,000. Bombay and Surat are their head-quarters. Dr. Wilson's work on the Parsi religion forms a storehouse of information and argument. Haug's "Essays on the Sacred Language, Writings, and Religion of the Parsis" is valuable. A translation of the *Avesta*, by J. Darmesteter, is included in the "Sacred Books of the East." One of the "Present Day Tracts," by the Rev. Dr. Murray Mitchell, contains a brief but excellent epitome of the subject.

Muhammadanism.—The followers of the false prophet in India number about 50,000,000. In the districts of

Lacroix. "True Yoke Fellows in the Mission Field," or the life of Anderson and Johnston, and the memoir of Noble, will be read with peculiar interest by Missionaries engaged in English Institutions. The biographies of Carey, Duff, Wilson, and Hislop, by Dr. George Smith, contain much useful information about India.

Bridges' "Christian Ministry," "Zeal in the Christian Ministry," by Dubois, Heard's "Pastor and Parish," Wynne's "The Joy of the Ministry," Oxenden's "Pastoral Office," Fairbairn's "Pastoral Theology," Beck's "Pastoral Theology," Bruce's "Training of the Twelve," Blackie's "For the Work of the Ministry" and "The Public Ministry of our Lord," "Yale Lectures on Preaching," &c., may be turned to excellent account.

Missionary Reports and Periodicals should be read with care. Often they are thrown aside with the remark, "There's nothing in them!" Though it must be admitted that sometimes there are only a few vague generalities, mingled with pious reflections, not unfrequently the fault lies in the reader. Mrs. Barbauld's well-known story of "Eyes and No Eyes" explains the whole. One Missionary may learn valuable lessons from what another treats as useless. The causes of success and failure should be investigated.

GENERAL STUDIES, ETC.

The study of the vernacular and gaining a knowledge of the people should mainly occupy the attention of the young Missionary in India. Latin and Greek classics, mathematics, &c., should be laid aside. Theological studies bearing upon work should be kept up, more or less, during the Missionary's whole course. Wynne says:—

"Many clergymen deteriorate sadly after some years of ministry, through indolence in the study. They have to talk a great deal, and from want of new subjects being brought before their minds, they think little. And so they say the same things over and over again. These things soon lose their freshness in their own minds; and, as a natural consequence, there ceases to be freshness in their way of speaking

them. Thus their power of interesting others gradually fades away."*

It would be a very profitable exercise for a young Missionary to write out monthly, either an address to heathen or a sermon to native Christians. The former especially should abound with Oriental allusions and illustrations. Once a half-year or so, a sermon suited for a European congregation might be carefully prepared.

Note Books, &c.—"The young Missionary should provide himself with a *Reference Book*, in which he may enter in alphabetical order a summary of all that he finds most useful in his reading, with an index to enable him to find the passage again when he may wish to do so."† Todd's *Index Rerum* will explain what is meant.

An *Interleaved Bible*, for references to sermons, &c., will be found useful. Occasionally interesting extracts are met with in newspapers. A blank book to contain such should be provided.

"It is a useful, indeed an almost indispensable, help to systematic labour, to have a *Diary*, in which every day's work is noted down, with such brief memoranda as the memory may require to guide us in taking up each part of the work in its next turn."‡

Whether required by the Society with which he is connected or not, every Missionary should keep a journal, in which he should note his experience of the country, disappointments or successes of plans, anecdotes, &c. Such a record will be useful in various ways. Things will be impressed more strongly upon the mind; it will be interesting for the Missionary himself to review the memoranda; they will furnish valuable materials for correspondence and for missionary addresses when at home.

After a Missionary has passed in the language and gained some little experience, he might take up some definite subject for investigation, and give portions of spare time to collecting materials upon it. Various

* Wynne's "Model Parish," p. 30.
† Dubois' "Zeal in the Work of the Ministry," p. 126.
‡ Wynne's "Model Parish," p. 59.

points of inquiry are noticed in different parts of this volume.

Library.—Some Societies provide Mission Libraries at central stations, from which Missionaries in the neighbourhood may obtain standard works. This is an excellent system: the money is well expended. It is utterly impossible for a Missionary, with his limited income, to obtain for himself all the books he should read. Besides, the Home Secretaries have much greater facilities for knowing which books will be of real service. Few Missionaries in India have the means of looking at a book in a shop before deciding upon its purchase. It sometimes happens that an Indian Missionary, ordering out a book from its title or an incorrect notice, finds himself quite mistaken on its arrival.

Reading Club.—Every small Mission circle should have its Reading Club. A supply of a few of the best periodicals may thus be secured. It is important that a Missionary should have some idea of the various phases of thought in England. This cannot be secured if a person's reading is confined to one class of publications. The principal local newspapers, in English and the Vernacular, should be read. There are several Missionary newspapers and magazines published in India which will afford useful hints. The Journals of the various branches of the Asiatic Society occasionally contain papers of value to a Missionary.

Sedentary Habits to be Deprecated.—To guard against misconception, it is distinctly stated that while a number of books have been named, it is not to be supposed that the Missionary must shut himself up and read them all within a year or two. This is a course strongly to be condemned. The Missionary should rather lead an active life. The course proposed will occupy years. Still, if time be well husbanded, much may be done. A few of the best books, well studied, are worth a large number read cursorily.

VII.—SELECTION OF STATIONS.

THOUGH the young Missionary, in the great majority of cases, will not require to choose a Station for himself, a knowledge of the principles which should be followed is of very great value. It is lamentable to think what an amount of Christian effort has been spent to little advantage from a wrong mode of procedure in this respect.

Evils of Isolated Stations.—These are well pointed out in the following extracts. They are given at length, notwithstanding some repetition of sentiment, as corroborative testimony. Douglas, in his "Advancement of Society," says:—

"The first requisite in benevolent operations, as in all other undertakings, is system; a fixedness of design and a steady adaptation of the means to the end. Opposite to that of system, is the pursuing of what are called openings, or the being caught with every change of circumstances, and drawn by every chance of success into new paths of pursuit having no connection with each other, and leading to remote terminations. Every step gained in a system strengthens, every step gained without it weakens. The first object acquired leads to the possession of the second, and that to the attainment of the third, if all the objects to be attained are originally chosen with reference to the accomplishment of a plan. Every new object, where there is no system, divides the already scattered forces, and success, if pursued, might dissipate them entirely, and leave but the vain pleasure of having a number of defenceless stations, each calling for assistance, and all calling in vain, while the Society only retained the empty boast of an extended line of operations, and of being equally helpless and inefficient in every quarter of the globe. On a system, each part strengthens the other; the line of communication is kept up entire; as each point is gained, the whole advances: they are all in movement towards the same position, and they rest upon the same centre of support."—Pp. 240-1.

The Rev. W. Buyers thus points out the mistake which has been too often committed in India:—

"Most Missionary Societies in this country have fallen into the error of scattering their agents over too extensive limits to admit of their acting on any well-arranged system of co-operation. A want of concentration has perhaps been one of the chief causes of the little success of which so many complain. Over the whole continent of India, from Cape Comorin to the Himalayas, there is scarcely one Mission so strong as, in my opinion, it should be, in a country so peculiarly situated. At most of these stations only one labourer is to be found, though almost every Mission is in some city or populous town, or district. Hence not one-half of them can be regarded as permanent institutions. When one labourer dies, there is generally no one to succeed him for a considerable time. Perhaps his successor is to be sent from Europe; and before he arrives, and is able to learn the language, scarcely a trace of the previous cultivation remains. Sometimes it so happens, that just when he begins to do a little, he dies, or is obliged to remove, and thus the work is left exactly where he found it. Stations could be named, where, from this cause, the work has not advanced one step farther than it was twenty years ago, and if the same is continued, may be in a similar state for a hundred years to come." *

The following resolution was passed at the Ootacamund Conference:—

"That the system of stationing one or two Missionaries at large central and populous places, each of these being surrounded by still larger masses of people, and at great distances from each other, is, in a country like India, a most unsuitable plan, and, if persevered in, can only end in disappointment and comparative failure; and that, therefore, it is high time this unwise scattering and waste of power should give place to more concentrated and vigorous efforts. In order to accomplish this it is highly desirable that, wherever possible, isolated Missions, if they cannot be fully occupied, should be relinquished in favour of those Societies which may have stations in the vicinity, and not abandoned altogether, as that would be a proceeding which the Conference could not approve in these days of the universal diffusion of the Gospel."—"Proceedings," p. 303.

* "Letters on India," p. 35.

Concentration of Effort.—Dr. Chalmers, it is well known, was a strenuous advocate for confining one's efforts to a limited manageable field. Dr. Duff shows how this is doubly applicable to India:—

"The vast superiority of the localising system over every other, in point of efficiency, solidity, permanency, and pervasiveness, has been demonstrated by a redundance of evidence, by the most eloquent of living men. And if, in a land where not one in ten with whom we meet is other than a friend, this system has been proved to be fraught with the mightiest momentum of aggressive power as regards existing heathenism, and the mightiest *vis inertiæ* of conservative power as regards existing Christianity, how much more must it be so in a region where not one in a hundred with whom you meet is other than a determined foe?" *

It has been stated in a previous chapter, how much the Hindus are cemented together by their system of caste. To produce any impression, all the available force must be brought to bear upon a limited surface. Dr. Winslow thus describes the system which should be pursued:—

"Perhaps in the occupation of a large field, the wisest plan is to form several Missions in different sections of the country, each embracing several stations; so near together that the Missionaries can frequently see each other, and give mutual counsel and aid in carrying forward their operations, and at the same time so far apart, that each one may have his own *distinct sphere*, in which he can move without coming into collision with others. Each separate Mission thus controlling itself, and each station or department of labour being directed principally by an individual, more energy is infused into the system; while the check which the members of the Mission have on each other, and the dependence of the parts on the whole, serve to prevent any erratic movements, and secure harmony. If stations too remote from each other are connected together, the Missionaries must travel too far for mutual counsel, and then decide on each other's proceedings with too little information; and if single stations or Missionaries are left without any control, except that of the distant

* "India Missions," p. 315.

Society or Church which supports them, there will be too much danger of indolence or irregular action."*

The Missions in Tinnevelly, Travancore, and some other districts, are conducted on this plan. It has been carried out to a considerable extent by the American Board. Dr. Mullens remarks:—

"The wise system adopted by the American Board during the decade, of so rearranging their stations that each shall support the others, and shall, by combination, effectively co-operate in the impressions they produce, together with the signal success which has followed that rearrangement, indicates clearly a principle upon which other Societies may examine the position of their own Missions, with a view to secure the same action and the same happy result."†

The Rev. H. Malcom points out another advantage of the above system:—

"It seems hard to keep sending men to countries already entered, while whole kingdoms and tribes are left to perish. But it had better be thus. Only thus can the work be done. Only thus will the Church be able to see clearly and impressively how much land remains to be possessed, and feel the inadequacy of her present operations."

Cities versus Villages.—It has been justly remarked that great cities and towns, "by their superior intelligence, wealth, and activity, naturally hold the reins of Native opinion, and direct the principles and movements of the country at large."‡ In the early times of the Church, Missionary labours were confined to them to so large an extent, and were so successful, that *pagani*—villagers—became synonymous with heathen. In India the opposite has been the experience with regard to conversions: by far the largest success has been met with in rural districts. Dr. Mullens observes, "The peasantry in the interior of the country are generally found to be simple and more candid in their reception of the truth than the

* "Memoir of Mrs. Winslow," p. 336.
† "Ten Years' Missionary Labour," p. 79.
‡ "Memoirs of Lacroix," p. 283.

sharp but hardened dwellers in the great towns; they cavil less; they are more willing to hear; more courteous in their demeanour; more open to conviction."*

The following remarks are extracted from an article on the Tinnevelly Missions by the late Bishop Cotton, of Calcutta:—

"One difference which prevails between the system they have followed and that which prevails in North India is this:—They have laboured, not in large cities, but in the heart of the country, and in the midst of the peasantry. Now, in towns the personal influence of the ablest and most devoted Missionary is as nothing when compared with that of the Brahmans and the power of caste. We believe that frightful persecutions have often been set on foot to prevent conversions to the faith of Christ in a large town or thickly-populated district of India. But in Tinnevelly the Missionary has had a fairer field; he has taken up his abode among the peasantry, made himself acquainted with their wants and feelings, and so gradually taught them to respect his character, to place confidence in his friendship, to value his advice, to regard him as a teacher sent from God. Personal influence, important in the prosecution of any good work, is among the Hindus all-powerful, and in Tinnevelly the influence of the Missionary and his family has happily soon been followed by that of the small congregation, by the sight of Christian worship, the boon offered through the Christian School, the growing intelligence, comfort, and respectability of those who follow the new way." †

The conclusion to be drawn seems to be, that fewer cities should be occupied, but with an increased staff of Missionaries, such a division of labour taking place that each man may fill the position to which he is best adapted. Around each city as a centre, there should be a number of rural stations, with resident Missionaries.

Rural Districts cannot be worked from Cities.—The Missionaries in many towns itinerate among the neighbouring villages. As a rule, however, they have been very unproductive in conversions. The Missionaries of

* "Memoirs of Lacroix," p. 284. † "Calcutta Review" for 1864,

the American Board were first all congregated at the Central Stations. The effect of a different system at Ahmednuggur is thus described:—

"The admissions into the Churches in the district of Ahmednuggur, in the five years following the visit of the Deputation, were nearly five times as many as in the five years preceding; and the Churches have multiplied from two to sixteen. Adverting to this fact, the Rev. Henry Ballantine, who has been twenty-six years a member of the Mahratta Mission, says, in a letter from Ahmednuggur dated February 7, 1861: 'Should it be asked how the sudden increase in the number of converts in the last term of five years can be accounted for, I would say, there is no doubt that the new policy inaugurated in the Mission in 1855, putting Missionaries out in the districts to labour among the people, has been the means, in the hand of God, of greatly extending the knowledge of the truth, and of bringing many more converts into our Churches. Some members of the Mission desired to see this policy pursued ten years before it was adopted, but at length, the Deputation, coming to India in 1854, decided the matter which had been discussed in the Mission so long, and the plan was at once put in execution.'"*

This is the plan adopted in Tinnevelly and Travancore. In general, each out-station is not more than a good night's run from head-quarters, where there is a spare bungalow for a sick family. Hence medical advice, where necessary, can in general soon be obtained.

A Missionary in a rural district should, if possible, live near a large village or small town. His position will still be sufficiently known. He may work in the small town with advantage during the rains or hot season, when he cannot move much about. A small town is preferable to a large city, for the spare time the Missionary could give to it would be almost lost upon the latter.

Preliminary Inquiries.—Before deciding upon the selection of a station, it is very important that two experienced Missionaries, accompanied by a medical Missionary, if available, should visit the place and other eligible places in the vicinity. The Madura Missionaries

* "Dr. Anderson's Letter to Dr. Candlish," p. 10.

recommend that a report should be made on the following particulars:—

"(1) The population of the village proposed for the location.

"(2) The number of people who have joined us in the village, and in the station district, and their caste.

"(3) The number in the caste or castes favourable to us in all the congregations in the district, also their inclination respecting Christianity, and the inclination of the people of other castes.

"(4) The healthiness of the location.

"(5) The nearness of the village to a market." *

Out-Stations.—The Missionary during his course will probably require to widen the circle of operations. The Rev. Dr. J. S. Wardlaw gives the following advice on this subject:—

"1. It is desirable that every care should be taken to select spots where there is *sufficient material to work upon;* otherwise there cannot be growth and strength.

"2. Every endeavour should be made to adopt localities where there is a *fair ground to hope for success*, just as the husbandman will seek the soil where there is the most reason to expect fruit, and thus have the reward of his toil. The Missionary must have his mind and thoughts alive to the matter, and mark the leadings of God's providence. It may be well to take up a position where one or two have received the Gospel, and who may form the nucleus of future growth and enlargement.

"3. The out-stations should not, as a rule, be at any great distance from the head-station, but within a range where they may be easily reached by the Missionary, and where it may be felt that at any time he may make his appearance. This feeling will always operate as a wholesome *check*, and such checks are really needed.

"4. For the same reason, and because, as a rule, occasional visits of the Missionary are highly valued, and fitted to be encouraging and strengthening, out-stations should not be *more numerous* than admits of *full supervision*. A number of out-stations looks well in a report, and hence a temptation

* "Minutes of the Madura Mission," 1858, p. 60.

to multiply them, against which the Missionary must guard. Surely one or two efficiently and vigorously sustained are worth a host of sickly half-starved things which barely exist.

"5. The Missionary should be very cautious as to the persons he puts in charge of out-stations—especially as regards *spiritual character* and *sound judgment*. These qualifications are more important than *intellectual* power, though that, of course, has its importance.

"6. It is most desirable, wherever it can be accomplished—wherever, that is, there is strength for it—to get those who form the Church at a head-station to assist in forming and sustaining outposts. It is of vast moment to enlist their sympathies and efforts in such work, and make them feel that it is their duty thus to extend the blessings they themselves enjoy."*

VIII.—SURVEYING THE FIELD.

Special Prayer.—It is an affecting time when the young Missionary first arrives at the station to which he has been appointed. The Christian minister at home, with perhaps a Christian congregation of a thousand souls, realises the weighty responsibility of his office. He feels that he needs to bear in mind the exhortation of Paul, "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God which He hath purchased with His own blood." The Missionary, on the other hand, is placed among vast multitudes, wandering as sheep without a shepherd; every hour the feet of some stumble upon the dark mountains, and they enter into eternity. At home the means of enlightenment are many; the Missionary may be the solitary beacon amid the surrounding gloom. On arrival a season should be set apart for special meditation and prayer. Let the Missionary ponder the solemn warnings in Ezekiel, chapters iii. and xxxiii., in the Epistles

* "Lectures to Students."

to Timothy and Titus, and other parts of Scripture. Deeply feeling his own insufficiency, let him earnestly cry to the "strong for strength." *With this* he may look for a blessing to accompany his labours; *without it*, all will be in vain.

Conduct on Arrival.—The remarks of Dubois on this subject apply, more or less, to a Missionary assuming charge of a station:—

"On making his first appearance in the parish where he is to exercise his zeal, he cannot be too guarded in his behaviour. We do not always know to what extent we attract the attention of those whom we meet; every one is anxious to see the new pastor as soon as possible, and anxious not only to see him, but to form an opinion of him, and this first opinion is the important point. Man is so constituted that he forms his judgment at first sight. Few persons can look at a thing without giving an immediate verdict of some kind or other.

"On what ground shall our beginner be judged? His virtues and his defects are yet unseen; his habits, his tastes, his character, that is to say, all things which cannot be perceived at first sight, are unknown to the multitude. They will form their opinion solely from outward appearances. True, the outward man alone stands before the public view, but at the same time the whole outward man is there. Everybody will observe, and with the greatest eagerness, the expression, the bearing, the manners, the looks, the dress, the countenance, gloomy or cheerful, gentle or stern, of the new priest; his first words especially will make a great impression; it will be noticed whether they are grave, discreet, and pious, or, on the contrary, trifling, rallying, and unedifying. After that each withdraws, carrying with him in his mind the result of the whole impression; and before the sun sets all have passed sentence on the new-comer.

"Let us next speak of the first visits. Every word of the new pastor will be treasured up, weighed, interpreted, reported to friends and neighbours, not without comments and constructions, into which severe criticism will largely enter. Would you disarm this criticism? Then be kind, open, amiable, natural, and without a shade of affectation; speak but little and slowly; do not interrupt those you converse with; show that you are interested in what they say, and

when an occasion offers, throw a few edifying words into the conversation. For instance, a word in praise of your predecessor will generally be well received. A few expressions of kindly feeling, and of satisfaction at being called to exercise your ministry in the parish, will produce a favourable effect."*

Rash Changes.—These are not uncommon at home. Wynne says:—

"A young and zealous curate, when he first comes to a parish, often acts and speaks as if he imagined that nothing had been done there before his arrival. He is full of new plans and new schemes; he looks with contempt on the old arrangements—wants to turn them all upside-down, and begin again from the beginning."†

Caution is doubly necessary in India. The Church Missionary Society has a very wise rule, that a European Missionary shall not have control of a station till he pass in the language. Even after that he should seek the guidance of some able and experienced senior. The course to be followed is thus explained in the "Instructions to Missionaries":—

"Until a young Missionary has passed his vernacular examination *he is only regarded as a Probationer*, and *will not have any charge or responsibility* laid upon him, unless in any particular case the Committee should specially order otherwise. This arrangement is made not only that he may have time for the study of the language, but that he may watch and observe the work in silence, it not being his province to make, or to advise, new plans or improvements.

"These considerations will lead young Missionaries carefully to avoid, on their first arrival, every appearance of acting as if they thought '*to set things to rights*' in the work of their seniors.

"During the first year or two years, with the exceptions already mentioned, whatever a Missionary attempts for the good of others must be subordinated to his main work of acquiring the native language. The Committee would lay down this rule with the utmost stringency, for his protection as well as for his guidance. When he has passed his final

* "Zeal in the Work of the Ministry," pp. 20—27, abridged.
† "The Model Parish," p. 250.

examination in the vernacular, and not till then, except in specially excepted cases, he will be appointed to some definite Missionary charge. It will be a great advantage to himself if in such work he is acting under the guidance of some senior brother resident at the same place. But even if this should not be the case, it will be his duty to look upon himself as quite inexperienced in Missionary work; as, comparatively speaking, very ignorant of the Native character; as having very little serviceable practical acquaintance with the plans already in operation; and as being, therefore, scarcely capable of judging of their merits, or of forming any trustworthy opinion as to the expediency of introducing amendments.

"*For the first two years, at least, after entering on full work, a young Missionary should, wherever circumstances permit, follow as closely as possible the advice and guidance of some able and experienced senior.* But let him, at the same time, be as earnest in seeking for Divine help and direction, as if no earthly adviser were near him. He should be slow to speak, quick to hear and observe, should try to penetrate below the surface of things, and to understand the symptoms of a prosperous Mission on which the Lord's blessing is resting. The lesson of humility is necessary for us all; but it is too often least understood among those who most want it, the raw recruits in Christ's army."—Pp. 9-11.

Dubois gives the following advice with regard to changes:—

"When a priest is struck by numerous abuses, the great thing is not to destroy them at once, but to take good note of them, in order to attack them later *in tempore opportuno*; we say take note of them, because we may soon become as accustomed to them as our predecessor was, and leave them to others, as they were left to us. They must not be lost sight of; but before declaring open war, it is wiser to study the parish and its spirit, and to speak of the abuses which require to be remedied first to those persons who have the greatest influence with the majority of the parishioners. We must see if they cling to that which shocks us, and whether in attacking a particular abuse we may not raise a violent storm against ourselves; because if such promises to be the result of our endeavours, it would be better, speaking generally, to defer our projects of reform.

"Suppose the case in which it would be better not to

attack an abuse directly, must we be disheartened, and abandon our projects of reform altogether? Assuredly no. Then what is to be done? We must by degrees prepare the minds of the people, and quietly bring them over to our point of view with tact and discretion. We must take advantage of all opportunities to show the inconvenience of the evil, and the advantage of its removal. If the first hint is favourably received, another step will follow in the same direction, and in this manner we often end in gaining our object without trouble or violence.

"But, after all, in every circumstance of this kind, the great secret of success is to gain, in a high degree, the esteem and affection of the flock. We should always begin by this; it is a sort of passport granted by the parish, by the help of which we may make many little excursions of zeal, not only without danger, but even with great spiritual advantage, on an unfavourable ground, where a haughty and too impetuous pastor could not venture.

"When our projects of reform consist in suppressing any pious practices which have been held in the Church for many years, we must deliberate long before we make this suppression. . . . They will often have been established by some venerable pastor, whose whole life has been simple, and whose memory is still blessed in the parish. The congregation would consider that holy pastor as insulted, seeing a young curé pulling down that which the former had raised up with so much piety and zeal.

"The people, without doubt, do not always see things in their true light; but we must take into consideration the weakness of their judgment."—Pp. 31-3 abridged.

Dubois thus cautions against commencing too many plans at once:—

"Ardent and hasty temperaments undertake with eagerness, but soon abandon their enterprises. Such men, on arriving in the parish, will have their heads full of twenty schemes at a time; but instead of carrying them out regularly, one after the other, they put them in hand all at once, and end by failure in all.

"Let us begin with what we believe we can finish well, and never undertake what we are almost certain we shall never be able to accomplish. Better to promise little to a parish and give much, than to make brilliant promises and

give little. If our zeal makes every day new developments, we gain every day more and more right to public esteem, and this esteem without doubt will increase in the same proportion as our zeal; but if, after announcing miracles, we execute nothing but a few petty prodigies, we shall be ridiculed in proportion to the magnificence with which our miracles were announced."—Pp. 34, 35.

The Rev. Dr. J. S. Wardlaw gives the following caution to young Indian Missionaries:—

"Beware of concluding that a plan is really good and advisable because native assistants commend it. They are extremely apt to fall in with any pet scheme of the Missionary, because they imagine it will please him, and secure his favour—not themselves exercising much judgment in the matter."*

Importance of Investigation.—On the arrival of a young Missionary at his station he should allow things to go on as before till he becomes thoroughly acquainted with the plans pursued, and is able to form an intelligent opinion with regard to changes which may be necessary. One of his first objects should be to acquire a good knowledge of the portion of the Mission field committed to his charge, and to consider carefully the means within his reach for carrying out proposed plans. The late Dr. Andrew Thomson, of Edinburgh, a laborious and successful philanthropist, thus shows the advantages of this:—

"The greatest possible good is not to be attained by vague wishes, by undigested plans, by random efforts. Every one who is at all acquainted with the nature of charity, the variety of character and circumstances which it has to deal with, the multiplicity of forms which in correspondence with these it is called to assume—the different kinds of machinery with which it has to operate upon its objects, and the disappointments, provocations, and discouragements it has to encounter in its exercise—must be sensible that much thought, much consideration, much inquiry, much discretion, and much patience are necessary in order to its 'having its

* "Lectures to Students."

perfect work.' How often have we seen the man of benevolence wasting his resources on an object which a little examination would have shown to be impracticable, and thus disqualifying himself from gaining one that was within his reach! How often have we seen him employing methods for promoting his philanthropic purposes, which his own reflection, had he given it, or the good counsel of others, had he asked it, would have speedily satisfied him were utterly unsuitable and unavailing; and thus losing at once the benefit he proposed to confer, and the time and the exertions which, if better directed, would have enabled him to secure it! How often have we seen him frittering away his attention, and his talents, and his activities, on such a multitude of different schemes as nothing but thoughtlessness could hinder him from seeing to be quite beyond the grasp of an individual, and in this way casting from him advantages which would have made him a distinguished blessing in any one channel by which he might have chosen to communicate his kindness! and how often have we seen him, even though competent to a great diversity of charitable doings, yet so heedless with regard to what he had undertaken, so rash in one thing and so remiss in another, so little mindful of suiting his efforts to his exigencies, so ignorant of the influence of circumstances, so unprepared for difficulties and crosses and trials, and so lost amidst the conflicting demands of those multitudinous and ill-assorted engagements in which he had involved himself, that many things were but imperfectly done, and many things altogether neglected—that fruitless bustle was frequently all that he could show for real usefulness—and that, on the whole, little perceptible good was effected, in comparison of what his dispositions induced him to attempt, and his capabilities and enterprises would have led us to anticipate!

"Now, to provide against such distressing failures, it is quite necessary that we bring our reason more into play—that we study our subject with greater accuracy and solicitude—that we acquire all the information respecting it that can be obtained—and that we prepare ourselves for the work of charity, as we would prepare for any other work requiring exact knowledge, sound views, mature deliberation, and prudent management. We should take a correct survey of the field of benevolence in which we are called to labour; we should consider well the various and contending claims

that may be made upon us for assistance; we should try to estimate the extent of our outward means, and the peculiar fitness of our personal talents and capacities; we should endeavour to draw the line within which we need not confine ourselves, and the line beyond which it would be wrong or foolish to venture; we should be aware of the facilities which are afforded by our professional employments, our local situation, our general influence; we should ascertain the cases in which individual must give place to associated labour; we should settle in our minds certain fixed maxims by which we are to be guided in our plans and movements; we should determine what it will be best for us to do, how much in any given circumstances we can probably achieve; when, and in what way, and on what occasions we can be truly and can be most useful;—and thus furnished, we may go forth to our 'labour of love,' with the hope of doing as much good as the opportunities that present themselves will admit of, and as is consistent with that imperfection which adheres to the best of our schemes, and the most vigorous of our performances. We shall be seldomer disappointed by failure; we shall have less cause to regret the misapplication of time, and means, and faculties; we shall have fewer grounds of self-reproach for going wrong by not being careful to go right, and for missing the object which less feeling and more discretion would have enabled us to attain."*

General Inquiries.—While a young Missionary will devote special attention to the native Christians under his charge,† all the knowledge which he can acquire with regard to his district may be turned to good account. Douglas remarks:—

"Whatever they hear or see is matter of information, and of information important to the Mission. In the language they have both the medium of communication and the index of forgotten thoughts and events; in the national music and songs they have the record and the vehicle of the national feelings; and in the tales and superstitions they have the impression of what the national mind is, and the promise of

* "Introductory Essay to Mather's Essays to do Good." The whole Essay, as well as Mather's work, deserves attentive perusal. See also Lectures I. and II. in Hinton's "Active Christian."

† A full and accurate *census* of them should probably be his first object in this direction.

what it is likely to become in its strength and in its weakness, in its errors, its aspirings, and its dreams. All around bear on the object on which they have to operate—Man. The order of the rocks determines the soil; the soil the vegetables; the vegetables the animals; and, in the aspects of nature, and the events of history, they possess what constitutes the nation." *

The Missionary should take a comprehensive survey of his whole district. A blank book, foolscap size, of two or three hundred pages, should be provided, to arrange under different heads the information collected from time to time. Some of the points which should be investigated are noted below.

Map of the District.—The Atlas Map of India, four miles to the inch, contains every village of any importance. The sheet required can be obtained for two Rupees. Mark off your district on the map, and compute the area in square miles. If there are out-stations under Catechists, let them be similarly indicated.

Population Returns.—In most parts of India the authorities have minute lists of the population, with their castes, &c. On an application to the Collector, he will doubtless give access to the Government Returns with reference to these points. He cannot be reasonably expected to employ his officers in making copies; but any person whom the Missionary may send will probably be allowed to write out the information required. The Missionary should call on the Collector, if possible, soon after his arrival, and state his object. Should he reside at some distance, a letter may suffice, or a request may be made through a brother Missionary at the principal station. The number of inhabitants in each village should be entered in the map.

Physical Geography.—General aspect of the district. Tracts subject to inundation. Climate: duration of the seasons, prevailing winds, mean monthly temperature and rainfall, dews, miasma. Minerals. Soil. Distance of water from the surface. Vegetable productions. Principal animals.

* "Thoughts on Missions," pp. 114, 115.

History and Antiquities.—Aborigines and traditions connected with them. Invasions and territorial changes. Accounts of successive dynasties. Comparative condition of the people at different periods. Historical scenes. Antiquarian remains. Present government. Duties of European and Native Officers.

Social Life.—Population, how distributed, number to the square mile. Castes. Occupations. Food. Dress. Houses and furniture. Home life. Topics of conversation. Music. Ceremonies at births, marriages, and deaths. Condition of females. Polygamy. Widows. Average earnings. Average monthly or annual expenditure on house-rent, furniture, clothes, ornaments, food, servants, education, religion, by families of different classes. Comparison between Christians, Hindus, and Muhammadans in modes of living. Condition of the poor; beggars. Prevalent diseases. Probable causes. Vaccination how far introduced. Character of native doctors. People temperate or the reverse. Use of opium and bhang. Social evil. Gambling. Crime.

Agricultural population. Size of farms. Modes of cultivation. Crops. Wages of labourers. Value of produce. Land tenures. Zemindars, resident or absentee. Middlemen. Peasant proprietors. Modes of life. Degree of indebtedness. Proportion of waste land. Manufactures of district. Commerce. Roads. Markets, where held, how often; commodities sold. Emigration.

Education.—Number of Indigenous Schools. Character of teachers. Course of instruction. Fees paid. Time pupils remain. Knowledge acquired; how far turned to account. Similar inquiries with respect to Government and Mission Schools. Desire for English education. Night schools. Female education, condition and prospects. Proportion of readers.

Literature.—Language and dialects. Proverbs and local sayings. Nursery rhymes, songs, ballads, riddles. Letter-writing. Tales. Almanacs. Religious books, including Hindu philosophy. Places where books are sold. Which books have the largest circulation. Specimens to be obtained. Extent to which Christian publications have

been circulated. By sale or gratuitous distribution? Effects. Practicability of employing a book-hawker or opening a book-shop.

Religion.—Demonolatry. Village deities. Principal temples and places of pilgrimage. Pilgrims, where from. Number and influence of Brahmans and Gurus. Principal Hindu sects, tenets, religious observances. Festivals. Ascetics. Hindu reformers. Number and distribution of Muhammadans. Condition of Muhammadans: do they proselytise? Mutual influence of Hindus and Muhammadans. Roman Catholics.

Statistical Summary.—The information should be tabulated as far as practicable, and entered at the beginning of the note-book. The following are some items: distance of the village or town from the mission-house; number of houses, brick, mud huts; population divided into castes and employments; number of schools, indigenous, Government, and Mission; number of pupils; proportion of readers; religions. The vertical columns will contain the above; the horizontal, the names of the villages in order.

Years will elapse before the Missionary can obtain a detailed knowledge of his district. The practical value of information of the above character will be apparent. The temperature and rainfall must be known, to guide the Missionary in itinerating. The question of salaries is one of importance. It can best be decided by an acquaintance with the expenditure of different classes. The discourses of our Lord show how the knowledge of every-day life, agriculture, &c., may be turned to account.

Special Inquiries.—The evil consequences of dissipating effort over too large a surface have already been pointed out; but as it is a point of much importance, further testimony is adduced. The late Bishop Corrie said, "Experience has taught me that a little attended to carefully and perseveringly produces more fruits than labours widely diffused."* Hough gives the following counsels:—

"It is natural for an active mind and a zealous spirit to

* "Memoirs of Weitbrecht," p. 59.

wish to extend his sphere of action to the widest possible extent; but he should guard against the feeling of impatience, and, instead of flying over the ground, be content to *feel his way*. The more you can concentrate your labours the better. To confine your exertions within narrow limits will not present so flattering an appearance as the culture of an extensive surface. But, like a prudent husbandman, you should endeavour to measure your field by your means for its cultivation, otherwise your vineyard, though planted in every corner, will be overgrown with weeds, and you will see little or no fruit come to perfection. To *contract* your limits when, through disappointment and other painful results, you find that they embrace too wide a circumference, will be always found a difficult, and sometimes a *humiliating* task; but it is comparatively easy, more satisfactory, and of better report, to *extend* them when your immediate plot is well cultivated, and you have saplings carefully trained, and ready to be transplanted in a distant soil. A Mission conducted with a care like this, and in the spirit of dependence upon the Lord of the vineyard, can hardly fail to prosper."*

The analogy between natural and spiritual husbandry is very close. The farmer can no more cause the seed to spring up than the spiritual labourer can convert a soul. Both may plant and water, but God must give the increase. Granting that the latter cultivation is attended by peculiar difficulties, that even the best may sometimes labour in vain, it is unquestionable that the former is so much more successful because it is conducted with more wisdom. The Missionary who attempts to work the whole of a large district, is like a man scattering seed over a wide extent of uncultivated land and then leaving it. A grain here and there may spring up, but the entire crop must inevitably be small.

The Missionary, therefore, will do well to concentrate his attention on some special objects. The first duty will be to collect detailed information about them.

1. *The immediate Neighbourhood.*—As a rule the Missionary should endeavour to begin at home, gradually widening the circle unless there is a providential call else-

* "Vade Mecum," p. 108.

where. As the highly favoured Capernaum profited least from our Lord's ministry, it sometimes happens that the village or town adjoining the Mission house is very unpromising. Still, this is by no means always the case. The Missionary should make himself acquainted with each family, if the place is small. It is a great point to gain the goodwill of the people. A courteous, kindly demeanour will do much to secure this.

2. *Places where Christianity has gained an entrance, or where a spirit of inquiry is exhibited.*—In general the grand difficulty is to get a footing. Where one or two families embrace the Gospel, they often form nuclei which spread. Their relations are under their influence, and they may say to them, "Come with us and we will do you good." This has been one of the most powerful causes in inducing people to place themselves under Christian instruction. Give a page in the note-book to each village where there are any converts; ascertain the origin of the movement, its progress, and its prospects.

3. *Some important Caste.*—Experience confirms the truth of the remark by Bishop Caldwell, already quoted, that "every caste, or at least every circle of castes, must be made the subject of special Christian effort." * The same principle is carried out, to some extent, at home, where there are Missionaries who confine themselves principally to cabmen, sailors, and so with other classes. It is most desirable that Christianity should spread among the lower middle classes of India. It is pleasing, indeed, when Christianity is embraced even by the poor and despised sections of the community. Efforts, however, should not be so much limited to them. It tends to produce the impression in the higher castes that Christianity is the religion for men most of whom eat beef or carrion. If persons in better circumstances embraced Christianity, they could do more for the support of the Gospel and give a better education to their children. Humanly speaking, there would be a higher type of Indian Christianity. But the grand reason is that the lower

* See page 99.

middle classes form the bulk of the community. The object of the Missionary must be to bring the largest number of souls to Christ.

Brahmans and rich men are undoubtedly the most influential; but their conversion is attended with peculiar difficulties. It does not seem wise, therefore, to single them out; still, where Brahmans can be isolated to some extent as Mission schoolmasters, and much direct influence can be brought to bear upon them, they are far from hopeless. This will be illustrated in a subsequent chapter.

When the Missionary has selected a caste to which he will give special attention, let him make it an object of particular study. In general, when he knows accurately a few of its members, he knows them all. With slight individual differences, they think alike, possess the same amount of knowledge, bring forward the same objections, and have to encounter the same difficulties. The following article, from *Christian Work*, on the Ryots of Mysore, will give some idea of the manner in which the investigation should be pursued:—

"The great body of the people are cultivators, who rent small portions of land from the Government, live in houses of mud walls and thatched roof, on coarse monotonous diet, and wear scanty clothing. The Brahman doctrine is that they are born to be slaves to the three castes above them; and a Brahman proverb likens them to cocoa-nut kernels, which yield their oil only on severe pounding in the mortar; and to sugar-cane, which must be pressed in the mill if you would extract the juice. These ideas have been well carried out. Generations of grinding oppression have made the ryot what we now find him; stupid as the oxen he drives, with barely their instinct; ignorant as the practical prohibition of even the rudiments of learning could leave him; stolid and unimpressible as the clods that hardly yield to his plough; yet in money matters cunning and dishonest almost as the Brahman. Dissembling, fraud, simulated obtuseness, and passive resistance, are his weapons against tyranny. His innate capability of elevation is repressed by lazy submission to his assigned lot. He looks upon education and religion as incompatible with the tending of cattle and cultivation of

land. Keeping his small account with Government (the sole use of education) is done by the hereditary village accountant, and the village priest attends to religion for him. He laughs heartily at the idea of the clumsy mistakes he would make were he to attempt to worship for himself, and gladly pays tithe to have it done properly for him. He sincerely believes that the village idol, a natural or rudely carved stone, is God, and that it arose of itself out of the ground. Occasionally he takes a cocoa-nut, breaks it before the idol, pours the milk on the ground, prostrates himself or stands before it with joined hands, and prefaces his short petition for some temporal benefit with, 'O great God!' A stone bull or the filthy linga is the usual idol in the temples. In his field a rough stone, occasionally bearing some unintelligible figure, receives his adoration. Often a few stones, arranged like a child's 'baby house,' form the shrine of a shapeless piece of dried mud which he regards as a tutelar god.

"The number of female divinities, all variations of Parvati, the wife of Shiva, is immense. Besides the daily and occasional offerings, each of these is honoured with an annual festival. These festivals are numerously attended. Thousands of people assemble from the country twenty or thirty miles round. Fowls, sheep, and buffaloes are sacrificed. At a hamlet of two or three houses within six miles of one of our Mission stations, there were sacrificed at the festival held in the early part of the present year, twenty-five buffaloes, upwards of two hundred fowls, and a thousand sheep. These were offered, not even to an idol, but on a bare spot where the sanguinary goddess is supposed to dwell. With all this blood-shedding, there is no religious feeling whatever, and least of all any recognition of sacrifice for sin. To the people it is mere unmeaning slaughter. The only excuse that any can offer for it is, that it is an old custom, and it would be wrong to neglect the practices of their ancestors. They dread the evil that *might* result from such neglect. These festivals are opportunities of trade. They more resemble fairs than religious gatherings. They are the harvest of Brahmans and strumpets. We dare not even intimate the scenes enacted; '*for it is a shame even to speak of those things which are done of them in secret.*'

"Blind adherence to ancient custom is the sole religion of the ryot. He deems it as perilous to forsake this as for a locomotive to quit the line. He has his religious beliefs and

prejudices; but to the fears, hopes, joys, and all the emotions of religion, he is an utter stranger. Whatever may be thought of the monstrosity, or impossibility, he sincerely believes in the divinity of a stone. The evidence of his senses goes for nothing in the face of tradition. How could it spring out of the ground if it were not God? Would his forefathers have worshipped it if it were a mere stone? Does it not avert danger, succour him in trouble, remove his diseases, send rain and fruitful seasons? And how could it do these things if it were not God? It appears like any other stone, but it is only in appearance; it is truly God.

"He believes in the omni-pervasion of God; and concludes that as we cannot see 'the great God,' we must worship something in which He is. No matter what that something be, worship paid to it reaches and is accepted by Him.

"He regards all men as puppets moved to virtue or vice by God, who dwells in every man. This rids him of all personal responsibility, and makes him indifferent to his future destiny, be it heaven or hell.

"He is a firm fatalist. Every man's destiny is written in his forehead, and not even the gods can alter or efface that writing. All that he does, enjoys, or suffers is inevitable; it could not be otherwise.

"He believes in the transmigration of souls; that men are rewarded or punished in the present life for the deeds of a past existence; that their enjoyments or sufferings respect past births only.

"He believes in the indulgence of God, that with Him the feeding of a few lazy mendicants is a full atonement for the most heinous sins.

"Like every Hindu, he fails to perceive any inconsistency in the most contradictory teachings. And with the Papist and Puseyite he concludes that, as it is easier, it is 'better to believe than to reason.'

"He is a tenacious caste holder. Few things show the antagonism of East and West, Hinduism and Christianity, more clearly than the dread that these all but naked, semi-barbarous, unlettered rustics have of being inveigled into the 'English caste.' Our books are dreaded as devices to draw them into the Missionary's caste. The horror of this calamity is a great stumbling-block to them.

"The ignorance, fatalism, oppression, and mere animality of the villager, have induced an immobility that defies and

baffles the efforts hitherto put forth upon him. He listens to preaching, acknowledges its truth, laughs at its idols, but is unconcerned in the matter, and never for a moment entertains the notion of changing his life. He will send his boy to school until he can tend cattle or be of some use in the fields. But he himself cannot read, nor give his thoughts to any subject but his daily occupations. Discourse on spiritual things to him is, to use one of his own similes, like playing the lute to a buffalo. He is *content* in his physical, mental, and moral degradation. 'A full stomach is my heaven.' 'My stomach will soon cry out if I begin to think of anything beyond my work.' Such are his reasons for declining all efforts after salvation."

The proverbs and sayings current among the class should be collected. Any books in the possession of those who have received a little education should be studied. Besides gauging the mind and ideas, the best mode of communicating Christian truth should be investigated. Consider, in detail, the effects produced by certain statements; which illustrations may be employed with most advantage; in what way objections may be best anticipated and answered; how difficulties may be most easily overcome; what dangers require most to be guarded against. The preacher may thus seek out "acceptable words;" while all his dependence for success must be upon the blessing of the Holy Spirit.

Though the Missionary, as he has opportunity, should do good to all men, he is strongly recommended to give special attention to certain classes.

Missionary Library.—To acquire correct and thorough information on the points specified, will at present require a good deal of study. It is most desirable that a series of volumes should be prepared by experienced men for each great Mission field, as the Bengali, Hindi, Marathi, and Tamil. A young Missionary might thus rapidly obtain a large amount of knowledge of the most valuable character. At the end of the volume a notice is given of a proposed series of this description.

IX.—PREACHING TO HINDUS.

The Command.—The great commission of the Missionary is to "Preach the Gospel to every creature." "The foolishness of preaching" is the chief instrumentality appointed by God for the conversion of mankind. Preaching must not be limited to the delivery of a set and formal discourse from some text of Scripture to a congregation. It has been well defined to be "the oral utterance of the Gospel in public or private."

"Christ often preached sitting by the seaside, and sometimes upon a mountain. Philip preached to the eunuch of Ethiopia, while seated with him in a chariot; Peter preached to Cornelius and his kinsmen in a private dwelling-house; Paul and Silas to the jailor and his household in the middle of the night; Paul disputed, or more properly, preached daily in the school of Tyrannus; and so may the Missionary at the present day preach whenever and wherever he can find even one to hear him."*

Pre-eminence of Preaching.—More than a century ago, Schultze, the Tranquebar Missionary, thus pointed out the superiority of preaching:—

"*Vivâ voce* preaching, the testimony of a living man, has a great advantage over the private reading of books everywhere, but more particularly among these heathen of the East Indies. Amongst thousands there may be perhaps one that can read, and many of those who can read are so stupid and indifferent that they will not take the trouble of understanding and applying to themselves what they read; which proves satisfactorily, that when God gives an opportunity, it is of the greatest importance for a Missionary to go out himself amongst the heathen, and make known the Gospel to them by word of mouth. The first Missionaries, Ziegenbalg and Grundler, have left us a good example in this. It is true that the proverb says, 'vox scripta manet,' and that what has been written can be read again and often repeated; but this is only to be understood of things which have already

* Rev. J. Herrick.

been put before us in a lively way by speech, and which we like to reconsider, in order to bring back the pleasure which we felt on first hearing them. The living voice always has something particularly enlivening and awakening, but more especially in those words which have proceeded from the holy mouth of God, and which have still the same power as when He first pronounced them." *

At the Calcutta Decennial Missionary Conference, the Rev. Dr. Forman said:—

"Whatever may be said in favour of other methods of carrying on Missionary work, it cannot be denied that THE METHOD adopted by *Christ* and His *Apostles*, was preaching in this broad sense. . . . . So, whatever objections may be urged to our preaching in the most public places, or conversing at wells, by the wayside, or at fairs, we may reply that this was the method pursued by our Lord and by His immediate followers. . . . . Other kinds of work may be very useful, and some of them especially so by procuring for us a more favourable hearing, but we must ever bear in mind St. Paul's admonition to Timothy—'*Preach the Word.*'" Report, pp. 4, 5.

Danger of being Turned Aside.—Many persons in England think that the following verse by Watts expresses the feelings of the heathen with regard to the Gospel:—

> "How glad the heathen would have been
> That worshipp'd idols, wood and stone,
> If they the book of God had seen,
> Or Jesus and His Gospel known."

A little consideration, however, will show that the real case is very different. The natural heart everywhere is enmity against God. With few exceptions, the people prefer their present systems to Christianity. "The prophets prophesy falsely, and the priests bear rule by their means, and my people *love to have it so.*"

The Rev. H. Malcom thus points out the effect sometimes produced upon a Missionary:—

"Of all parts of his work direct preaching looks most

* "History of the Tranquebar Mission," pp. 138, 139.

attractive to the Missionary on leaving home, and becomes in general most repulsive in the field. This is the grand object of those who design to devote themselves to foreign service. To sit beneath some friendly shade, imparting to heathen the words of eternal life, is their *beau ideal*, their enrapturing anticipation, their expected reward, for leaving friends and home. But when they approach the reality, they find the romance of this hope turned into the substantial material for disgust, weariness, and despair.

"Sophisms, absurdities, false reasonings, extreme ignorance, malicious opposition, unworthy suspicions, and inveterate prejudices, must be perpetually encountered. These are rendered still more formidable, for the first few years, for want of a proficiency in the language, and a knowledge of the national religion and literature. To teach schools, to study, to translate, to survey new fields, &c., have none of these disagreeable concomitants, and are not so totally at variance with previous habits and feelings. They have the charm, too, of promising evident and immediate fruit, and of seeming to prepare the way for successors.

"Thus the highest self-denial required of a Missionary is in that very part of his work where he thought he should want none. He is unprepared for the demand, and in too many cases is turned aside to collateral pursuits."

In some few instances where a division of labour can take place with advantage, a Missionary may devote himself to teaching or translating; but the direct preaching of the Gospel is, in general, the great work of the Missionary. Though trying sometimes to flesh and blood to set about it, few duties afford greater pleasure on after reflection.

Consideration Necessary.—The Rev. Dr. Somerville says:—

"The object of the preacher is to convey divine truths to the mind of the hearer: that object is not gained if these truths are not fully understood; and, therefore, it becomes a proper matter of inquiry, what are the best methods that should be adopted, according to the state and habits of any people, for securing this object? For just as a crop cannot be reaped where seed has not been deposited in the soil, so neither can it be expected that the Holy Spirit will bless the

truth for the conversion of the sinner, unless that truth be clearly lodged in the mind."

How to Begin.—It has been well said, "In street preaching, a good beginning is half the battle." The modes adopted by some Missionaries of much experience may be quoted. The Rev. I. Stubbins, of Orissa, says:—

"We almost invariably commence our preaching opportunity by singing a page or so of any of our poetical tracts, the object of which is to attract a congregation; and having collected a few hearers, the speaker commences his address on any subject which may appear most adapted to his audience, sometimes taking as a text a passage from the poem he has been singing, sometimes a native stanza, sometimes a striking portion of Scripture, sometimes the remark of a bystander which he may have overheard, sometimes an incident which he may have seen,* or an observation he may have heard on his way thither. Sometimes he may begin by addressing a few friendly inquiries to any given individual in the congregation, and founding his address upon some of the answers which may be given.

"Sometimes it produces an admirable effect to commence with a solemn and impressive subject. I have occasionally preached on the shortness of human life and the immortality of the soul, till I have seen several in tears. This address I commonly commence with a sort of quotation, showing that at the longest we shall soon die—all die—that according to their own works, 'death sits on every one, and is continually devouring,' or, according to another of their stanzas, 'Human life is as a drop of water, standing tremulously on a lotus leaf;' that 'death is God's messenger to summon man into the Divine presence.' You may conceal yourselves from the messengers that man may send: you may excite their pity; you may bribe them; you may overpower them and make your escape; but where will you conceal yourself from this messenger? Hide yourselves in the deepest jungle or the deepest cave, he will find you out; flee to foreign shores or brave the trackless deep; go where you will, he will find you out: the tearful entreaties and agonising wail of wives, children, and friends, excite not his pity, he turns a deaf ear to them all—your silver, your gold, your costly decorations:

* Thus Paul introduced his address at Athens.

all, all that you esteem valuable, he despises and tramples beneath his feet. Your youth, your strength, your banded leagues are but as straws before the whirlwind. What will you do? See, he is coming now, he is hastening to your village, is entering it now, is approaching your door, and so on." *

The Rev. A. F. Lacroix adopted a similar course:—

"We begin by making a few inquiries into the circumstances of the people, their trades, prospect of harvest, and other topics of this description, in which we are sure they will be interested. After thus entering into conversation, we gradually draw their attention to more important matters, leading them to rise from things temporal to things spiritual; and in this manner we have an opportunity of declaring the way of salvation fully to an attentive and interested audience. Experience has shown that this is the best way to obtain a fair hearing of the Gospel. If, on the contrary, we were to begin by attacking the superstitions of the Natives, or abruptly to declare the mysteries of redemption, we should be sure to excite their prejudices against us, or at least fill them with stupid wonderment at the strange things we told them. The fact is, that in order to speak with effect to these poor benighted idolaters, they must be led to the subject gently and gradually, and in the simplest manner possible. To accomplish this, a thorough acquaintance not only with the language of the country is required, but also an intimate knowledge of Native habits and feelings." †

The following illustrations are from the Rev. Dr. Wilson, of Bombay:—

"On one occasion I observed a large number of people belonging to a village, which I was passing, engaged in carrying a heavy tree with the branches cut off, which had been felled by themselves or by the wind. They put it down to draw breath for a little. Approaching them, I said, 'I see a heavier burden still on your backs than that which you have now put down.' 'What?' they said, 'you must be speaking parabolically to us.' 'Well, what is the burden?' 'It is my wife and children,' cried one, evidently expecting my assent. 'Oh no!' I replied, 'don't say that. Your wife performs

* "Calcutta Missionary Conference," pp. 55, 57.
† "Memoirs," p. 314.

more than half the work of the family; and as for the children, you may have been asking them for years from the idols, who could not give them, before you got them from God, in the exercise of His own good pleasure.' 'It is,' cried another, 'the Sirkar, or Government, which imposes upon us heavy taxes.' 'Oh! don't,' I said, 'complain of the Sirkar. With the taxes it levies from you, it furnishes you with roads and bridges, and such-like conveniences; pays for a police and army to protect your property and your lives; and maintains a judicial establishment to settle your quarrels and disputes.' 'What, then, can you possibly mean?' they asked. 'I mean,' I said, 'THE BURDEN OF SIN;' and thus I had at once found my text and an attentive audience."

"On another day I began to speak of the sins we commit through the instrumentality, respectively, of the different members of our bodies."*

When the audience is of a somewhat higher character than simple villagers, a plan occasionally pursued by the Rev. W. Smith, Benares, will be found advantageous:—

"I tell them that I know very well they look upon us as officious intruders—that our very appearance among them as religious teachers is an insult to their understanding, to the wisdom of their forefathers, and to the religion which they profess; and that as we show so little respect to their religion, so we seem to them to hold up, in a senseless way, our own to contempt and insult, hawking it about as we do in the bazaars, to the acceptance of every cooly. And that it does appear the very extreme of folly, for us upstart English to offer our borrowed religion to the acceptance of a people so ancient, so learned, so religious as the Hindus, whose holy and, as they say, inspired sages were studying and teaching the deep things of wisdom and theology ages before our forefathers were naked wanderers in their native jungles. Now, I say, I can well understand how you should feel angry and offended at our presuming to stand up in your cities to teach you what, as you think, you are so much better able to teach us. But still you should consider the matter coolly, and not let your passions get the better of your reason—*you* who make such great pretensions to reason and knowledge. You see we are not bad men, and you see we are not mad men

* "Allahabad Conference Report," pp. 23, 24.

either, nor yet very ignorant men. You know, or ought to know, that we are not paid by Government for what we do, and that our pay is not large, that it can scarcely be suspected we do work so unpleasant to the flesh merely for that. And you know, or might know, if you would examine, that whether we be mistaken or not in our aim, our intention at least is good. We desire, as far as we know, to do you good; though you also look upon us as the greatest enemies you have. What motive could we possibly have for seeking your harm? You have never harmed us, and you are not only our fellow-creatures, but our fellow-subjects. Depend upon it, the cause of our troubling you in this way is this: we believe we have got a panacea for all your sorrows and woes. We have found it so ourselves, and we offer it, as we are commanded, to you and all men for acceptance. We have tried, as well as you, what the worship of the sun and others, called gods, can do, and have found it all vain, and so have you too, but you won't acknowledge it. You know very well that so far from being delivered from your sins by your *pujas*, &c., you have not conquered one little member, your tongue, and ten to one but you are in downright enmity even with your own brother; which things alone, if there was nothing else, make it evident that, however you may talk and boast, you are as far from God as you can well conceive. Come, then, let us seriously, and as friends, talk the matter over. What if Christ was not of our country or of yours; what of that? It it should turn out that He can bestow upon us what, as proved by experience, no other can, present peace and everlasting happiness, let us not, like ignorant, prejudiced, and narrow-minded men, reject Him because He did not take birth in our country."*

The Orissa Missionaries, it has been mentioned above, often sing a portion of a poetical tract to collect the people. Schultze took out some of his scholars to sing.

"When he had taught the native children to sing, he used to take them with him when he went to preach in the country, and would stop in the road when he reached a village, and begin a hymn with the children in the European style. The sound of forty voices can be heard to a considerable distance; young and old, men and women, hastened to

* "Calcutta Missionary Conference," pp. 171, 172.

see what was going on, and in this way he often collected between two and three hundred people. When the song was finished he prayed, and then addressed the assemblage. After this he talked with individuals to see whether his speech had been understood, and though he could not himself talk with all, his catechists mingled with the crowd and talked to the people of what they had heard."*

The Rev. J. Duthie, Nagercoil, has tried the same plan with much success; but using, as greatly preferable, favourite native tunes. The Ahmednuggur Missionaries have carried out the principle still further by their *Kirttans*, in which instrumental music is used. They will be described hereafter.

Singing is the greatest attraction; but when neither the Missionary nor his Native Assistant possesses the ability, reading may be employed.

The compiler once consulted the late Rev. A. F. Lacroix and Dr. Mullens about the best mode of introducing the subject of religion. The main point insisted upon was first to gain the attention of the people. The comparison employed was the spinning of a rope. It must be fastened at the beginning, and then the process may go on. If the attention be secured, the hearers can be carried along; if not, all is in vain. As has been stated, the plan which will, in most cases, answer best, is to begin with something in which the people are specially interested at the time. Dr. Ker says, "To begin without a text, from something in God's world or man's life that arrests the hearers at the time, is the best way to approach an outside multitude."† Tholuck says, "Every sermon should have heaven for its father, and earth for its mother."

Style of Address.—The Missionary might almost as well preach to the winds as deliver such discourses as would be suitable to an audience at home. It is evident that the addresses must be adapted to the condition of the people. The following extract may throw some light upon the subject:—

"The life of a nation bears an obvious analogy to that of

* "Tranquebar Mission," p. 132.

† "Lectures on the History of Preaching," p. 36.

the individual. In a very early and infantile state of Society, the human faculties are not urged forward to their maturity. Humanity itself, as it exists there, is living the life of an infant—it is guided almost entirely by sense and instinct, having no public principles of truth as yet either unfolded or recognised by the common understanding of the nation.

"The next period of national life brings us into a world of poetry and mythology. Then the æsthetic feelings become more sensitive; the spontaneous intuitions of nature remarkably energetic; and the imagination begins to rule the whole man, nay the whole national life; pouring itself forth with the utmost productivity, into the various creations of art, poetry, religion, and symbolical institutions.

"Thus, then, humanity is seen to pass through the age of poetry and mythology *nationally* as well as *individually*. Where is the child on the one hand, where the infant nation on the other, that hath not its cherished myths and fables? Before the power of seeing truth in the abstract arrives, mankind can have no choice but to give concrete and living forms to his ideas. The ferment of mind which goes on within; that perpetual stimulus which the sense would apply; that combined play of intelligence and emotion, of æsthetic feeling and religious reverence, which every child as well as every nascent state of civilisation presents, *must find somewhere its field of effort and enjoyment*. And in no other way, as yet, can it attain satisfaction, except by laying hold of imagery, in which that inward struggle of the faculties is, as it were, objectified, and where its own *self* is seen reflected in its own productions. To the child of imagination, and to the childhood of early nations, the mythical element is equally *natural*, and equally indispensable.

"The age to which we have now alluded is chiefly marked by an entire fusion of all the elements of our mutual nature, into one motley result. The *separation* of those elements—the distinction of intelligence from feeling—the severing of imagination on the one hand from abstract principles on the other, all this marks the rise of another era in a nation's development; that, namely, which corresponds with the sphere of THOUGHT, *properly so called*. This separation is effected by the understanding (the critical and analytic faculty), and is marked by a decided tendency to metaphysical speculations. When these periods have run their rounds, then the age of positive science commences—that in which the reason gathers

up all the results of the other faculties, and employs them for the direct investigation of truth.

"In Greece, to take a single example, the age of Homer and the Cyclic poets represents the *intuitional* era, that in which nature was gazed on with all the freshness of early childhood, and its influence on the heart and feelings embodied in immortal verse. The period from Pythagoras to Plato represents the development of a *metaphysical* age; while the labours of Aristotle and his school, down to the disintegration of Greek nationality, represents the *scientific*. Although other nations will undoubtedly show many variations, and numerous disturbing causes will have to be taken into account, yet the main current of civilisation, in every distinct nationality, nay in the entire progress of humanity itself, will be found to flow, intellectually speaking, in the same main course."*

The rude tribes of India may be said to be in the infantile stage. The bulk of the people may be compared to children in whom the imaginative powers are largely developed. A proportion of the Hindus have advanced to the third stage, when there is a fondness for metaphysical speculation. Only a few individuals, most of whom have received an English education, have arrived at the fourth stage.

The general principle therefore is to address the *masses*† somewhat like children at home, but with *Oriental* imagery and illustrations. Abstract reasoning is thrown away. Dr. Winslow has the following remarks on the subject:—

"As to the manner of preaching to the Hindus, that of our Saviour to the Jews is the best model as dealing largely in Scripture, and being often historical and parabolic. The Hindus reverence the authority of Scripture, as they do that of any ancient writings, though they do not believe the Bible as the only inspired revelation of God; and they are quick to understand a comparison, or historical illustration, or a parable in any shape. A single text of Scripture or line of poetry from their own books will often go farther than a long discourse, especially if the logic of the discourse be at all

* Morell's "Elements of Psychology," pp. 262—264.

† The following remarks refer exclusively to the bulk of the people. Different treatment is necessary in the case of men with cultivated minds.

abstract; and a proverb or parable is with them better than an argument."*

Dr. Duff thus shows the course which should be pursued:—

"In attempting to convey spiritual ideas to the mind of such a people, the abstract, the formal, the didactic, or intellective style of address, must be wholly abandoned. The model, both as to substance and manner, must be taken from the Bible itself. Acting the part of a skilful physician, the Missionary must first try to mark the varying phases which the radical disease of sin assumes in the varying characters of those before him. Not having the supernatural gift of discerning spirits, he must bring his experience of the deceitfulness and desperate wickedness of his own heart, as reflected in the mirror of revelation, to bear upon the study of what may be termed the pathology of the souls of others. Having succeeded in detecting the peculiar phases of the malady, he will find in the Bible an inexhaustible 'materia medica,' whence to supply the appropriate remedy. In order most effectually to apply it, he must drink in the very spirit of the symbolic and parabolic mode of instruction, so often employed by the prophets, and our blessed Saviour. And he who shall present the faithful imitations of it, he who shall embody divine truth in the most striking emblems or pictorial images, will assuredly be the most successful in reaching the understanding, and lastingly impressing the hearts of the great masses of the people."†

The following is an example of the figurative style which the natives often adopt. An old disciple in North India thus described the death of his pastor:—

"Mr. Wilkinson was called away, but the Lord sent us another shepherd in Mr. Wybrow. He was young; but we loved him. One day, as we poor sheep were feeding around him in the wilderness, he stopped. This was not his custom. We looked at him, and he at us; he shook us by the hand, stooped, tied his sandals on his feet, and took his staff in his hand, and went across the Jordan into Canaan, and left us poor sheep in the wilderness. We could not blame him, for

* "Hints on Indian Missions," pp. 107, 108.
† "Missions, the Chief End," pp. 111, 112.

his Lord stood on the other side and beckoned him. He called him away; but He has sent us another: He has sent you. If you are called away, He will again send others; and if all earthly shepherds fail, the heavenly will never fail: He will never forsake His sheep."*

The Rev. E. Lewis says:—

"I have seen a congregation of shepherds, who, as a class, are proverbially dull of understanding, show decided joy as in seeing and understanding something new and good, when we have preached Christ to them as the Good Shepherd who gave His life for His sheep."†

Of all subjects, none perhaps comes more home to the people than the exquisite parable of the prodigal. It was the favourite topic of Swartz and many other Missionaries. Arthur thus describes how the strong views of the people with regard to filial duties may be turned to account:—

"The Missionary asked a village audience, 'What would you think of a son who had a very good father, and was frequently in the habit of refusing to obey him?' They instantly replied, 'He would be very wicked.' 'Suppose he regularly, every day, broke some commandment of his father's?'—'He ought to be turned out of doors.' 'But suppose he made a practice of disregarding all his father's commands, and doing the very opposite?'—'Why such a fellow would not be fit to live.' The Missionary then, applying the illustration, showed that God was our Father—wiser, kinder, more worthy of obedience than any earthly father; that all kinds of sinful acts were in direct disobedience to His will, and asked, if such blame lay on a child for systematic contempt of his father's authority, what weight of blame was upon him who, for many years together, never spent a day without several times breaking the commandments of his great Father in heaven? As he proceeded in this strain, they listened with the eager attention of men drinking in a new and startling truth; and presently, some of them striking their mouths with the palm of their hand, as

* Leupolt's "Recollections," pp. 138, 139.
† "Bangalore Conference Report," vol. I., p. 20.

is their habit in astonishment or grief, cried out, 'Ah! Ah! what must we do?'"*

The parables of Scripture will, in general, tell most when they are, to some extent, Indianised. The "Karen Apostle" thus adapted to his countrymen the parable of the rich man:—

"A worldly man is never satisfied with what he possesses. Let me have more houses, more lands, more buffaloes, more slaves, more clothes, more wives, more children and grandchildren, more gold and silver, more paddy and rice, more boats and vessels; let me be a rich man. This is his language. He thinks of nothing so much as of amassing worldly goods. Of God and religion he is quite unmindful, but watch that man. On a sudden his breath departs, and he finds himself deprived of all he possessed and valued so much. He looks around, and sees none of his former possessions. Astonished, he exclaims, 'Where are my slaves? Where are my buffaloes? I cannot find one of them. Where are my houses and my chests of money? What has become of all my rice and paddy that I laid up in store? Where are all the fine clothes, that cost me so much? I can find none of them. Who has taken them? And where are my wives and my children? Ah! they are all missing. I can find none of them. I am lonely and poor indeed. I have nothing. But what is this?' The preacher here entered upon a description of the sufferings of the soul that is lost; after which he represented the rich man as taking up this lamentation: 'Oh, what a fool have I been! I neglected God, the only Saviour, and sought only worldly goods while on earth, and now I am undone!' While the old man was preaching in this manner every eye was fixed on him, and every ear was attentive. Soon after he pursued the following strain: 'All in this world is misery. Sickness and pain, fear and anxiety, wars and slaughter, old age and death, abound on every hand. But hearken, God speaks from on high: Children, why take you delight, and seek happiness, in that low village of mortality, that thicket of briers and thorns? Look up to Me; I will deliver you, and give you rest, where you shall be for ever blessed and happy.'" †

* Arthur's "Mysore," pp. 279, 280.
† "The Karen Apostle," pp. 36, 37.

The barren mango-tree was frequently used as a subject by the late Rev. Mr. Lacey of Orissa.* The Rev. C. B. Leupolt has illustrated the "strait gate" in a way admirably adapted to India.†

Lacroix, the "most eloquent of Bengali preachers," "turned to account a natural gift he possessed of devising striking similes, in which some clear analogy could be shown to some principle of religion. These similes were constantly in his mouth, and as the Natives are very fond of them, his preaching was very acceptable."

One or two of the illustrations of Lacroix may be mentioned:—

"Supposing a washerman puts a number of soiled clothes in a box, and then carrying it to the river-side carefully cleans the outside of the box; will this process wash the clothes? So though a man's bathing in the Ganges may indeed cleanse his body, can it have any effect in purifying the soul?"

"Does the parrot when removed from an old cage to a new one forget all the lessons it has been taught? In like manner if the soul which has so strong a memory, be removed to a new body, will it not carry its knowledge with it, and be able to call it to mind? But when does it ever do so? Who is there that ever remembers anything that happened to him in former births?" ‡

Similes drawn from objects before the speaker will excite special interest. Leupolt thus spoke of the "well of sin;" § Weitbrecht, of medicine he administered; ‖ Clarkson, of his tent. ¶ Chamberlain compared the hearts of his hearers to ground burnt up during the hot season, upon which the plough could not act. The influence of the Holy Spirit was likened to a fall of rain, which would soften the hard soil.

All men take pleasure in *narratives*. The Bible is, to a large extent, a historical book, and it affords a copious

* See "Translations of Indian Tracts," 1st Series, p. 314.
† "Recollections of an Indian Missionary," pp. 72, 73.
‡ See "Memoirs" for additional examples, pp. 154—156.
§ See "Recollections," pp. 67—69.
‖ "Memoirs," p. 345.
¶ "Missionary Encouragements," p. 25.

supply of suitable subjects, *e.g.*, the Creation and Fall, the Flood, the Call of Abraham, Elijah and the Prophets of Baal, Daniel, and especially the wonderful Birth, Life, and Death of our Lord.

Anecdotes and *references to recent well-known events* will always prove interesting. George Herbert says:—

"When the parson preacheth he procureth attention by all possible art. . . . Herein also he serves himself of the judgments of God, as those of ancient times, so especially of the late ones; and those most which are nearest to his parish; for people are very attentive at such discourses, and think it behoves them to be so, when God is so near them, and even over their heads. Sometimes he tells them stories and sayings of others, according as his text invites him; for them also men hold and remember better than exhortations, which, though earnest, yet often die with the sermon, especially with country people, which are thick and heavy; . . . . but stories and sayings they will well remember."*

The writer who quotes the above adds:—

"Some of the early fathers were very happy in the dexterous use of passing occurrences, as they naturally would be, speaking in conversational extempore language to their converts. Tertullian gives a graphic description of the heathen games. (*De Spectaculis*, 29, 30). Chrysostom contrasts the listlessness of congregations with the eagerness of spectators of the hippodrome (*see* iv. 660). He also makes, with a happy readiness, allusions to a storm gathering during the prayers, and to the lighting of lamps in the assembly. (*Opera*, iv. 597 and 613, Ed. Ben.)"—P. 79.

"'A story (says Cecil) will hold a child by the ears for hours together, and men are but grown children.' 'In every sermon try to give at least one good anecdote.'"—Pp. 88, 90.

Native Proverbs and Stanzas.—Archbishop Trench has the following remarks on hearers at home:—

"Any one who, by after investigation, has sought to discover how much our rustic hearers carry away, even from sermons to which they have attentively listened, will find that it is hardly ever the course and tenor of the argument,

* Quoted in "Papers on Preaching," by a Wykehamist, p. 78.

supposing the discourse to have contained such; but if anything has been uttered, as it used so often to be by the best Puritan preachers, tersely, pointedly, epigrammatically, this will have stayed by them, while all the rest has passed away." Accordingly, he says, "great preachers for the people, such as have found their way to the universal heart of their fellows, have been ever great employers of *proverbs*."*

The Hindus intersperse proverbs very largely in conversation. A copious use of them is a great means of securing attention :—

"I very much like the plan of introducing pertinent quotations from their own books and shastras into addresses. Some of them are very striking and beautiful; and my impression is that the people will generally understand your subject, as these references serve as a key. They are familiar with them; and doubtless such an address is more attractive to them, while it increases their respect for your character and person, as 'a wise man who knows their books and system.'"†

The example of Paul at Athens will be a sufficient justification. His address is an admirable model.

A few proverbs and stanzas may be quoted as examples :—

"Will the darkness subside in the light of a fire-fly?"

"Though he wash three times a day, will the crow become a white crane?"

"It is said that the lizard that is the oracle of the whole village has fallen into the broth."

"A cart, a slave, and a foolish son, follow the beaten track; a poet, a lion, and a sensible son, are independent in their movements."

"Man comes into the world with his hands shut, and goes out of it with his hands open."

"There is no merit like truth, and no sin equal to falsehood."

"Refer not Virtue to another day; receive her now and at thy dying day she will prove thy never-dying friend."

"What is the fruit that human knowledge gives, if at the feet of Him who is pure knowledge due reverence be not paid?"

* Quoted in "Papers on Preaching," pp. 96, 97.
† "Calcutta Conference Report," p. 58.

"The anxious mind against corroding thought no refuge hath save at the sacred feet of Him to whom no likeness is."

"In dealing with the Hindus," remarks the Rev. Dr. J. S. Wardlaw, "there is hardly a subject on which we touch that we may not find some quotation or other from their books to give a basis from which to work." * One or two may be quoted :—

"Should he whose heart is unclean, rubbing his body with earth equal to a mountain, bathe till death with all the water of the Ganges, still he will not become clean."

"How can he who himself is not perfect, make another perfect ? "

"I am sin, I commit sin, my nature is sinful, I am conceived in sin."

A number of the most striking should be carefully committed to memory. Proverbs should be used chiefly at the commencement to enliven the address; quotations from sacred books will be more suitable in the middle; the conclusion should be characterised by increased solemnity, when Scripture passages and direct appeals to the conscience are most appropriate.

As already mentioned, it is very desirable to have a volume of proverbs and quotations in each language, arranged under different heads for Missionary purposes.

Intelligibility.—Even at home, notwithstanding all the advantages of the hearers, sermons are frequently not understood by many. Bishop Wilberforce urges private visitation for the following reason :—

"But if this minuteness and detail of individual intercourse is needful for our people, it is little less essential to ourselves. As it is necessary to enable them to understand us, so is it necessary to make us understand them. Without this we shall never know what they do and what they do not comprehend. Very many clergymen live always upon this point in a sort of amiable dream; they speak—or they think they speak—very plainly in their sermons; their flocks exhibit no manifest symptoms of impatience or fatigue under their

* "Lectures to Students."

teaching;—for the forbearance with which our people listen to that which conveys scarcely an idea to them is really wonderful—and they conclude that all which they have said has been pretty well understood; when if they were to converse closely with the greater number of their hearers, they would often find that scarcely a word of their best reasoned sermons had really found its way into their minds. Now what can be the result of such a state of things save delusion on our part and undispelled darkness on theirs? This false impression of their state can only make us at our ease in leaving them uninstructed. But they will remain unblessed. The physician will not heal his patients by dreaming of their convalescence whilst he is profoundly ignorant of their malady. We never can hope to make our sermons thoroughly intelligible to our people unless we are in the habit of conversing with them—unless we sound them and try them, and see how far we have reached their minds, and where we have failed. Such an examination would convey to some who have been used to contemplate their public efforts with not a little secret satisfaction, many startling revelations as to the real effectiveness of their labours."*

Guthrie, another good authority, thus counsels plainness:—

"Fire low, the order which generals have often given to their men before fighting began, suits the pulpit not less than the battle-field. The mistake, common to both soldiers and speakers, is to shoot too high, over people's heads; missing by a want of directness and plainness both the persons they preach to and the purpose they preach for."†

Such cautions are doubly necessary in India. Indeed, a few Missionaries unacquainted with the native languages have asserted that it is impossible to preach intelligibly to the masses. It is true that there are great difficulties. As already mentioned in a previous chapter, the style of books differs very considerably from that of ordinary conversation. A Missionary who uses the former in addressing villagers cannot be understood. Arthur says:—

* "Addresses to Candidates for Ordination," pp. 105, 106.
† Quoted in Kidder's "Homiletics," p. 177.

"It is not fair to talk to Hindus in the Sanscrit terms which best translate your English or Greek ones; and because they do not concur in your views, deny them a conscience. Many a good man in England would hesitate to say that 'furtive acquisition' was criminal, who would at once pronounce it sinful 'to steal;' and many a good housewife would plumply deny that it was any duty of hers to 'supervise the domestic economy,' who would at once own that she was bound to 'see to the house.'" *

But there is another difficulty—attaching heathenish meanings to the terms employed. The Rev. W. Smith thus explains it:—

"We speak, for instance, of *Parmeshwar*, and they think we are talking of Rama. We speak of salvation (*Mukti*) and they think we mean absorption. We talk of God's omnipresence, and they take it for granted that we believe, with them, that the spirit in man is God, or a portion of Him. We tell them that they must not worship idols, and they jump to the conclusion that they must become *Vedantists*." †

If the directions given in the following extracts be observed, the Gospel can be made intelligible to all:—

"A Native will not understand what you mean by 'justification;' but will fully understand what you mean by a man having all his sins forgiven. He will be confounded by the term 'regeneration,' but will readily comprehend when you speak of making a bad man good. Thus, by speaking of the thing, rather than harping on the term, the Missionary may easily give people his own ideas, and place himself in a position to use them in an appeal to the conscience."—"Arthur's Mysore," p. 279.

"It is, therefore, evidently of the first importance that we explain ourselves as we go on, and define the terms which we use; and when we have done, it is a good plan, if practicable, to ask them what we have been saying, and what they have understood, and to give them, in a single sentence almost, an epitome of it to take away with them."—Rev. W. Smith.

* "Mysore," p. 278.
† "Calcutta Conference Report," 169.

A Missionary of any experience knows exactly the ideas that will be excited in the mind of a Hindu by certain terms. He may, therefore, either avoid them, as recommended by Mr. Arthur, or, if they must be employed, he can explain the new meaning to be attached to them in the manner Mr. Smith directs. Clarkson, who is not a mere theorist, bears the following testimony :—

"We would vindicate, in the most absolute sense, the entire comprehensibility of the Gospel by the most untutored Indian. The Gospel is adapted to the Hindu, not as he is to be, or might be, but as HE IS. We would disclaim every demand for a preparatory process, as *necessary* to the comprehension of the Gospel. We say, with emphasis, that the Gospel, in the hands of the evangelist 'apt to teach,' ready to explain it by suitable illustrations, and consequently able to touch the springs of conscience, is *alone* effectual to the end of conversion. We ask for education, but not to prepare a way for the Gospel; we believe that the Gospel *makes* a way for itself. We say, with confidence, that the aboriginal of Indian mountains and forests, who never saw a written character, is fully competent to understand the fundamental truths of the Gospel. If the evangelist will assume didactic forms of instruction, or clothe the Gospel in the rigidities of theological systems, he will find among the Hindus no intelligent audiences, nor be rewarded by seeing converted souls. But if he will use their own imagery—borrow their own illustrations—think as far as may be *their* thoughts, and speak *their* words, and make them all the vehicle of communication of those simple truths in the belief of which is 'eternal life,'—he will find that the Gospel is indeed 'the power of God,' both to convince the understanding and impress the heart. As Christ, in the fulfilment of His great mission, took on Himself humanity without sin, so must the Missionary take on himself, as far as possible, that form of humanity which the Hindu assumes, divested only of all that is tortuous and sinful. If he do so, he will find that Hindus can understand his message, and if they do not believe it, it is because they *will* not." *

The young Missionary will find Mr. Hooper's "Chris-

* "India and the Gospel," pp. 185, 186.

tian Doctrine in Contrast with Hinduism and Islamism" * of much value in explaining the Gospel message.

Conduct with reference to False Religions.—There are two extremes. Some laymen and chaplains, when theorising about Missions, fall into the one—native converts into the other. The former would make no allusion to heathenism; the latter often argue against it at great length. The course recommended—merely to preach the truth without exposing error—is certainly not the one followed in the Word of God. Jehovah did not simply say to the Jews, Thou shalt worship Me; but added most emphatically, Thou shalt not bow down to any idol. David, Elijah, Isaiah, and the other prophets, often denounced idolatry in severe terms. Our Lord frequently exposed the errors current among the Jews; Paul at Lystra told the people to "turn from these vanities unto the living God." The most successful Missionaries in India have followed the same plan. The views expressed by the late Mr. Lacroix are held by the great body of experienced Missionaries:—

"The principal theme of a Missionary's preaching should by all means be the Gospel; the pure Gospel, wherein, without human additions or retrenchments, Christ is represented as the way, the truth, and the life; and as able and willing to save to the uttermost all who come to God through Him. Still, I believe, that it is absolutely necessary, in order to open a way for the reception of the Gospel, to expose the false notions to which the heathen adhere. I must confess that I have heard very excellent Missionaries deprecate the doing of this, under the idea that making the people acquainted with the excellency of Christianity would suffice, and of itself, by a natural process, lead them to discover the deficiency of their own system, and induce them to abandon it.

"A late friend of mine, who was of this opinion, often made use of the following comparison to illustrate the subject:—'Let the sun rise, and darkness will of necessity

* Copies may, perhaps, be obtained from the Church Missionary Society. The author consents to its being reprinted in a cheap form. This should be done.

recede; let the sun of Christianity be held forth to the heathen, and the darkness of Hinduism will vanish away without further effort.' This may appear plausible; yet I fear the illustration is not quite to the point. The fact is, that the sun when he shines forth, finds the generality of men possessed of eyes, prepared and anxious to behold his light, and therefore he is hailed with joy as soon as he appears on the horizon. But I would ask what good can the bright luminary confer on persons who are deprived of their eyesight, and incapable either of beholding his radiance or of valuing the benefits of the light he is emitting? Christianity, certainly, is a sun, and a sun of great resplendency in the moral firmament; but it finds the Hindus so blinded by their idolatrous creed and their prejudices, that it shines upon them in vain. A surgical operation, therefore, is requisite to remove the cataract from their spiritual vision; and this operation is the exposing of the errors of their system. When this is accomplished, and not before, will they be capable of viewing and receiving the Gospel as a message of glad tidings.

"His own practice for a long series of years was in accordance with these views, and he never changed it to the last. 'I did myself,' says he, 'for several years, on principle, proclaim Christianity to the heathen, without, in my addresses, alluding to their superstitious and false notions; but experience has convinced me of the fallacy of this method, and I have since relinquished it. If the Hindus were a thinking, reflecting people, a people anxiously seeking after truth, perhaps the mere preaching of the Gospel would suffice to enable them to perceive the defects of their own false religion, and, for aught I know, to forsake it; but common observation shows they are, generally speaking, not a thinking nor a reflecting people, neither are they anxious seekers after truth. They may hear the Gospel willingly enough, and admire the love of Christ, and might perhaps be persuaded to give Him a place in their pantheon, as a Roman emperor once was; but they would not for a moment suppose that this was to be done to the exclusion of their own gods. How often, after they had listened to a sermon where Christianity was held forth exclusively of other matter, have I not heard them say: 'Well, sir, your religion is excellent for you, and so is ours for us.' The fact is, they are so apathetic, particularly on religious subjects, that they actually

will not themselves take the trouble of comparing the systems."

Dr. Mullens subjoins:—

"He might have added, that during many ages their reasoning powers have been so ill developed and so warped by evil principles, that they scarcely at all understand how, when two principles are mutually contradictory, one must be given up as false; and that a conscience that loves truth must follow that truth to death and fling all falsehood to the winds. On the contrary, Hindus are prepared to receive both sides of a contradiction as true; and especially to accept only that side of a question which is the most comfortable, and best promotes that quietism which in their eyes is the chief end of man's existence. Nothing but a full exposure of evil, together with a clear statement of its antagonistic truth, will suffice to awaken so perverted an intellect, or lead forward to a martyr's devotedness so corrupted a heart."*

The Missionary, in preaching to Hindus, should meddle only with those errors that stand in the way of the particular truth he is seeking to establish. Captain McMahon, in his essay read before the Punjab Missionary Conference, says:—

"The best plan seems to be to expose the errors of Mahomedanism and idolatry, just as much as may be needed to contrast the leading truths of Christianity with these systems; so that the full exhibition of the Gospel of Jesus, rather than a crusade on heathenism, should be the ruling principle in the preacher's mind."†

It is scarcely necessary to add, that everything insulting should be avoided in referring to false systems. The maxim should be, "speaking the truth in love." Native agents should also be cautioned against dwelling much on the errors of heathenism, while they neglect the preaching of the Gospel.

The late Bishop Blomfield remarked, "The surest way of bringing a man to acknowledge his errors is, to give

* "Memoirs of Lacroix," pp. 157—159.

† "Report," p. 16. The whole should be carefully studied.

him full credit for as much as he has discovered of the truth." Monier Williams gives the following extract from the *Benares Magazine* :—

"We will just beg the reader's attention to the two facts, that a mind can be taught only by means of the knowledge that is already in it; and that a piece of knowledge in any mind—more especially in a mind unfavourably prepossessed—is an obstacle to the reception of any system which by neglecting to recognise, appears to deny the truth of that piece of knowledge. Whatever in the Hindus' systems is a portion of the adamantine truth itself, will only serve to baffle our efforts, if in ignorant impatience, we attempt to sweep it away with the rubbish that has encrusted it. What kind of engineer should we think him who, in seeking to raise a beacon on the Goodwin Sands, should hesitate to acknowledge as a godsend any portion of solid rock among the shifting shoals to which he might rivet one of the stays of his edifice? When a headstrong opponent of an erroneous doctrine treats with indiscriminate scorn what is true in the doctrine and what is false, he has no right to complain that his arguments against the false are as lightly esteemed as his scorn of the true. We ought to acknowledge with thankfulness everything that we find excellent in the Hindu Shastras, as we welcome every spot of verdure in the desert; and when the Hindus have only halted at a stage far short of that which we ourselves have reached, we should rejoice in being able to present to them our superior knowledge, not in the shape of a contradiction to anything that is false in their views, but as the legitimate development of what is true."*

The Rev. W. Smith points out a danger to be guarded against in making such admissions:—

"Lively startling works addressed to the torpid consciences of the natives are much wanted. They are in damnable error; and are ASLEEP in it. It is not necessary to offend or irritate them; but they *must* BE AWAKENED. The gentler kinds of works, in which we give them credit for holding the truth or portions of it, are suited for serious inquirers, but not for the generality, who are apt to call these very points,

* "The Study of Sanskrit," p. 61.

which we call their remnants of truth, *our* pilferings from them."*

But the admission of truths in Hinduism is also abused in another way. The people assert that Christianity and Hinduism are much the same. Dr. Wilson answers this by showing, that although men and monkeys agree in certain respects, there are vital differences.

The errors of Hinduism should therefore be stated as well as its fragments of truth.

The course is further indicated by Dr. Wilson, of Bombay. After recommending to the young Missionary the study of the native religions, he adds:—

"I advise you to do this, not that you may form a jumble or mixture of true religion and heathenism; but that, using a right test of truth, you may discover what ingredients of a pure patriarchal faith—to which you may appeal, and on which, like Paul at Athens when he had quoted the monumental inscriptions and poems of the Greeks, you may commence your discourse and conduct your argument with something like an appeal to admitted principles—are still to be found in the compounds of heathenism, and capable of being separated from it, as to give you an opportunity of directing their attention to the great source from which they have been derived. It will be no impediment, but a great advantage to you in your labours, that you find that the Hindus have certain elemental notions of a spiritual godhead of three persons existing in its unity; and that they have certain ideas of guilt, and moral pollution, and atonement, and regeneration and purification; that they have thought of the gods becoming manifest in the flesh, as exemplified in their various Avatars; that they recognise places of rewards and punishment after death; and that they are familiar with the idea, that God may make a revelation of His will to man for the guidance of his faith and obedience."*

A good illustration of this mode of procedure may be found in the tract, "The Mirror of Custom," by the Rev. G. Pettitt. The writer sets out with the Hindu maxim,

* Quoted in "The Missionary."
† "Evangelisation of India," pp. 70, 71.

"We must walk according to custom." The importance of regularity is illustrated by a series of examples. It is shown what confusion and misery would arise if the sun sometimes rose in the north, sometimes in the south; if sometimes it went half way across the heavens and then stopped; if the seasons were irregular; if bullocks should adopt the habits of tigers, &c. The attention of the reader is next directed to another set of examples. He is asked if Hindus should refuse to make use of railways because their ancestors had nothing of the kind; if a man should reject wealth because his forefathers were poor; if Thugs should pursue their murderous system because it was their custom. It is then shown that inanimate objects and the lower animals must observe certain fixed laws; but that man is provided with reason to enable him to decide upon his conduct. If a custom is good, it should be observed; if bad, it ought to be relinquished.*

A skilful Missionary may pursue the above course with great advantage. In other hands, however, a sad "jumble" may be the result.

Evidences of Christianity.—Hindus who have received a good English education, can appreciate ordinary works on the subject. Dr. Mitchell's "Letters to Indian Youth in the Evidences" are especially recommended. The case is different with others. Buyers remarks:—

"As to the great portion of external evidence, especially historical, it is worth next to nothing, so far as the great mass of Hindus and Mussulmans are concerned. In their view, the history of Europe and Western Asia is just as fabulous as their own absurd Mythology is in ours. The works of Lardner, Paley, &c., are, to them, perfectly useless. If we speak of miracles, their gods and holy men have performed, and do perform, such without number; and the books in which the historical evidence is contained will not pass with them as possessing the least authority. With internal evidence alone can we make anything like an impression. The moral beauty of the Gospel, its adaptation to the state of man, and its powers over the heart and con-

* See "Translations of Select Tracts," pp. 167—174.

science are the principal proofs of its divinity tangible to the heathen."*

The report of the Calcutta Tract Society for 1862 says, "It has long been felt by experienced Missionaries and their fellow-labourers, that the most telling argument with Hindus in proof of the divinity of Christ and His Mission is furnished by the perfect moral character of Jesus." The Committee invited Missionaries, European and Native, to write on the subject. In the following year they reprinted the chapter of Paley on "The Morality of the Gospel." Bushnell's "Character of Jesus," an excellent little book for intelligent readers, has been reprinted by the Christian Vernacular Education Society. "An Examination of the Internal Evidences of Christianity and Hinduism" has been issued in English by the Bombay Tract Society.

"The Three Way-marks," by Bishop Caldwell, and "The Promises of Christianity," by Dr. Kay, will afford useful materials. The following extract is from the introduction to Bishop Caldwell's Treatise:—

"If a religion comes from the true God, who is the embodiment of goodness, it will diffuse around many benefits and blessings. Such a religion will tend to promote justice, mercy, and other virtues; it will tend to promote education, civilisation, temporal prosperity, and other worldly blessings, It will also be fitted to become the universal religion. All persons are able to judge whether the religions to which they belong possess such marks as these."

The English edition of "The Three Way-marks" is out of print, but "Christianity and Hinduism," by the same author, gives the main points.

The Rev. Dr. Forman says:—

"But it must be admitted that the most reliable argument in favour of Christianity, for all, is *Christianity itself*. The reason, no doubt, why thousands of devout, but illiterate Christians in Europe and America believe the Gospel, is its own excellence and adaptation to their wants—man has

* "Letters on India," p. 39.

not a spiritual want which is not there met, and the more deeply he feels these wants, the more completely do they seem provided in the Gospel, and just as surely as God provided light for the eye, that man might see, just so surely has He provided the Gospel for his heart, that he may live."*

Bishop Thoburn, at the Allahabad Missionary Conference, urged the great value of *personal testimony*:—

"In our preaching we lose one important element of power by not appealing more frequently and more pointedly to our own religious experience. We appear before the people as witnesses for Christ, and in the absence of visible miracles, nothing will so powerfully impress an ordinary hearer as our own testimony to the truth and power of the Gospel which we preach. We rely too much upon logical demonstration and intellectual process generally, and too little upon the direct power of living testimony. . . . . Such a testimony must be given judiciously, and is emphatically one of those pearls which must not be cast before swine; but still, it has a claim to a most important place in our preaching, and without it our message must ever be, in a measure, weak and timid in its tone. The most striking effects I have ever noticed in connection with my own preaching, have been in connection with this kind of testimony."—Report, p. 85.

The Rev. G. H. Rouse has the following remarks on the same point:—

"Testimony to one's own Christian experience is often very useful, especially in dealing with men in like circumstances to our own. It gives a practical and forcible illustration of Christian truth. But this needs to be done wisely, and not too lavishly, otherwise there is danger of its degenerating into routine, making us speak rather what we ought to feel than what we do feel; and there is also danger of a subtle spiritual pride creeping in, when we speak much about ourselves. It is very easy to be proud of our humility, and to boast of our confessions of unworthiness."†

A valuable paper, by the Rev. B. Kies, on the

* "Calcutta Decennial Conference Report," p. 8.
† "Workers with God," p. 55.

"Evidences of Christianity in their relation to the Hindus," will be found in the Ootacamund Conference Report. Swan devotes a letter to the consideration of the best means of convincing the heathen of the truth of Christianity. Some further remarks will be made on this point in another chapter.

It may, however, be remarked, that a loving, holy disposition, a living exemplification of Christianity, will do more to win over the heathen than all the books on Evidences in the world. Griffith John says:—

"Books on the evidences of Christianity are useful enough in their way. Let them by all means be carefully prepared and widely distributed. But it is certain that comparatively few men will read them, and fewer still will be convinced by them. There is one argument, however, that would command their serious attention, and profound respect, if it could be presented with clearness and force, namely, the blameless, holy lives of Christians.

"It answers but little purpose to supply me with books recording the lives of the saints of other days and other lands. What we need is to be able to point to the saints of our own times, and our own lands, and our own churches, and say, 'Behold a chosen generation, a royal priesthood, a holy nation.'"*

Chief Topics.—These have already been treated of incidentally; but a few additional remarks may be made.

It is an important question, "the order in which the Gospel truths and precepts should be set before the inquiring heathen, not merely to convince his understanding and obtain a hearing for Christian truth, but to awaken in his heart a belief unto salvation."† Grant refers to Augustine's Treatise, *De Catechizandis Rudibus*,‡ to the directions of Alcuin and others in the Middle Ages.

* "Spiritual Power for Missionary Work," p. 13.

† Grant's "Bampton Lectures," p. 271.

‡ This work and Augustine's *De Doctrina Christiana* are also recommended by Beck in his "Pastoral Theology." Translations are published by Clark.

Conviction of sin is one of the first things to be aimed at. The Rev. Dr. Forman remarks:—

"One principal reason why preaching to Hindus and Muhammadans has not been followed by greater results, is no doubt in their want of this sense of sin. Holiness and sin are to them almost meaningless terms; or they attach wrong meanings to them. Of all the Hindu and Muhammadan enquirers who come to us, how few seem to do so from a desire to learn how they can be saved from sin! They seem only to seek reasons for believing Christianity to be the true religion; and, when convinced of this, to regard themselves as Christians."*

Angell James says:—

"It seems to stand to reason, that men will care little about pardon till they are convinced of sin; and as the Apostle says, 'It is by the law that they come to a knowledge of sin.'

"I remember a discussion by a large company of ministers in my vestry, on one occasion, as to the style of preaching which in their own experience they had found most useful; and it was pretty generally admitted (and some of them had been among our most successful preachers) that sermons on alarming and impressive texts had been most blessed in producing conviction of sin, and the first concern about salvation."

The same view is expressed by Finney, in "How to Win Souls":—

"It is absurd to suppose that a careless, unconvicted sinner can *intelligently* and *thankfully* accept the Gospel offer of pardon until he accepts the righteousness of God in his condemnation. Hence the conviction of ill desert must precede the acceptance of mercy; for without this conviction the soul does not understand its need of mercy. Of course, the offer is rejected. The Gospel is no glad tidings to the careless, unconvicted sinner.

"The spirituality of the law should be unsparingly applied to the conscience until the sinner's self-righteousness is

* "Calcutta Decennial Conference Report," p. 6.

annihilated, and he stands speechless and self-condemned before a holy God.

"In some men this conviction is already ripe, and the preacher may at once present Christ, with the hope of His being accepted; but at ordinary times such cases are exceptional. The great mass of sinners are careless, unconvicted, and to assume their conviction and preparedness to receive Christ, and, hence, to urge sinners immediately to accept Him, is to begin at the wrong end of our work—to render our teaching unintelligible."

The two great points to be dwelt upon are thus stated by Bishop Caldwell:—

"In the district committed to me I made it my business to become acquainted with every village and hamlet, and, if possible, with every family, and endeavoured, by myself, and with the help of my Native assistants, to make known to 'every creature' the message of reconciliation to God through the blood of the Cross. There were two truths which I found by experience every one, however rude, could comprehend, and which every one, however hardened, could appreciate, and those truths I always took care to teach and enforce. The first was that the burden of guilt which every man feels that he carries about with him, and which false religions leave untouched, is removed by Christ, 'the Lamb of God which taketh away the sin of the world,' and by Him alone; the second, that in the conflict with evil which every man must wage, if he would be saved, and in which false religions leave him to his own resources, the religion of Christ supplies him with the help he needs, inasmuch as it brings him into contact with God, and opens to him a channel of sanctifying grace in the supply of the Spirit of Jesus. In these truths is the substance of the Gospel, and I have found them everywhere not only intelligible but fitted to produce serious thought. Proofs of the folly of idolatry leave the heart and character unchanged, but virtue goes forth from these truths respecting Christ, to heal every one that believeth."*

Dr. Pierson says:—

"The preaching which God uses to convert men lifts Christ crucified, and finds the secret of its power in turning

* "Tinnevelly Missions," p. 85.

the eyes of men to Him alone. The Master Himself has left us our first and last lesson in homiletics: 'And I, if I be lifted up from the earth, will draw all men unto Me.'"*

Questioning.—This is highly necessary, as will be apparent from the following extract:—

"The Scripture readings, accompanied by short and familiar expositions, are sometimes listened to by audiences who have all the appearance of being interested in what they hear, although experience has made me chary of founding much if anything on this. I have once and again been bitterly disappointed with individuals, whose earnest countenances led me to hope that they were at least giving a willing and open ear to the simple and touching Scripture narrative which was being read to them. A single question, however, painfully proved with how much ease a Hindu can assume an appearance entirely alien to the current of his thoughts."†

The Rev. I. Stubbins says:—

"In preaching, you will sometimes find a congregation like so many statues, just as uninterested and unfeeling. This, of all things, I most utterly abhor. They are silent; they do not oppose; and this to a novice might be very pleasing. He might go to his tent and write in his journal: 'large congregation, very attentive, no opposition. May the impressions left be deepened!' Whereas any one, knowing how the matter really stood, would more properly write: 'Dead, dead—all dead! no feeling, no impression! When shall these dry bones live?' Wherever this horrible placidity manifests itself, leave your subject; make a dead pause; say something that will rouse either to laughter or rage; anything is better than this dead sea. Tell some rather humorous tale; relate some incident; address some one person; bore him till he answers you. When you have got him to open his lips, go on with another question, and another, till you get the people fairly awake, and then revert to your subject. One preacher at home quoted Greek to awaken a sleeping congregation; and something of the same eccentric character is not unfrequently required in preaching to the Natives."‡

* "Evangelistic Work," p. 45.
† "Report of the Madras Medical Mission," 1858.
‡ "Bangalore Conference Report," vol. I., pp. 25, 26.

The Rev. E. Lewis thus shows the need of questioning:—

"I assume that the preacher will always be ready, in order to win the public, to do more than simply bring them together, deliver an harangue on some subject he may choose, and then pass on. That may be heralding the Gospel, but it would not be preaching Jesus. I have known a general proclamation of a government order made in a village. At the beat of drum, the people have assembled; the proclamation has been read; the messenger has passed on. Hardly one who has for the first time heard the proclamation has understood it; one or two have exerted themselves to find out the purport, then have followed little gatherings of people when the whole thing was talked over and explained, until it has been comprehended. The Christian teacher must see that his message is, first or last, well understood; it will be better for him to abide amongst the people, to question them and be questioned by them until this is accomplished. The Gospel will not win its way simply because it is the Gospel, unless it be carefully taught and the people comprehend it and feel that it is the Gospel to them. The name of Jesus will not be precious to them until they have come to know Him, and believe Him, and follow Him as their Saviour and Friend. The starting-point of all our teaching must be something that they know, feel, believe; and gradually we may lead them on to learn the mystery of the love and grace of God. The mere public address will never take the place or do the work of personal intercourse, quiet conversation, expressions of mutual sympathy. The address may sometimes precede, but it will more frequently follow upon, such intercourse."

The Rev. H. Rice said at the Bangalore Missionary Conference:—

"Would it not be better if the conversational or Socratic method were more largely adopted in preaching, that is to say, that we should go among the people, talk to them familiarly, and by putting to them the same questions over and over again, deposit in their minds a few great truths? This would be of far greater use than haranguing an audience who have comparatively little idea of what is being said."—Report, vol. I., p. 28.

Preaching at Festivals.—Some Missionaries, who have

not made the experiment, suppose that the people are so mad with excitement at religious festivals, that it is useless to preach to them. It would, indeed, be unwise to attempt it in the crowd amidst the height of the ceremonies. But during a large portion of each day, the pilgrims are quite at leisure and orderly. Many are then willing to listen. The great drawback is that the impression cannot be followed up. As the people have generally money with them, a book-hawker may go round with advantage.

PREACHING IN TOWNS.

Street Preaching.—Dr. Wilson, of Bombay, advocates this in the following terms:—

"Hesitate not to go to the 'highways and hedges,' to 'compel them to come in,' that God's house may be filled. For the preaching of the Gospel in places of public *concourse* and more *private resort*, you have the example of our Lord and His apostles; and this example you will value, notwithstanding its comparative neglect in many parts of the world. There are many facilities in India for carrying it into effect, the natives of the country being generally as accessible without doors as they are inaccessible within doors, and accustomed to receive much of their own public religious instruction in temporary tabernacles or under the open canopy of heaven; and not in their dull and dark temples, which are merely shrines for the accommodation of their idols. Occasional or regular preaching in such cases as those to which I now refer—when the consent of parties is obtained and there is no invasion of the rights of property, nor public inconvenience—is in a high degree useful. It marks to the natives the earnestness of the desire which is felt for their instruction, the self-denial of the Christian teachers, and their accessibility to the whole native community. It is far from being useless, even when the audience is variable, and there are interruptions arising from the curiosity or impertinence of those who are addressed; for some of the great truths which are forcibly, though briefly, announced may find a lodgment in individual hearts. It attracts hearers to the stated services which are elsewhere conducted. It procures opportunities for the distribution of religious books and tracts, and excites

attention to their important contents. In order to make it as effectual as possible, there should be a complete abstinence from all merely irritating language, and when the multitude may be sought, the mob may be avoided. While we have to deliver our message even to publicans and sinners, it is not required of us to cast pearls before swine. Favourable places for this announcement of the truth are the precincts of our ~~own~~ schools, asylums for the poor, and the resorts of the natives who have leisure at their disposal. Many of the natives, when solicited, are ready to give the shelter of their own verandahs to Missionaries." *

The Rev. J. Smith, of Delhi, recommends preaching in the quarters of towns occupied by the labouring classes:—

"Here, away from the distracting noise of the bazar, and generally free from all opposition and controversy, the beautiful and attractive story of Christ's life may be told to willing listeners. In Delhi, for more than twenty years (with some interruption from sickness) this practice has been perseveringly carried on, and now in twenty-two separate places within municipal limits, weekly services for preaching, accompanied by singing and prayer, are carried on with increasing acceptableness. These services combine all the advantages of both chapel and bazar, and being held in the midst of the people's dwellings, both men, women, and children are embraced in them; with the help of a Zenana lady, numbers of women are induced to attend.

"Let the preacher and his assistant go through a small neighbourhood, visiting every house and talking kindly with the people, inform them that he is about to hold a religious service, and then in the centre of their yard or enclosure commence singing a lively native *bhajan* (hymn) accompanied with native instrumental music if practicable, and all the neighbourhood will be got together; persevere in this practice, as near as possible, on the same day of the week and the same hour of the day until it becomes a habit, and the people will expect and look for it. The coolies, shoemakers, weavers, &c., on the plains appear to be much the same class as the aboriginal hill tribes, among whom the Gospel has made such rapid progress." †

* "Evangelisation of India," pp. 390, 391.

† "Calcutta Decennial Missionary Conference Report," p. 19.

Qualifications.—No work in which a Missionary engages will task his powers more than street-preaching:—

"To fix the wandering attention of a rude, fluctuating, and often hostile assembly; to calm the turbulence of a crowd, not come together because they are disposed to hear, but drawn by various fortuitous causes; and so to bespeak their favourable regard, as to induce them to listen to the truth; to hear, in short, their own religion depreciated, and a strange system of doctrine expounded, is certainly a task that requires both nerve and skill." *

A few of the qualifications may be mentioned:—

1. *An Animated and Impressive Delivery.*—This is well enforced by Buyers in the following extract:—

"That fluent, energetic, and impressive kind of speaking and manner which rivets the mind, and keeps every hearer, *nolens volens*, in a state of attention; and which, from its clearness and tone of confidence, seems almost to paralyse the power of objection, has long appeared to me what is peculiarly adapted to Missionary work. A slow, unanimated delivery, however good the matter, does not suit when the hearers are not themselves desirous of profiting. A good, firm, and distinct voice, such as may be heard over all sorts of whispering and other noises, is also necessary to a good Missionary preacher; for if he cannot, without any other aid than his voice, and the pathos and interest of his manner, draw every eye and ear to himself, he will often entirely fail of getting a good hearing."—Letters, p. 84.

The reply of Demosthenes, that delivery was the first, second, and third points in oratory, will be remembered.

Bellairs gives the following directions about the management of the voice:—

"Keep your head up rather than down; this relieves the throat and enables you to enunciate distinctly. Look *at* individuals before you address them; this gives a pointedness to teaching and persuasion. Understand thoroughly the powers of your voice; modulate it carefully, and economise sound as much as you can. By addressing some of those more distant from you, and lowering your voice down gradually, you will soon

* Buyers' "Letters on India," p. 83.

feel what is the least amount of it necessary. A whisper is often accurately distinguished when a shout is merely heard. Articulate utterance, distinct, almost crisp expression, especially in consonants, and at the end of words clear, deliberate, and accurate, not artificial or dawdling enunciation, —these will enable a weak voice to fill a large space.

"Occasional pauses are useful. They enable a preacher to collect himself, and to correct any formal or artificial tone or manner into which he may have fallen unconsciously; they assist him in passing from one step of his argument to another, and afford a desirable relief to the congregation.

"Avoid noise and cant, or whine, which excite ridicule or provoke contempt.

"Be on your guard against a dull, heavy, monotonous singsong, which will infallibly send some of your hearers to sleep. Do not scream—it wastes power and ruins the throat. Inspire frequently, so as to have at all times a good supply of air in the lungs from which to draw. Speak from the chest, not from the throat; and in using your lips for modulation and articulation, take care that they do not interfere with the tone of the voice, which should come clear from the lungs, as a note from a trumpet."*

Mr. Hocken said at the Bangalore Missionary Conference:—

"When people stand at a distance, instead of raising the voice, I have found it better to speak in a low tone to the few near, and the others, as a rule, out of curiosity, will soon join them. Should the crowd become restless, instead of shouting so as to be heard above the turmoil, it is wiser to pause awhile and begin again."—Report, vol. I., pp. 14, 15.

The following caution may be added from Dr. Broadus:—

"Do not suffer the voice to *drop* in the last word of a sentence. Though it must often sink, returning to the general pitch of the discourse, yet it must not fall too suddenly nor too low. It is not uncommon for the last word to be quite inaudible."

2. *A well-stored Mind.*—The Rev. J. Barton mentioned at the Lahore Conference, that at Agra audiences can now

* "The Church and the School," pp. 104, 105.

with difficulty be obtained. The Rev. C. W. Forman replied as follows:—

"I would say, let the preachers study more, and give the people more variety, and they will obtain better congregations. When people know that they are to hear truths they have heard a thousand times, in almost precisely the same language, it is not to be wondered at that they will not stop to listen." *

This want of preparation is a pretty general defect. Many Missionaries who will study with some care before delivering a sermon in English will trust to the spur of the moment in vernacular. Buchanan was told that Swartz "seldom preached to the Natives without previous study, and that he continued a diligent student to the last." A Missionary says of Weitbrecht, "I observed that before going to preach (to the heathen) he invariably sat down with pen and paper, and spent some time in preparation for his address; and there was in consequence a wonderful freshness and variety about his sermons which those who preach extemporaneously without previous thought never attain." †

The Orissa Missionaries provide themselves with what is called a *Bazaar Book*. The Rev. I. Stubbins thus describes it:—

"This is our constant companion. Into it goes every stanza or striking illustration, every new word that we may hear. It also contains a few outlines of addresses suited to different texts, subjects, or occasions. This to a new Missionary is especially valuable, and to him I would say: Never go out without your Bazaar Book, note down then and there every new word, every effective argument or illustration, every useful proverb, everything in short that may prove useful to you. So in reading Native books. This book should be the Missionary's companion, whether in the bazaar, market, festival, or study, and everything should go into it." ‡

The practice of Mr. Lacey of Orissa, thus described

* "Report," p. 13.
† "Memoirs," p. 417.
‡ "Calcutta Conference Report." p. 58.

by the Rev. J. Wenger, might be followed with great advantage :—

"He had selected a number of subjects—not a very large number—on which he had prepared discourses. Thus he had a harvest sermon; a sermon on paying rent to the Zamindar; a sermon about a barren mango-tree; another about the judgment day. These sermons, if by that name they may be called, he preached again and again from year to year, though not in the same places. It was his constant endeavour to make the old sermon more impressive in its delivery on each successive occasion. It is said of Whitefield, that prince of preachers, that the full power of his oratory was not developed until he had become perfectly familiar with a sermon by preaching it thirty times. In addressing a heathen audience, we need not be nearly so much afraid of repetition, as we should have occasion to be in a Christian place of worship."*

3. *The Meekness of Wisdom.*—It requires great prudence and judgment to know how to deal with the varying moods of the audience, and to answer satisfactorily the objections which are brought forward. Invincible patience is no less necessary.

4. *Power from on High.*—"This," says Moody, "is the secret of success in Christian life and Christian work. Its source," he adds, "is the Holy Spirit of God." The Missionary should seek to be *filled* with the Spirit. The qualifications which marked Barnabas as a Missionary was his being a man full of the Holy Ghost and of faith. Dr. Forman says: "I would lay great stress upon this, that we strive to have God's *special* presence with us *while* we are preaching. I have heard a venerable Missionary repeat, with great fervour, the prayer of Moses, 'If Thy presence go not with me, carry us not up hence.'"†

Henry Rogers gives the following general advice:—

"The style we commend is characterised by rapid changes of construction—frequent recurrence to the interrogative—not to mention numberless other indications of vivacity and animation, marked in speech by the most rapid and varied

* "Calcutta Conference Report," p. 48.
† "Calcutta Decennial Conference Report," p. 6.

changes of voice and gesture. Of all its characteristics the most striking and the most universal is the moderate use of the imagination. Being of that brief, rapid, familiar, natural manner which a mind in earnest ever assumes, it is best illustrated by the style of a man engaged in conversation on some serious subject—intent, for instance, on convincing his neighbours of some truth, or persuading them to some course of conduct."*

Many valuable hints on open-air preaching are given in the second series of "Lectures to my Students," by Spurgeon.

Kidder mentions the need of practice:—

"Anecdote, promptness of retort, frequent variations of the form of address, multiplied illustrations, and all other lawful devices of the public speaker will need to be at the ready command of him who would fully succeed in this class of efforts. But no one should be discouraged by partial failure at first. Practice is as necessary in this kind of preaching as in any other, in order to attain the maximum of power."†

Repetition.—Dr. Mullens, speaking of the changing listeners, says:—

"If not interested, they will go away after a few minutes, and others come; these also go after a time, and others take their places: and so there is a perpetual current of change going on through the whole service. A wise Missionary will be careful to repeat the essential principle of his discourse three or four times as he goes on, so that all who come may understand the subject he is seeking to enforce, and safely carry it away."‡

Tract Circulation.—The distribution of handbills among hearers able to read is very useful, after preaching, to assist in maintaining any impression which has been produced. Larger tracts may be sold. Further remarks on this point are given under "Christian Literature."

Mistakes in Preaching.—Two or three of those somewhat common among the inferior class of Native Agents may be mentioned.

* Quoted in "Papers on Preaching," by a Wykehamist, pp. 166, 167.
† "Homiletics," p. 280.
‡ "Memoirs of Lacroix," p. 151.

1. *A tendency to say too much about heathenism and too little about the Gospel.*—The other extreme, sometimes found among young Missionaries, has been noticed (p. 173). Phillips, while recommending the study of Hinduism, gives the following caution:—

"My brethren will forgive me for cautioning them against an opposite error to that alluded to, viz., that of making too great a parade of this kind of knowledge. It is a danger into which *native* preachers are continually falling. They wish to act the pandit, and will fill their sermons with histories of the gods, Sanskrit shlokas, and Hindi Dohas. Such sermons will secure delighted hearers and much applause, but little will be done towards convincing, much less converting souls." *

2. *The use of unintelligible Scripture terms and allusions.*—Some Native Agents preach to heathen in the streets as if they were addressing a Christian congregation, and quote chapter and verse as if they were in the pulpit. Dr. John Muir has the following remarks on this subject:—

"Instead of the ordinary style, abounding in Scripture quotations, what is usually employed in addressing Christian peasants, already familiar with the Bible from their childhood, a new and very simple style, adapted to the mental condition of the unlearned native, should be sought out. The class whom it is desired to influence should be addressed, not in conventional Christian phraseology, but in the language most suited to impress the ideas, convictions, and feelings which we wish to communicate."

3. *Preaching too long.*—It has been frequently observed that some native preachers seem to have no idea about time. They go on prosing or talking vociferously even when the audience has ceased to listen. A hint about this should be given in a kindly manner.

Preaching Halls.—In some respects these have great advantages over street preaching. The people feel that the Missionary is on his own ground, so that they are

* Preface to "Missionary Vade Mecum," p. 15.

more under control; there is less noise, and better attention. Seats or mats induce listeners to remain longer, and some form a habit of coming regularly.

In China, Missionaries attach great importance to these preaching-halls. Many of them are in the principal thoroughfares, and well adapted to attract an audience. In India, in general, they have received little attention. They are few in number, and often of a very inferior character.

Preaching-halls should be in a good position, and well open in front. The heathen will listen in a verandah more readily than enter a room. A few Scripture texts may be written in large characters on the walls. Pictures are an attraction.

During the day the hall might be utilised as a reading-room and for the sale of books. There might be rooms behind for a catechist, who could act as salesman, and try to form an acquaintance with visitors. Greater results might thus follow.

Evening services are best attended. The people at that time have, in general, most leisure, and therefore listen with greater readiness. The place should be well lighted up. If three or four converts sing one or two hymns to favourite native tunes at the commencement, a large audience will soon assemble. One or two additional hymns may form breaks between addresses, or be sung at the close.

House-to-house Visitation.—This should be combined with preaching. Mr. Smith describes the practice at Delhi (p. 187), and it will be noticed more at length under another head.

Personal Intercourse.—Mr. Hocken says, "Preaching is hardly half the work. At the close, to go away immediately the sermon is over produces the impression that having discharged an unpleasant duty we are glad to get away." There should be friendly conversation with the hearers, and a courteous salutation on leaving.

Various Methods to be used.—Street preaching, preaching in halls, and house-to-house visitation must not be set up one against another; one method will rather

be supplementary to the others. While preaching-halls are advocated, as Mr. Hocken remarks:—

"Street preaching has advantages peculiar to itself. It reaches a class of hearers that would not be met with in any other way; and gives opportunity for coming into personal contact with all classes of the people. Curiosity and inquiry are aroused by its means; and Hindus must see in it evidence of our desire to do them good. It is a striking advertisement of the nature and claims of Christianity, and our outward and visible protest against Hinduism." *

Results.—Home theorists who consider that higher education in India should be given up on account of the very few conversions, usually think that great visible results will soon follow from the simple preaching of the Gospel. Experience shows that *in cities among the same castes*, the latter is as unproductive as the former. A Missionary in North India told the compiler, that although he had preached nearly every day to the heathen for eighteen years, he did not know of a single convert as the fruit. Mr. Lacroix of Calcutta, Dr. Scudder of Madras, and Mr. Bowen of Bombay, all able and devoted Missionaries, had to make nearly the same confession.

The following extract is from a paper read at the Calcutta Missionary Conference:—

"Whilst, however we assign the first rank among all the various Missionary agencies to this preaching of the Gospel, we cannot pass over in silence the startling and humiliating fact, that very few manifest cases of decided individual conversion have been known to result directly from preaching alone."—P. 46.

Bishop Caldwell has the following remarks on the causes of this want of success in cities:—

"If the Hindus were usually or easily influenced by arguments addressed to the intellect, the large towns abounding with an intelligent population would afford the most promising openings for missionary labour; but there are scarcely any people in the world so indifferent to truth in the

* "Bangalore Conference Report," vol. I., p. 13.

abstract, so destitute of loyalty to conscience, so habituated to let their convictions and actions go in different directions, as the Hindus; whilst there are scarcely any who yield more readily to the wishes of superiors, the influence of friends, the example of those whom they are accustomed to follow. This is, no doubt, a weak point in their character; but it shows the importance of endeavouring to gain their confidence, and acquire influence over them, if we wish to do them any good. Now, in large towns, the personal influence of the foreign Missionary is as nothing compared with the force of public opinion and the influence of the heads of caste.

"In connection with all societies that have stations in the cities and large towns, it has been found that the usual routine of preaching and distributing tracts to casual passers by in crowded thoroughfares, and at still more crowded festivals, and superintending small vernacular schools taught by native schoolmasters has been attended with very insignificant results; and apparently for this reason, that personal influence is—the influence of character, station, and neighbourhood, on which so much depends amongst Hindus—in this system scarcely brought into action at all."*

Dr. Anderson, of the American Board, in a letter to Dr. Candlish, thus reviews the preaching of Mr. Lacroix:—

"You refer to the late excellent Mr. Lacroix, of Calcutta, in the language of Dr. Duff, as having devoted thirty-six years exclusively to vernacular preaching in all parts of Bengal, with a capacity and effectiveness and zeal unrivalled among us, and yet died mourning over the fact that very few conversions, indeed, had ever been known to result from his faithful and assiduous ministrations. Dr. Mullens informs me that he has prepared a memoir of Mr. Lacroix, which is soon to be published in London, and I shall defer to his representation of facts. But I made the acquaintance of that lamented Missionary when in Calcutta in the year 1855; and while I most cheerfully concur in all you say in his praise, I was greatly pained by my impressions of the chief cause of the failure to which you advert. I did not find that Mr. Lacroix had ever *concentrated* his labours as a preacher, for a long time, on any one point, with a view of making

* "Tinnevelly Missions," pp. 58, 59.

converts and *gathering them into a local Church.* The Church is the proper and effective nucleus of a congregation, as well as the basis of permanent success in the conversion of heathen men. It was making this a leading object, through the grace of God, that brought about the remarkable change in our Ahmednuggur district; and without some such concentration, some such aim, with faith in the power of the preached Gospel, I should never expect to see much success in winning souls anywhere, and still less among the heathen."

Though Dr. Scudder occasionally made long tours he devoted his attention for many years chiefly to one preaching station, close to the principal market in Madras. Yet it is said, that so far as visible results are concerned, he left there "no traces of his labours."*

When the compiler questioned the late Dr. Wilson as to the cause of the small apparent results from street preaching, he assigned as one reason that the hearers were not sufficiently urged to visit the Missionary. A momentary impression may be produced by the address; but unless followed up, it seems to have little effect. On the other hand, when a hearer can be induced to come to the Missionary's house the end may be very different. One of the most hopeful Missions in Bengal originated as follows:—

"One day, early in 1825, Mr. Trawin was preaching to a large congregation drawn round him from the market, when he was rudely interrupted by a sturdy-looking farmer, who angrily demanded why he spoke against their religion. Knowing that 'a soft answer turneth away wrath,' Mr. Trawin calmly replied, that he was endeavouring for their benefit to exhibit the true way of salvation as contrasted with false methods. A brief discussion ensued on the relative merits of Christianity and Hinduism; and the farmer and his companions were invited by Mr. Trawin to visit him at his own house in the neighbouring suburbs of Kidderpore, on the banks of the Ganges. The little party came again, especially on the Sabbath days; the nature, views, doctrines, moral precepts, fruits and hopes of the Gospel were expounded clearly, and contrasted with the deep defects and vital errors of Hindu

* "Memoirs of Lacroix," p. 66.

idolatry; and the result was a growing conviction upon their minds that the former religion was true, &c."*

Every effort should be made to become personally acquainted with those who listen to the preaching of the Gospel. The localised labour in cities, recommended by Mr. Smith, should be tried.

The following extract from a resolution of the Benares Missionary Conference states the course which should be followed :—

"And, further, having finished his discourse, the Missionary should not walk away, and consider his work done, but, on the contrary, he should ordinarily enter into conversation with all inclined to do so, and form acquaintance with them, and, if practicable, visit them at their houses, and invite them to his own."

Still, preaching in towns is by no means labour in vain. Much knowledge of Christian truth is thus diffused; faith in Hinduism is being shaken, and the impression is spreading that the Gospel will ultimately triumph. The Hindus are very gregarious. After, it may be, a long course of preparation, they will at last "fly as a cloud and as doves to their windows."

Present conversions, however, are greatly to be desired. They would be encouraging both to the Missionary and the Church at home. Souls would be saved. Above all, the progress of the work would be accelerated. The influence of converts is one of the most powerful means for spreading Christianity.

CONTROVERSY.

Mr. A. Thomson observed at the Punjab Conference, "Young men are apt to imagine, that Hinduism and Mahomedanism are so evidently absurd, that there can be no difficulty in convincing an opponent; not realising the fact, that these subjects present an entirely different aspect, from the native's point of view."—(Report, p. 29.) Clarkson remarks :—

* "Memoirs of Lacroix," p. 66.

"Nor are the Hindus weak antagonists. They have acquired a most skilful use of all the weapons of falsehood. Their *wile* is, perhaps, equalled by none. Their dexterity is serpentine.

"They prove an argument by figures, and happy allusions, not by reasoning. They disprove what the Missionary says, by employing false illustrations; so that when he is conscious of victory, they treat him as a prostrate foe.

"Let not the youthful Missionary imagine that well-framed *reasonings* will convince the Hindus; and that the logic of the schools is to preside over the discussions of an Indian crowd. He must learn to use other weapons ere he can disarm his adversaries."*

Phillips says:—

"In the crowded bazaar the Missionary has to contend at once with several angry, noisy, ignorant disputants; and if he can induce them to speak one at a time, they conduct the argument with the greatest unfairness, never allow themselves beaten, and glide from one topic to another interminably."†

Some Missionaries endeavour to repress all discussion. The points mooted by assailants are often unimportant; valuable time is lost, and the direct preaching of the Gospel is prevented. It has happened in the case of set, formal discussions, even with Missionaries like Dr. Pfander, that, although opponents have been thoroughly beaten, reports to directly a contrary effect have been circulated far and wide.

Other Missionaries, however, think differently. The Rev. T. Evans, Delhi, says:—

"On the whole I court discussion, for it seems to enlarge the audience, and also to rivet their attention the more to the things spoken, while it often affords an opportunity for divesting error of its fascinating garb, and exhibiting the truth in a new and powerful light."‡

The Missionary Conference held at Benares, in 1856, passed the following resolution on the subject:—

* "India and the Gospel," p. 180.
† "Missionary Vade Mecum," p. 154.
‡ "Bengal Baptist Report" for 1857, p. 61.

"The Conference is of opinion that in many cases controversy cannot be avoided, and that it is not desirable that it should. Even when there is little hope of silencing or convincing the heated disputant, the surrounding listeners may derive valuable instruction and impressions from the remarks of the Missionary."

An excellent home-worker, the Rev. W. Tasker, gives the following advice:—

"We have said, as a general rule, that controversy, argument, discussion on any subject, sacred or secular, are to be eschewed. Yet not invariably. People are prone to think that you are conscious that defeat would be your position in the end, and therefore they conclude that you are actuated by the principle, that discretion is the better part of valour. In such a case you will observe the champion that lays down the challenge looking round for his meed of applause, on the ground that he has constrained you to retreat before even you closed with him in combat. Now, the danger even here for the man's soul and those of his fellows is, that he believes this to be the true state of matters. And so they are confirmed in their unbelief. Tell the person, if he really wishes a friendly discussion on the ground of desiring information on the subject of dispute, you will do your best to enlighten him; proceed in right earnest, establish your principles at every point, do not hesitate to spend an hour in the work; and having begun, as a matter of real mercy, demolish your antagonist, scatter his unfounded and flippant objections to the wind; regard not his appeals for pity on the ground that he has no learning; remind him that he courted it—that he demanded it. Such a course operates like a storm on the atmosphere; it clears away the mists, and scatters the pestilential effluvia with which it is charged; and the sound of the mauling which you have inflicted on your blustering and braggart opponent, will be noised abroad through all the district, and remembered many days.

"After such an event, all will see, and the most will be forced to feel, that you avoid discussion, because you have no pleasure in it, and not because you have no confidence in the issue."*

In the hands of a skilful Missionary, well acquainted

* "Territorial Visitor's Manual," pp. 74, 75.

with the Hindu mind, controversy may sometimes be employed with advantage; but by all means let it be avoided at first. The young Missionary should always be accompanied, if possible, by an experienced European or Native brother. Objections will be brought up which he does not know how to answer, and the enemy will triumph.

It should be understood that an answer to a question, proposed by an honest inquirer, is not regarded as controversy. If not irrelevant, it should be noticed.

Reason from admitted Principles.—It has already been noticed (p. 176), that with all its errors Hinduism has mixed up with it some important truths. Grant has the following remarks on this interesting point:—

"All researches upon the subject have confirmed the fact—and there could not be a more engaging study than fully to verify it—that throughout the heathen world there lie scattered the seeds of a primeval tradition, sometimes nearly obliterated or mixed with fable, sometimes overlaid by a vast and extravagant mythology, or absorbed in some philosophic theory; still supplying those elements of truth through which the systems exist at all, and become productive of any social benefits. Now in these traditional revelations the germ of the Gospel may be said to exist, as it did when they were first communicated to man. And in reasoning with the thoughtful and intelligent, it would seem the one plan of winning the way to their conviction and acceptance of the Divine faith, to appeal to these primal truths, and through the expansion and full development of them, to dislodge and shake off the mass of error with which they are encrusted. It would seem the way to conciliate prejudice, and break down that posture of antagonism which the mind naturally assumes when its faith is directly assailed. And the slightest examination of the method of instruction pursued by our blessed Lord—how He dispensed to His disciples His heavenly truths, each one in its season, drawing it out as they were able to bear it; sometimes basing His lessons on the law of nature, sometimes unfolding them from the germinal principles in which they lay involved in the law of Moses—or of the method adopted by St. Paul, when he reasoned with Felix, or preached to the Athenians, or expounded the Scrip-

tures to the Jews—or further of the analogy which may be drawn from the whole course of growth, expansion, and gradual increase, by which the revelation of the Gospel, through long prophetic periods, was ushered into the world—all this would teach us that a certain economy of instruction is the ordained method for enlightening and convincing the human mind, that an appeal to common principles of belief will more surely and effectually conduce to the acknowledgment of the truth than a naked announcement of the deep things and unsearchable riches of Christ. And it is deeply interesting to observe how later and more accurate investigations into heathen, and especially Oriental systems, have opened up these latent elements of truth, these points of contact with the heathen mind."*

The Rev. Dr. J. S. Wardlaw thus mentions some of the principles generally admitted by Hindus:—

"1. There is *one God*—the supreme. You need not *prove* to Hindus the Divine *existence*, nor His *unity*. But these admitted, you can take opportunity to point out and illustrate the erroneous ideas as to the *Divine nature*.

"2. He has *Attributes*. You may show wherein the views are *defective;* as in regard to *love* and *holiness;* the former being *unknown*, and the latter if recognized *misunderstood*.

"3. God is *omnipotent*. You may endeavour to show that He is not to be *identified* with the universe, especially that He is not *so* present *in men* as to be the author of their actions.

"4. Mythological conceptions, *e.g.*

"(*a*) The *Triad* or *Trimurtti*, which may be contrasted with the Christian doctrine of a *Trinity in Unity*.

"(*b*) Incarnations or avatars. These present ground for setting forth the true and only Incarnation—the 'Word made flesh.'

"(*c*) *A golden age* (*krita* or *satya yuga*). This may form a starting point for a statement on man's *primeval condition and his fall*.

"(*d*) The *Deluge*, as presented in their mythological works, presents a basis for stating the true narrative of the great event, and drawing important lessons from it.

"(*e*) Anticipation of a *new era* to supersede the present

* "Bampton Lectures," pp. 266—8.

kali yuga ; a foundation for exhibiting the triumphant progress and final establishment of Christ's kingdom.

"5. Then they have the idea of *sacrifice*. They offer sacrifice, many of them to appease the wrath of demons, and this forms a foundation for presenting the great sacrifice of the Lord Jesus as a manifestation of Divine love for man's salvation. Their *sacrifices, pilgrimages, washing in sacred rivers, penances*, &c., all testify to a consciousness of *sin*, of *guilt*, of *impurity;* demanding *forgiveness* and a great spiritual change, which clearly open the way for the statement of important Scripture doctrines, the ground of pardon, the fearful depravity of the heart, the necessity for an inward renewal, and the great agent in that change: then they have heavens and hells, &c."*

Put off Objections till the Close. — The following remarks by Buyers are very judicious :—

"As almost all the objections of the heathen are well known to every experienced Missionary, he may so construct his discourses as to anticipate most of the arguments they are likely to bring forward, so that the intended objectors, observing this, will be careful of committing themselves, and will in all probability remain silent. He has thus the advantage of their not being piqued at any supposed exposure of their own weakness, so that he may use the utmost liberty in appealing to their consciences, in order to leave an impression on their minds.

"If practicable, all objections should be put off to the end of the discourse, so that the people may not be deprived of a connected view of the subject, merely to gratify the vanity and love of wrangling in a few individuals. It not unfrequently happens that a man, who in the earlier part of a discourse wishes to say something in objection, if put off to the end, will be so convinced by what he subsequently hears that he will decline saying what he intended, and the effect is good when one owns that his mind is satisfied, and that what he wished to say was unfounded. The audience then breaks up with the favourable impression of what they have heard on their minds, and retire with a much greater degree of seriousness than when a discussion has taken place; when, at least one of the parties has argued for nothing but the

* "Lectures to Students." See on this subject Hardwick's "Christ and Other Masters." Vol. I., pp. 247—330.

victory, or the display of his talents. When there is anything like a disposition to honest inquiry, discussions are very useful; but the Missionary requires to be very cautious how he plunges into an argument before he has any idea about the object of his opponent. Sometimes that object is only to raise a laugh at the expense of religion, or the preacher, in order to show off his own wit: at other times, it is to divert the people, by mere senseless talk, from the attention they have been manifesting. In such cases I have found one rule to be useful, that is, never to begin any discussion with those whom I have marked as inattentive, listening with a sneer; or who, by whispering, winking, &c., seemed to wish to turn attention from the speaker towards themselves. When I have seen such an individual come forward to start an objection, or make a speech, I have cut him short at once, without hearing him, and addressed him so that all might hear, to the following effect: 'Sir, I have observed you all the time of my discourse. You have not been attentive, but have been whispering, smiling, winking, sneering. No well-bred, sensible man would act so, especially when the subject is important, and connected with our eternal interests. You have thus shown yourself unworthy of being allowed to speak on such weighty matters among respectable men; therefore I will not discuss them with you; but if any other person present, who has listened attentively, will put a question, I shall hear him, and reply with pleasure.' This generally has the desired effect, and such persons have often received at the same time severe reproofs from the audience so that they have been glad to beg pardon for their flippancy.

"Those who come evidently with an intention to dispute, should rarely be indulged with an opportunity, as their purpose generally is not to hear a word from the Missionary, but to draw the attention of the people entirely from him, and then to get the meeting broken up in confusion. In such cases, a firm determination to admit of no interruption, but to insist on their having the good manners of hearing us before attempting to reply, generally defeats their object. When they find the Missionary has nearly done, they often slink away, as they know his immediate object is gained when his address has been heard; and he is now comparatively indifferent whether the people disperse or not; and as they have lost the chance of distracting the people's

attention, they have no wish to run the risk of any greater defeat by an exposure of their own arguments.

"Some also come after the discourse is partly over; and without staying to hear anything, press confidently forward to dispute. Such ought particularly to be kept in check, as they are generally impertinent wranglers, whose only object is mischief, or the display of their own supposed cleverness. The following is a specimen of the class, and the mode I have found best adapted to meet it: I was one day addressing a considerable crowd of Hindus in a public place at Benares, on the evils of idolatry, and had got about half through my discourse, when all at once a very consequential-looking Mussulman Moulvi pressed through the crowd, and, without listening a moment to what I was saying, interrupted me with an objection to the Divinity of Christ, to which I had made no reference whatever. I merely stopped to tell him to reserve this subject till my discourse was done, and then resumed. 'But,' says he, drawing himself up as majestically as he could, 'I have put this question, and must have an answer now.' I replied, 'Sir, you are a Mussulman, and I am addressing Hindus on a subject which has nothing to do with matters in dispute between Christians and Mahomedans. You ought to have as much good manners as to wait a proper time for introducing quite another subject—so if you cannot wait till I have done speaking to these people, you had better walk away and not disturb us.' Hearing this, he made a low bow, and walked away. The people made way for him; some of them smiling at his evident chagrin; and then turned round with redoubled attention to hear the rest of the discourse. Had I permitted him to draw me into discussion, his end would have been gained; the attention of the people would have been distracted; and most would have gone away without hearing the Gospel, who, in this case, heard it plainly stated and enforced."*

The Hindus pride themselves on their good manners. This may be acknowledged when a person is told that politeness demands that he should remain silent till the speaker has concluded.

Sometimes, as Dr. Mullens suggests, an objection may be "skilfully woven into the thread of the discourse and answered."

* "Letters," pp. 76—82.

Public debate often ends in bitterness. It is a good plan to invite the objector to come and talk with the Missionary at his house, or, at least, at the close of the service.

Answering Objections.—It has been already stated, that there are a few stock objections which are brought forward everywhere. The Missionary should study them carefully, and learn the shortest and most satisfactory replies. A list of objections will be found in "The Church Missionary Intelligencer" for February, 1854. An English version of Mundy's Answers to Hindu Objections is given in the volume of Translations of Select Indian Tracts. The Missionary acquainted with Tamil should consult the Bishop Sargent's "Test of Hinduism."

"Popular Hinduism," contains short replies to some of the most common objections (C.V.E.S., 2½ Annas).

The style of reply must depend a good deal upon the audience. With the *masses*, abstract reasoning will not answer; an illustration is the only thing they understand. "Consequently," says the Rev. G. Kies, "the great secret of arguing successfully with Hindus consists in upsetting their own illustrations by exposing their partiality and fallacy, and in impressing their minds with imposing illustrations of our Christian ideas." A skilful man will often shut their mouths by a single proverb or sentence.

One or two examples may be given:—

Objection. If a man hath faith, he will be saved.

Answer. If a man drink off a cup of deadly poison, believing it to be nectar, will he live? Show that faith must be placed on a proper object.

Objection. Hinduism is ancient, Christianity new.

Answer. Will you eat the fruit of an old poisonous tree in preference to the newly-grown sugar-cane?

Objection. We must follow the customs of our forefathers.

Answer. Should the son of a blind man put out his eyes? If our father was drowned, should we throw ourselves into a well?

Objection. Why are some rich and others poor?

Answer. Why has God made tamarinds to grow on one tree and mangoes on another? The potter makes out of the same lump of clay vessels of honour and dishonour.

Sometimes a longer course is necessary. Arthur says:—

"When you have any important point to carry, the safest way of reasoning with them is to begin by getting their adherence to general principles, from which your conclusion may be clearly deduced. In most cases this may be done; for general truths commend themselves to all. Few dialectic exhibitions are more amusing than the discomfiture of a pert, high-headed Brahman, who has confidently entangled himself in mesh after mesh of this Socratic net, when he is suddenly arrested and dragged on to a conclusion the most repugnant to his feelings."—"Mysore," p. 269.

One or two examples may be given of the Socratic dialogue. The Rev. C. B. Leupolt says:—

"In the beginning of my Missionary labours I found great difficulty in making the people comprehend that good works, although they are signs of a good man, cannot entitle him to heaven. One day I accompanied Mr. Smith, my brother Missionary, to the bazaar. This subject was brought forward. I remained silent. Mr. Smith said, 'A certain Babu had two servants, to whom he gave two rupees, ordering them to change the money, and to give to each Fakeer that might come a pice. One of the servants obeyed his master, and gave each Fakeer who came a pice. Whose, now, was the *merit?*' One of the bystanders replied, 'Whose the gift, his the merit.'—'Very true. The other servant acted differently; he kept the money, and instead of relieving the beggars, he ill-treated them and sent them away. Whose, now, was the sin?' 'The servant's,' replied the people.—'Well,' continued Mr. Smith, 'from whom have we received all things—life, health, and wealth?' 'From God.'—'If we, then, give to our brethren a part of that which God has abundantly supplied us, and over which He has made us stewards, whose is the merit?' They answered, 'Whose the gift, his the merit,' *i.e.*, it is God's.—'But, if you act contrary to this, whose will be the guilt?' 'Our own. Then,' continued the hearers, 'you intend to say that all the good

we do belongs to God, and all the sin we commit is ours?' —'Yes, I do. Where, then, is the merit by which we can lay claim to heaven?' I, too, have frequently used this parable, and it has always served me to convince the common people." *

The same Missionary thus exposes pantheism :—

"I have found it sufficient to ask two questions, which no Brahman ever was able to answer. I ask, 'Who speaks in us?' Every Hindu will reply, 'God.' My second question is, 'Who tells lies?' The Hindu will say, 'God.' Upon this we need but look the man in the face, and ask him, 'Is God a liar?' And ninety-nine out of a hundred will call out, 'No! God is no liar! we are the liars, the sinners.' But sometimes a man will say, 'Yes! yes!' We then ask, 'Who goes to hell?' or, 'Who sends to hell?' 'Who suffers pain, and who inflicts it?' 'God.'—'Can this be?' If he still persists in his assertion, we then answer, 'a fool according to his folly,' and a foolish parable has always had the desired effect. A magistrate, I commenced, caught a thief. When asking him why he had stolen, the thief replied, 'Sir, I have not stolen; God within me has committed the deed.' 'Well,' says the magistrate, 'bind the fellow to that post, and give him twenty-five lashes.' The policeman did so. When he had received six or eight, he called out, 'Oh do not beat me, do not beat me!' The magistrate went to him and said, 'What! beat you! I do not beat you; I shall never do that, for we are friends; I beat the God in you, who has stolen.' The people then generally cry out, laughing, 'No! no! God is no thief: we are the sinners.'" †

There is an admirable dialogue by Lacroix, refuting the error that God is the author of sin. It is given in the "Second Series of Translations of Indian Tracts."

Pay particular attention to *honest* objectors. Their minds have been aroused. Give them tracts on the subject to read, and encourage them to visit you.

Preaching to Muhammadans.—The Rev. Dr. Wherry has contributed to the *Indian Evangelical Review* one or

* "Recollections," pp. 69, 70.
† *Ibid.*, pp. 35, 36.

two valuable articles on this important subject. The following extract is from his paper, "Work among Mahomedans," in the "Calcutta Decennial Conference Report":—

"Though armed to the teeth with controversial weapons drawn from Arabic and Persian tomes, the preacher must preach Christ and Him crucified. In my opinion controversy in public places, and especially in the bazaar, should be avoided. What is wanted there is not so much debate, or assault on Mahomed and Islam, as clear statements of Gospel truth, bearing on the practical side of religion. Our Lord's sermon on the mount, and His discourse to Nicodemus, are models for our guidance; the primary object of every sermon or conversation should be to convince the conscience of guilt before God, and so lead it to feel the need of a Saviour.

"The kind of subjects best suited to arrest the attention of Muslims, and by God's blessing to lead to solemn thought, are such as the mystery of the Divine nature; the attributes of God in their relation to the sinner; the penalty of sin; man's need of an atonement typified by sacrifice; regeneration; the need of a Mediator, His character and work; the person of Christ—why born of a virgin—why He alone of all the prophets was sinless—why He has been exalted on high; Jesus Christ a *present living* Mediator—dead prophets cannot help living sinners—risen prophets cannot help condemned sinners in the judgment," &c., &c.

Of course every one of these subjects may lead to controversy, but if calmly discussed, and if the preacher declines to enter into controversy with any one in the audience, he will not only usually succeed in avoiding debate, but also in delivering his message uninterruptedly.

"Sometimes, however, controversy may be profitably conducted both in public and private, but never under any circumstances must the preacher lose his temper, and the moment he perceives his adversary getting angry, he must desist, assuring him at the same time that it is useless for men to quarrel in the search for truth.

"Wherever controversy is undertaken and the Missionary has the fortune to lead the assault, he should, in my opinion, attack Islam from within. The Koran is the very heart of Islam. It professes to attest the Scriptures

of the Old and New Testaments, current in the days of Mahomet.*

"It professes to teach the cardinal truths taught by all the former prophets. But, as a matter of fact, it denies the teaching of the former prophets and former Scriptures (1) as to *historical facts*, notably the death and resurrection of Jesus; (2) as to *doctrines*, notably the doctrines of the Trinity and the Sonship of Christ; and (3) as to the way of salvation by atonement. The Koran, therefore, either teaches falsehood, or it confirms writings which are false. In either case it stands self-condemned. There are many other ways of assaulting Islam from the inside apparent to those who take the trouble to acquaint themselves with the Koran and the traditions."—Pp. 230, 231.

Controversy with Muhammadans.—The Rev. T. P. Hughes says:—

"We have frequently silenced a troublesome objector who has introduced the subject of the Trinity for no other purpose than to disturb the preaching by telling him that it was *mutashábih*, *i.e.*, intricate, and at the same time asking him if he knew the meaning of *Alif*, *lám*, *mim* at the commencement of the second chapter of the Qurán. This appears to have been our blessed Lord's method with troublesome objectors. 'The baptism of John, whence was it?' It is often painful to observe how some of our native preachers will attempt to explain the sacred mysteries of our faith in the midst of an ignorant mob. Whereas learned Muslim doctors, if placed in the same position, would decline to discuss mysterious questions under such conditions. They would say, as the Christian divine might also say, 'Many things in God's Word are hidden (*khafi*), and cannot be explained to such a mixed audience as this, and besides this, in speaking of the nature (*zát*) of God, there is always some fear of blasphemy (*kufr*); I prefer speaking to you on that subject alone, after the preaching is over."

Bishop French recommends the following course with thoughtful Muhammadans:—

* Sir William Muir has rendered us invaluable help in establishing this important point in his book entitled *The Testimony borne by the Coran to the Jewish and Christian Scriptures.*

"I think we may assert it to be at once the most philosophical, most satisfactory and most Scripturally-sanctioned method of meeting objections, to take the *particular* objection back to the *general* question; the example back to the principle as a whole: for the simple reason that the root of the objection itself, and a hundred like objections too, is reached and perhaps cut through; the ground is greatly cleared; and the minds of the hearers by God's blessing much enlightened; honest inquirers are calmed; the mind and thought of the Inspired writers more laid bare; and much of the opposition in readiness for us is anticipated and diverted. We have reached, in fact, a broader footing for our conclusions; and a higher region of thought, more ethical and spiritual; from which the direct appeal to the heart and conscience, which we are always aiming at, is nearer and easier of approach—which is no small advantage. We make small way so long as the arena into which we challenge or are challenged is that of logic, metaphysics, laws of evidence of human courts, instead of setting men face to face with the living oracle of the Spirit's ministration; with God the righteous Judge, the voice of the Son of God, the convincing and new-creating Spirit."*

Care of the Temper.—It will often be severely tried. Especially when his hearers are Muhammadans, the preacher has need to use Bonar's prayer:—

"Calm me, my God, and keep me calm,
While these hot breezes blow."

Buyers says of the Missionary, "In discussion he should be calm and composed, and entirely free from irritability. Even blasphemy itself must often be heard, as well as gross personal abuse: and he must learn amidst the most violent attacks, both on himself and his religion, to bear all with the utmost equanimity." Arthur remarks that, "The Hindus appear generally to hold, that when a disputant becomes angry, he casts the cause into the hand of his opponent, and both loses and deserves to lose." He mentions a case in which they were heard to say in an undertone, "They have won, they have won; they did not become angry!" Hough, accompanied by a native Christian minister, once came upon a crowd of heathen.

* "Allahabad Conference Report," pp. 60, 61.

A Brahman uttered a torrent of abuse, in reply to some remarks of the Native minister. The latter then asked the people, which of the two they thought more worthy of attention—the Brahman, who had given way to such a furious passion, and defiled his mouth as they had heard, or himself who was undisturbed by his anger? A great advantage was thus gained. Hough adds:—

"The fact is the Hindus esteem the subjugation of the passions, with a perfect indifference to all external circumstances and events, as the highest attainment of religion."*.

The temper displayed by an audience depends very much upon the Missionary himself. Buyers remarks—

"It is possible to say all that can be said against the delusions of heathenism without apparently producing any bad feeling; but it is also possible to say these things in such a way as will bring the people round us like a nest of hornets. Some years ago, I met with a Missionary at a large native mela, or festival, whom the Brahmans would not allow to utter a sentence without interrupting him, and entering with him into angry discussions, and yet the very same people listened to another, who could not speak the language so well, with the utmost attention, and even seemed impressed as well as pleased with what they heard, though the latter spared their errors as little as the former. There is, in fact, more danger of giving offence by one's tone and manner than by what is said. To a Missionary it is of great importance to feel, as it were, the pulse of his audience before certain topics are introduced."†

Stubbins gives the following advice with regard to a turbulent audience:—

"When I have had a thoroughly noisy crowd, who were determined not to hear, I have often found it a good plan to sing a verse or two, after a few sentences; they almost invariably become quiet when you are singing. Then speak a few telling sentences; and when they begin to noise again, do you begin to sing, and then put in a few more sentences, and so on. By degrees they mostly become quiet, and in the end perhaps very attentive; and then you can kindly

* "Missionary Vade Mecum," p. 82.
† "Letters on India, p. 78.

show them the folly of opposition of the kind they have been practising: that you came to them because you love them, and of course it is for them to judge, when they have heard, if what you say be true or false, and they ought to reject or receive it. If, however, every effort to secure attention fails, embrace the most favourable moment to say: 'Well, brethren, it was my duty to bring you the offers of salvation; I have done so, and now I am going; think of what you have heard. I shall be glad to see any of you at any time, salam:' then retreat as quietly as possible. Never manifest hurry or confusion, and never let it be seen that you are driven away, though such be in reality the case." *

Occasionally, though rarely, it happens that the Missionary is reviled and ill-treated. At a Muhammadan mela, Leupolt was greeted with the epithets, "liar, rogue, rascal, robber, adulterer, blasphemer, murderer, &c., &c." Brickbats and stones are other Muhammadan arguments; the sword, best of all, dare not be employed. One evening, when Lacroix was preaching, a Hindu fanatic, with a big stick aimed a blow at his head. By his conduct under such treatment, a Missionary has the opportunity of producing a profound impression. The spirit of the Gospel which Lacroix manifested on the above occasion made his Hindu audience burst out into a loud shout: "Victory, victory to Jesus Christ!" †

Love, the Great Element of Success.—Captain McMahon justly observed at the Lahore Conference:—

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

Moody says the same:—

* "Calcutta Conference Report," p. 56.
† "Memoirs," p. 166.
‡ "Report," p. 18. The whole of the "Report on Hindu and Mahometan Controversy" should be carefully studied. Some remarks will be found in the "Missionary Vade Mecum," by Phillips, pp. 155—192.

"No man can be a true worker for God and a successful winner of souls, without love. He may be a great preacher in the eyes of many, and have crowds flocking to hear him; but if love to God and to souls is not the motive power, the effects will all pass away like the cloud and the early dew."*

It need scarcely be added that prayer will be the first exercise of the Missionary before setting out; and the influences of the Holy Spirit to water the good seed which has been sown will be implored on his return.

X.—ITINERANCIES.

Importance.—It was the maxim of the veteran Missionary Bowley, "Unless we go to the heathen, they will not come to us." The Divine Missionary said, "The Son of man is come to seek and to save that which was lost. It is said of Him that, "He went throughout every city" and village, preaching and showing the glad tidings of the kingdom of God." The Gospel message must be carried to the heathen, and in no way can it be more widely diffused than by a well-regulated system of itinerating.

Station Work also Necessary.—The Rev. J. Hudson Taylor says:—

"It is not itinerant *versus* settled Missionary work. Both are essential and important, and, so far from being antagonistic, are mutually dependent on each other. That we cannot do without Missionary stations is too obvious to require demonstration. In many countries itinerations can only be carried on during part of the year; the station, to which the Missionary may retire, and in which he may labour for other parts of the year, becomes as essential for the itinerant Missionary as for those who are wholly engaged in localised work."

"But not only are stations the necessary bases for further work, but, as the work extends, the multiplication of stations becomes essential."†

* "To the Work," p. 28.

† "Report, London Missionary Conference," vol. II., pp. 29, 30.

Errors Committed.—Reference has already been made to the mistake of distributing effort over too wide a surface. It is distressing to think how many valuable labourers have thus been spending their strength almost in vain. A Missionary makes a long tour of several hundred miles, and then reports that he has preached in so many places where the glad tidings never were proclaimed before. In some such cases, it has been shrewdly remarked, he might have said the same thing after visiting a village not far from the Mission house. A Mission in North India passed a resolution to visit, if possible, during the next five years every village within certain limits. It is not surprising that, after a lapse of four years, the following confession should be made:—

"Could this class of our hearers be visited more frequently some of them would in all probability be rescued eventually from heathenism. But when Mission stations are at so great distances from each other as at present, and when the visits of the itinerant preacher are of necessity few and far between, much of the ground, as yet but imperfectly prepared for the reception of the Gospel, is overgrown again with the weeds of prejudice and superstition, and much precious seed and labour, humanly speaking, appear to be lost."

The error of going over too much ground is so widespread and so injurious to the progress of Missions, that the compiler quotes a variety of testimony on the subject:—

"Long journeys of hundreds of miles, which in this country must be hasty ones, have produced nothing that we know of, or next to nothing."—Rev. W. Smith, Benares, "Calcutta Conference Report," p. 174.

"It was essential to observe, in regard to itinerating, that single visits were almost useless. It was by keeping up a steady succession of efforts through a district of country that the real good was done."—Dr. Lockhart, Shanghai, "Liverpool Report," p. 39.

"But to what substantial results could such itineracy, even if fully accomplished, be reasonably expected to lead? In some solitary instance the good seed of the Word so scattered might fall on some honest heart, and so bring forth fruit unto

life eternal: and would not one soul outweigh all the trouble and expense of the universal though almost profitless dispersion? True. That, however, is not the point; the real question ought to be, what reasonable prospect of general ultimate success does that hold out; and what test of progress toward the reaping of a harvest of souls? In scattering handfuls of corn over the frozen crest and towering eminences of the Alps or Himalaya, a single grain might obtain a lodgment in the clift or crevice of a naked rock; and there exposed to the concentrated rays of a summer sun, it might rear its nodding form far aloft amid a region of sublime sterility; but what prospect would that hold out of reaping the bountiful returns of an autumnal increase?

"The only itineracy worthy of the name, as contra-distinguished from any modified form of the localising system, is that which admits not only of universal extension, but of continual or frequent repetition of the same means in the same quarters. But an itineracy which would, in a given time, overtake every district of a country, leaving no town, or village, or hamlet unvisited, and no single individual unaroused by the Gospel message—an itineracy which would within brief stated periods renew the process of infusing an active leaven into the sluggish man, till inquiries begin to be excited, and individuals here and there were discovered in whose souls the Lord had commenced a work of grace, and eventually whole districts found ready, at the sound of the Gospel summons powerfully proclaimed by the living voice, to awake and shake off the spiritual despotism which ages had confirmed—such an effectual itineracy would require the present number of Missionaries increased a hundred-fold. Hence, again, the enhanced demand for native labourers.

"Our object is not to condemn the itinerating system, but to point out the necessity of perfecting it; till, by progressive advances, it may become identical with the localising system."
—Dr. Duff, "India and India Missions," pp. 314, 315.

"Such itinerancies they reckon as of high value in spreading sound Scriptural knowledge, and preparing the way for a future extension of the Mission by the establishment of new stations. But to be effective, they should be systematic, limited to a comparatively small district, carefully carried out, and repeated again and again."—Resolution of "Liverpool Conference," p. 57.

COURSE RECOMMENDED.

Itinerating may be either the sole work of a Missionary, or it may be carried on in addition to other duties. The latter is in general adopted, more or less, by every district Missionary; but where Native congregations are numerous the time allotted to it must be small. The Rev. D. Fenn says:—

"I wish to urge the perpetual institution of itinerating Missionaries. I should like to see in every language-division of India, at least in some part of each, a small band of European Missionaries and Native Evangelists, whose whole time is, given up to the work of preaching and conversing with adult natives of any and every class, in their own tongue, particularly in villages and small country towns." *

An Itinerating Missionary, on the other hand, recommends—

"The desirableness of a Missionary who is much among the heathen having occasional intercourse with Native Christian congregations, lest by continually seeing the darker side of the Native character he should forget that there is a bright side also, and lest, in the continual absence of the means of grace to which he has been accustomed, his soul should become parched, and his faith and love decline.

"For this reason, as well as others, it is far better that the Itinerating Missionary should merge into the Station Missionary, and that the pastoral and itinerating work should be combined as soon as an organization for the purpose can be formed."

While a few Missionaries may prefer to be continually engaged in breaking up new ground (and such may be allowed to do so), most men will wish, after a time, to lead a settled life, watching over the growth of the churches they have been instrumental in planting.

The course recommended in beginning an Itinerating Mission is simply an adherence to the old plan pursued in Tinnevelly, Madura, and some other districts; in fact, the

* "Itinerating Missions," pp. 5, 6.

parochial or localising system of England. Instead of several Missionaries going in succession over the whole of a district, it should be divided into portions, and one allotted to each. A bungalow should be built near a large village towards the centre, around which the Missionary should work, gradually taking in a wider and wider circle. Visits by the same individual being frequent, personal influence would be acquired, while impressions would be more often repeated. Another important advantage gained is, that the treatment can be better adapted to the state of the people. It is like one doctor attending a patient during his illness; whereas the other is a succession of visits from different practitioners. Being always within reach, the Missionary can easily give special attention to any hopeful movement. No one can look after children like their parents; so in general the Missionary who has begotten converts through the Gospel will best watch over their growth.

A few more details may be given.

Need of a Fixed Basis.—If an Itinerating Missionary has no settled home, a Hindu can never tell where he is to be found. He may naturally expect to suffer persecution if he embrace Christianity. If he knew where he had a friend to support him, he would much more readily place himself under instruction. An Itinerating Missionary writes:—

"There is no man more sceptical and more suspicious than the Hindu. It seems as though it took a lifetime rather than a day to live down his prejudices, and convince him of the sincerity of your motives. He must know you in order to believe you. And when he knows neither where you come from nor how you live, it stands to reason that he will be very slow to receive what you say. There should be some accessible place where he may come and find you at home, and talk with you."

One of the ablest and most successful Missionaries in Tinnevelly remarked to the compiler, that a base was as important in Missions as in war. The late Rev. P. P. Schaffter often told the Itinerating Missionaries in

Tinnevelly that until they had a "house and a door"—a Tamil phrase for a fixed habitation—no one would join them. The Rev. D. Fenn, writing in 1862, says that hardly any of the persons who placed themselves under Christian instruction applied in the first instance to the Itinerant Missionaries: they went to the Station Missionary and the settled Catechists.

A Manageable District.—Its size must depend on the agency available. If the Missionary is alone, or has only a single assistant, it should be small. Every village should receive a visit at least once a month. Several experienced Missionaries recommend that visits at first should not be *too often*, as the people consider it a bore. The villages selected should be within easy distance. It is not necessary that they should be those nearest the Missionary's house. The aim should rather be to choose those which, humanly speaking, appear the most hopeful. When a Missionary has several Catechists to aid him, his district should be subdivided as proposed by Mr. Leupolt:—

"I have a theory of my own, which I should like to be adopted with regard to itineracy. I should divide certain districts into parishes, if you like to call them so, and place in every large central village a catechist and reader. Each Missionary might have from ten to fifteen readers, and these he should visit constantly—praying with them, preaching, assisting and helping them on every hand. By these means he would always find a large congregation in these villages. I have experienced, when I came a third time to a heathen village, that a great deal of enmity had arisen meanwhile; I have not known why, but it was so. I have been opposed, and could scarcely get a congregation together. But when Christian Catechists are stationed in villages, the feeling of the people has changed within the last nine or ten years. At first when we came to the district we were hated, and could not get a bit of straw for our people to sleep upon; but now I can go from Zemindar's house to Zemindar's house, and get my breakfast—and the people assemble around me, to whom I can speak fully the Word of God."

Mode of Visiting.—In general the best time to find the people at home is in the morning or evening. The men

are abroad during the day in the fields. In the early morning they may be addressed before they go out; in the evening, on their return, they are generally at leisure till supper-time.

Villages within about three miles of the Mission house may be visited in the morning or evening by proceeding on horseback. For villages at a greater distance it is sometimes a good plan to ride to them about sunset, spend the night there, and return next morning. The Rev. D. Fenn says, "In the evening and after dark, if the Missionary took a lantern and chair and table, and had tea in the midst of them, and then slept on a cot in their rest-house, he would have the whole village around him. I have done so sometimes in Tinnevelly."

Places at greater distances can be worked from centres. If there is an out-station under a Catechist, let the Missionary spend a few days at each in rotation, visiting in company with the Catechist the surrounding villages. In many places the Missionary will be able to find some accommodation; in some instances it will be necessary for him to have a small tent.

The Rev. G. M. Gordon, Itinerating Missionary, Madras, gives the following advice with regard to tents and servants:—

"My greatest troubles in itinerating have been in connection with the frequency and difficulty of moving about. Hence I should say, try and travel as lightly as possible. If everything could be packed in one cart, it would be an immense gain. This might be done by using a Jubbulpore Hill tent, which has a double roof but not double walls. Single walls are sufficient, and are a great economy of weight. I find that the ordinary subaltern's tent which I use is almost a cartload by itself. In itinerating for a lengthened time and a great distance, it is necessary to take many things about which would not be required if the radius was short, and a centre always accessible. Cartmen are often very difficult to deal with, and the difficulty is greatly increased when two carts are wanted instead of one.

"It is constant moving also which most tries the temper and efficiency of servants and discovers their weak points; therefore be very careful in the selection of *servants*. I believe

that this point is of as great importance as any other, and demands as much prayer and patience as any encounter with heathenism. Let them be such, if possible, as are accustomed to tent life, and such (above all) as will not be a hindrance to intercourse with the villagers when they are encamped, and a reproach to a Christian household. It is far more difficult to get on with servants in a tent than in a bungalow, and those who are willing to live in a tent are generally of an inferior sort. Therefore one's standard of measurement must not be too high. It is better, however, to get rid of a bad servant speedily than that he should corrupt the other servants by remaining, and spread false reports among the heathen villagers. A consideration of the comfort of servants in itinerating is very important, even although they do not seem to appreciate it."

Tents, if practicable, should be dispensed with. The Rev. J. Smith, of Delhi, thus gives his own experience:—

"In these preaching tours the less encumbrance in the shape of tents and servants the more free will be the access to the population. Anything approaching the style of travelling adopted by the Magistrates and Civil Servants of Government will not only involve large expense and be unseemly, but will act as a deterrent, keeping the people at a distance and preventing them from freely hearing the Divine message. I have travelled annually in the North-West Provinces or the Punjab for nearly forty years, and have rarely found any difficulty in obtaining lodging room in *serâh*, *choupál* or private house. This mode of travelling saves nearly all extra expenses." *

The Rev. E. P. Newton thus describes the plan he sometimes adopts in the Punjab:—

"Apart from the bats, which are partial to these places, the chief objection to them is their publicity, one side being entirely open like a verandah. To avoid this I have a curtain twenty-four feet long and six feet deep. I carry nails and a hammer with me, and with the help of these enclose sufficient space for my accommodation. Here I spread a small mat or durrie, and am able to arrange my things in a very short time.

* "Calcutta Decennial Conference Report," pp. 19, 20.

All I need I can carry in my district cart. The expense of conveying a tent from place to place, and the trouble of pitching it are avoided, and, above all, I am brought into the closest possible contact with the people. Here, if anywhere, I shall find an audience to read, talk, and sing to, any time from early morning to midnight. If I wish to be private, I have only to draw my curtain, which is made to slide on a string with brass rings, and I am then as safe from molestation as if I were in my tent outside the village. In the gate my best audiences are generally at night, when the farmers have returned from their fields and had their dinner. If at this time a bright duplex lamp be hung on a nail driven into the wall, the people will soon assemble without any further call like insects round a candle, and the only limit to the preacher's opportunity of pressing the Gospel on the acceptance of his hearers will be the failure of his strength to go on. I myself have had the people stay till twelve o'clock at night, and have even then had difficulty in persuading them to go. One ought always to take a sleep in the afternoon to prepare for his night's duties, otherwise work of this sort will very soon wear him out."

Moonlight Meetings.—The Rev. E. Lewis says:—

"I have again and again found that a specially agreeable and pleasant time for gathering the people together has been from eight to ten o'clock of a moonlight night, when, the day's work over, the evening meal finished, everything quiet and cool, all are in a tolerably happy mood, ready to chat, to hear any news, and to take in any information. In some towns large congregations have remained for an hour and a half or two hours, and have shown a willingness to stay even when I was tired out." *

Individual Visits.—The same Missionary thus describes his practice in this respect:—

"There are in country places and in larger towns, individuals whom I make a point of visiting in their own abodes, and with whom we should rarely if ever come into contact in any other way, such as native Rajahs, or their descendants, great priests, shastris, and some very wealthy men. I have observed that they usually regard with favour any visit paid

* "Bangalore Conference Report," vol. I., p. 23.

with respect. In such visits the Missionary will have the directing of the conversation, and with tact and kindly sympathetic feeling, without any appearance of obtruding his views or lecturing them, is sure to be able to make good opportunity of commending the Lord whose ambassador he is." *

The following are means which may be employed to secure attendance and give greater interest to the meetings:—

"The Service of Song."—Home experience has shown the great value of singing in evangelistic work. With our usual self-complacency, we think *our* music the best, and our efforts are chiefly directed to teaching *it* to the natives. The success varies in different parts: in some cases fair progress is made, in others it is very different.

The people of India are as fond of their national music as we are of ours. Though the young may be familiarised to English airs and enjoy them, it is different with the adults. Any music which they can appreciate must be their own. Poetical compositions set to well-known favourite native tunes might be as useful in India as the hymns of Luther were in aiding to bring about the Reformation in Germany.

The people will sit for hours while a religious teacher celebrates the praises of some god, with singing and instrumental music. The Ahmednagar Missionaries have turned this to account. One or two of the Native Christians are good poets, and several can sing and play on musical instruments. Compositions have been written on several subjects, as True Humility, a Comparison between Christ and Krishna. The leader sings, while his companions join in the chorus. After a few verses are sung, an exposition of the song is given, and a few remarks are made, usually in the style of a recitative, the key of the previous tune being preserved. To prepare the way for the next subject, a suggestion is made, or a question asked, and then immediately follows the next song, in which the question is answered.

* "Bangalore Conference Report," vol. I., p. 22.

The same Native Christians visited many parts of the neighbourhood, accompanying the singing with instrumental music. The people came in crowds. The Report thus notices the effect produced:—

"In two or three places the hearers were so interested that they demanded the singing should be continued the whole night, declaring that they did not wish for rest so long as they could have such entertainment. The singing of these Christian songs has been the means of bringing the truth to the ears of many who would never before listen to the important declarations of the Word of God, and in the case of some the tears running down their cheeks have testified to the deep interest of their hearts."

In North India hymns in native metres are called *bhajans*. They are everywhere popular.

The Rev. J. Smith, of Delhi, says, "If instrumental music was more cultivated it would often quadruple the congregations, if only by giving notice of the Missionaries' presence."

Dr. Pierson thus notices an important point:—

"Another reason for the popularity and power of these evangelistic songs is the clear enunciation with which they are rendered. If the words cannot be understood, the singing is regarded as a failure. As in reading the Bible 'good emphasis is good exegesis,' so good enunciation makes a sacred song an appeal and an argument."*

Pictures.—Good coloured pictures are a great help in securing attention and giving clear ideas. They are as useful among adults in India as among children at home. There are several series of different sizes. One of the best is the large set of the Religious Tract Society.

Magic Lantern.—Though more troublesome than pictures, this is of still greater value. It will often collect audiences when other means fail. By a judicious selection of subjects, much knowledge of the highest value may be imparted in an interesting and impressive form.

* "Evangelistic Work," p. 86.

In some cases, tickets of admission should be distributed beforehand, to guard against the presence of a mob.

Europeans and Natives should Itinerate together.—Our Lord sent out His disciples two by two. Except in a few special cases, two European Missionaries should not go together. Each of them should work his own district. One European and one Native is the best arrangement in several respects. Each has his excellencies and defects. What is wanting in the one, is supplied by the other. A white face, being a greater novelty, will attract an audience. As Christianity is regarded as the religion of the English, it will naturally be supposed that the Missionary has a better knowledge of it than a convert. His education, in most cases, will also have been superior to that of his native brother. Some of the advantages of the latter are thus stated by the Rev. J. Wenger:—

"On the other hand, the foreigner has not that complete command of the vernacular language which the native preacher possesses. The latter is able, almost instinctively, to anticipate the prejudices, excuses, and objections of his heathen countrymen. On an itinerating tour, a foreign Missionary, when approaching a strange place, usually finds it more or less difficult to obtain ready access to the people without the aid of a native brother to prepare the way for him. And if any of his hearers wish to enter into private conversation with him, they will rarely have the courage to do so unless a native brother be at hand to introduce them. The latter, also, is usually much better able than he to form a correct estimate of the character and motives of such visitors.

"There is also a great degree of moral beauty in the spectacle presented to the heathen by this fellowship of labour between the European Missionary and his native brother. It at once shows that their hearts and their objects are one, and that Christianity constitutes a bond of brotherhood unknown to Hinduism."*

The native brother, as a general rule, should be the Catechist of the out-station. He knows most about the people; it is most desirable to strengthen his hands; and

* "Calcutta Conference Report," p. 53.

by going with him the Missionary can best understand the difficulties of his position. However, at times it is desirable to bring native preachers from a distance, both that there may be a change and that a larger number may make a deeper impression.

Should the villages be small, the European and Native may visit them separately, to go over more ground.

Female Itinerants.—The great value of this agency is noticed in another chapter.

The following extracts will show the mode of procedure recommended by experienced Missionaries :—

"On reaching a village, let the Missionary inquire carefully for the place the people resort to when at leisure. Unless he does this, he may spend his strength with a few hearers at one end of the village, while the bulk of the people know nothing of his arrival. In Hindu villages, the village gate, or the 'dharmsala' (travellers' home); and in those of the Mahomedans, the 'daira,' or the mosque, will be his place to go. If his efforts fail at one gate, let him try the opposite. I have gone away disheartened from one end of the village, the few hearers that I found there caring for none of the things that I taught them, and on walking round and entering it from the other side, I have met with a cordial reception, and collected a respectable audience."—Rev. A. Rudolph, "Lahore Conference Report," p. 74.

"When entering a village, I generally ask for the most respectable man in it. When a Pandit resides there, I generally go first to his house; if there should be more than one, I try to find out who is the most learned, and go to him, otherwise I go to the house of the principal landholder, and ask him to send a man to collect as many as he can of the villagers, telling them at the same time that the *Padri Sahib* had come to teach them God's Word, or make known to them the glad tidings of salvation. In this way generally a good number come together, to whom I then preach the Gospel. Sometimes I find it more convenient to all parties if I go to a place of the village, most commonly under a large shady tree, where the villagers are in the habit of collecting. I also, whenever I go to a new place, endeavour to find out on what day markets are held in the neighbouring villages, to which I then resort, and have the opportunity of preaching

the Gospel to a good number, who come perhaps from four to ten villages round about to attend the market."—Rev. J. P. Menge, "Lucknow Report," 1862.

"In each district (of the Punjab) villagers are associated together in tribes. I think, when a visit is intended, the Missionary would find much larger audiences if he wrote to the leading men of their tribes, telling them, by letter, of his wish to meet them at a given place and time. He should be accompanied by three or four assistants, men who give promise of some day being fit for evangelistic work. They could go before as messengers, to announce the arrival, and stir up the people to come to the great gathering."—E. A. Prinsep, Esq., "Lahore Conference Report," p. 86.

"It sometimes happened, in visiting a village, that the people were always so busy or so careless, that a congregation could not be obtained. At such times we would look round for some person who happened to be so employed that he need not be interrupted by our conversation; and, attaching ourselves to him, would enter at once on religious topics. In this way we have often spent an hour with a knot of weavers, plying their art in the open air, and simple machines, with which their European brethren would deem it almost impossible to produce any fabric; or by the wheel of the potter, who, maintaining the whirl, and dexterously shaping his wares, gave, at the same time, attention, and perhaps frequent response, to our discourse. With the shepherd watching his flock, the ryot measuring his corn, the pedagogue surrounded by his pupils, the tax-gatherer collecting his dues, the old woman spinning her cotton, the housewife grinding at her mill, we have familiarly talked about the things of God."—Arthur's "Mysore," p. 284.

"Various plans may be adopted for securing the attendance of the people at a special time. Through the headman of the village we have in an evening invited all the men, women, and children of the village to assemble an hour after sunrise at the *chavady* (rest house) next morning, and with good success.

"When there has been a cantankerous priest in the way, who would not himself listen, and who would do his best to obstruct others, I have called upon the priest and asked him, in as pleasant a manner as I could assume, to oblige me by coming and reading and explaining to the people various passages of a book that I had. He yields, of course; and I

have seen good results; not unfrequently the opponent has become a staunch friend.

"In regard to the general plan for systematic work in the district, it appears to me desirable to have organised centres, which should be visited several times during the year. We have found that to take a large town as centre, make it head-quarters for from *five* to *ten* days, visiting the near villages in the morning, and the town every evening, is a decidedly useful plan. We have often thought if two or three Missionaries, with all the native staff of preachers and colporteurs they could command, could join together and thoroughly canvass each village and town and street of a chosen tract of country, it would be highly beneficial."—Rev. E. Lewis, "Bangalore Missionary Conference Report," vol. I., p. 24.

"In visiting villages it is necessary to remember that preaching only in the bazar or centre, you reach one class of people. I usually visit the centre and there proclaim to all who come, and then inquire for the chumars and weavers' quarter, where two more good congregations are found, the whole of whom would have been missed had the centre only been visited."—The Rev. J. Smith, "Calcutta Decennial Report," p. 20.

During the middle of the day the Missionary will probably have visitors. As already mentioned, after preaching he should always invite the people to come and see him.

The following system is followed in the Jaffna American Mission, occupying a compact field:—

"In connection with our village schools, our method has been to make an appointment (statedly or occasionally, as the case may be), and to require the teacher to give notice of the meeting. Our Native Assistants make that village the field of their labour for that day, going from house to house, reading tracts or portions of the Bible, conversing with all they meet, and giving notice of the evening meeting. The Missionary himself, as often as health and other circumstances will allow, joins in this previous preparation. At early candle-lighting the people assemble at the school bungalow. Our practice may vary a little, but generally the meeting is opened by prayer and by reading a portion of the Bible. Some leading truth in the portion read is then taken for

the subject, and the Missionary and one or two of his Native Assistants address the assembly, using explanations, parables, applications, exhortations, and appeals with all the fearlessness and confidence of '*Thus saith* the Lord.' Questions are answered, and the meeting is closed with prayer.

"The place of these assemblies has not been confined to the village school-house. Headmen and others who have a convenient place for such a gathering not unfrequently invite us to hold meetings in their own compounds, or readily accommodate us when requested. In many places the shade of a great tree, or an open field, has been found even better than the school-house for such gatherings, when the weather would permit, and the bright moonlight invited.

"When the people come together, they arrange themselves very politely and respectfully according to their own sense of propriety. If the floor of the school-house be a flat surface and sufficiently large, the adults take the front seats, the pupils behind them; but if there is a raised seat at the sides, the adults take the sides with the most respectable individuals nearest the Missionary, and the pupils on the floor. But if the room is insufficient for all, the pupils give place to the adults.

"It is customary for the Missionary, and for the Native Assistants also, to search out those individuals who in their visits, or in their assemblies, or in any other way, may have been somewhat impressed with Bible truth, and to make them the special subject of personal conversation and prayer, until they either give evidence of being born again or relapse into carelessness and sin.

"Among the motives which have induced the people to come to our assemblies, may be found, (1) curiosity to see and hear a foreigner; (2) the benefits connected with a village school; (3) the favour of the Missionary, which in their minds is or will be somehow of advantage to them; (4) a desire to hear what this babbler and setter forth of strange gods can say. As long as they are heathens, they will be moved by worldly motives."—"Minutes," pp. 27, 28.

Perseverance Needed.—The Rev. T. Gardiner observed at the Liverpool Conference:—

"A Missionary goes to a village for the first time, and

gathers the whole people around him without difficulty; they listen; he is a stranger, or a European, and they manifest the utmost interest. 'The people were very attentive,' may form an entry in his journal; he sends it home, and it will probably be quoted as an illustration of success in the simple preaching of the Gospel. But let that Missionary go a tenth time or a twelfth time, and I will venture to say that his visit will have lost its interest—the novelty will be worn off; and instead of their coming in crowds to him, he has to go to seek them. This is, no doubt, very trying; it is very much more pleasant to gather a crowd in a village than to go into a verandah, or into a shop, to speak to single persons. But still, in order to speak successfully to people living in a world of thought and feeling and sympathy different from ours, and going there to tell them a strange story, requiring the imparting of new terms, paraphrases, and words to be coined for the occasion, we must go to them again and again; nor must we be discouraged though the interest they have at first, through politeness or from a sense of novelty, shown, have given way; and to carry on the work will require the true evangelising spirit of which we speak."—"Report," p. 38.

A very great deal will depend upon the spirit of the Missionary. A genial, loving disposition will draw the people to him, and he will be greeted with a smile of welcome. On the other hand, if he is cold and formal, he may almost as well stay at home.

The Rev. F. W. N. Alexander says, "There may be a long preparatory work going on before the looked-for results appear. Success does not invariably follow in particular localities where the Word has most been preached." It has, however, happened not unfrequently that the fields which long seemed most barren have, in the end, yielded the largest harvests.

Summary.—At the London General Missionary Conference, the Rev. J. Hesse made the following general suggestions:—

"1. No settled Mission is complete without thorough provision being made for a regular and systematic itinerancy, and no Itinerant Mission can be of much use unless it be connected with some fixed station, where Divine service is

statedly carried on, and where inquirers can be prepared for baptism.

"2. Every Mission station ought to have one Missionary and one or more Native Evangelists, whose one chief work is travelling about, and preaching the Gospel in every village, nay, at every house-door in the district.

"3. Every station should be provided with a minute map of the neighbourhood, and a list of all the villages, hamlets, temples, &c., in it, with distances, number of inhabitants, facilities for lodging or camping, &c.

"4. Every evangelist should keep a record not only of the places visited by him, but also, as far as possible, of the names and characters of the persons with whom he has come into closer contact, either in a friendly or an unfriendly way, this record, or book of addresses, being the property of the station, and serving as a directory for all present or future workers.

"5. He may also note the title of tracts distributed in the various places visited, to be able, on another visit, to inquire after the contents, if read or not, and also to avoid flooding one place with the same books over and over again.

"6. In like manner he may note the texts and subjects on which he has spoken, in this or that particular place, to avoid repetition, and to make reference to what has previously been said possible.

"7. Educational Missionaries should keep lists of their former pupils, with full particulars of their whereabouts, by personal visits, by correspondence, or through their evangelistic colleagues, to keep them under the influence of the Gospel.

"8. Native Church members, living on the station, may be encouraged, from time to time, as their private business permits, to accompany the preachers, in order to add their testimony to theirs. It may not be expedient, however, to pay them their travelling expenses, as is done in some Missions.

"9. The heathen must be invited to come to the station to see how Christians worship and live. If they can be present at a baptismal service it will help to dispel prejudices.

"10. Every book and tract distributed should have on its title-page, or somewhere else, an intimation as to where and how further instruction can be obtained (name of station, &c.).

"11. As often as the evangelists start on a journey they should be commended to the grace of God in a short service at church, and continual intercessions should be made on their behalf by the congregation.

"12. From time to time they may—also in church—give an account of their experiences, so that the whole congregation may be kept in contact and sympathy with the work among the non-Christians.

"13. If the station schools will, from time to time, march out with the preachers, and help in the singing, it will make a good impression, and refresh boys as well as teachers."—"Report," vol. ii., pp. 45, 46.

The papers and discussion on the subject in the "London Conference Report" should be carefully read. *See* vol. ii., pp. 29-47.

XI.—VISITING HINDUS, ETC.

The Rev. M. N. Bose said at the Calcutta Decennial Conference:—

"Our bazar or street preaching should be followed by visiting the people at their homes; of the two works the latter seems to be the more important. If preaching at public places be not followed by visiting the people at their homes, our work remains incomplete."—"Report," p. 12.

Advantages.—Some of these are thus pointed out by Oxenden:—

"We find the following passage in Weitbrecht's 'Memoir:'—'A friend at Bath lately wrote to me—while you aim at great things for the Lord, yet keep in view the arithmetic of heaven's exalted joy.' 'There is joy in the presence of the angels of God over *one* sinner that repenteth.' We must not only cast our nets in hope of a great multitude of fishes, but put in a line and hook even for one. We should often think of the pains our Lord and Master took with one single sinful woman at the well of Sychar. . . . .

"A sermon, however forcible and striking, will often fail to arrest a soul, when a word spoken in private may have a most

powerful effect. The person then feels that we are speaking directly *to him*. Thus oftentimes we reap richer and more plentiful fruits from our visits than from our public teaching." *

A Missionary in Calcutta bears the following testimony :—

"Visiting from house to house in the mornings, with the view of conversing on Christian subjects, has been carried on as usual. I am happy to say that I have been more encouraged in this branch of my work among the Hindus than in preaching to them in the streets. In these visits I have called on all classes of Hindus, and in all cases have met with a cordial reception."—"Calcutta Report of S. P. G. for 1863," p. xxvii.

A Missionary in Bombay writes :—

"Preaching in shops and private houses has been, I am happy to say, carried on more steadily than before. The number of our hearers is comparatively small, but attentive and respectful. The great difference between street preaching and this method is, that whereas by the former we get men who pass by on some business or other and are prompted to stop out of curiosity for a while, their minds of course being busy with different matters, by the latter we secure attention and quietness from those who are partly disengaged, and sit down to listen to us at their ease."—"Report of C. M. S. for 1862," p. 36.

The American Jaffna Mission make the following recommendation :—

"Greatly encouraged by past experience, your Committee would urge upon the attention of each Missionary, Pastor, Catechist, the great advantage of *frequent* and *personal* visits to individuals for reading the Bible, and for conversation and prayer.

"This is considered a most efficient mode of making known the Gospel. It fastens the nail in a sure place. Christian schools, where the Bible is made the principal text-book, may do much to remove prejudice and superstition. The eye and soul of the Missionary in addressing assemblies and congre-

* "Pastoral Office," pp. 175, 176.

gations have done and may do much more to impress Divine truth on the mind of this dark-hearted and deceitful people. But personal and frequent application of the truth seems absolutely needed, in order to arrest the attention and sufficiently to secure the object."—"Minutes," p. 30.

THE HIGHER CLASSES.

Neglect by Missionaries.—Many Missionaries act as if the Gospel was to be preached *only* to the poor. Compassion for the humble and despised is a glorious feature in Christianity. Still, the wealthy and noble ought not to be overlooked. In early times this was not the case. Of "honourable women which were Greeks, and of men, not a few" believed. "A great company of the priests were obedient to the faith." It is prophesied of the Church, "kings shall be thy nursing fathers, and their queens thy nursing mothers."

English Institutions are the chief means employed at present to reach the higher classes. As they are limited, however, to a few large cities, and affect directly only the young, visits should also be made to houses. The importance and practicability of this is shown in the following extracts from "The Punjab Conference Report":—

"Captain McMahon said:—A suggestion made by Mr. Prinsep, that Missionaries should send intimation to the headmen of villages, and men of influence and position, of their intended visits, is one which I think deserves serious consideration. It recalls to my mind a conversation which took place a few years ago, between myself and a Mahomedan of great intelligence, one holding an important position in Government employ. 'How is it,' he asked, 'that Missionaries never go to visit native gentlemen of respectability and position? Many of us would be glad to hear what the Missionary has to say; but we cannot stand in the street to listen when he is preaching to the crowd; we should lose position, and the respect of our townspeople, were we to do so.' I said I thought that Missionaries supposed such domiciliary visits to leading men might give offence; but he assured me that, so far from this being the case, it would be esteemed an *honour;* and that the Missionary would always

meet with a kind reception. It strikes me that the native gentry do not receive the amount of attention they deserve; and that, as a class, the Missionary neglects them. Native gentlemen will not stand in the streets with the common herd; consequently, unless a Missionary visit them in their houses, they will not hear the Gospel at all. I think that all such men should be visited; and if the Missionary, according to native custom, send a messenger to intimate the intended visit, or, at any rate, to indicate the hour at which the Missionary will call, he will generally meet with a polite and kind reception. Probably he will find that the person has collected some of his friends to be present at his reception.

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

"I feel sure that were he to do so, not only might such men themselves be won for Christ, but this intimacy with the leading members of the native community would go far to influence the masses in holding the Missionary in like estimation.—Pp. 89, 90.

"The Rev. R. A. Hill, Sealkote, said:—In corroboration of the sentiment expressed by Mr. Prinsep and Captain McMahon, I may be allowed to mention an incident which took place in my itinerations in the district of Sealkote, some time ago. As we were about leaving our preaching place in the bazaar of Pasroor, one morning, my native assistant and myself were met by a messenger, with an invitation to visit one of the chief men of the place at his own house, which was in the immediate neighbourhood. This invitation we of course very readily and thankfully accepted. We were led to an open court, almost overlooking the preaching place in the bazaar which we had lately occupied. The Sirdar (chief) who had sent the request met us here very cordially; saying that he had only partially heard our remarks from his seat, and as he did not choose to associate himself with those whom we addressed in the bazaar, he would be glad to hear us *there* in his own place.

"He listened very respectfully; and as we were leaving he invited us to come back again. We made an arrangement to visit him the next day; and he promised to invite some of his friends to be present. On our arrival the next morning, he was waiting for us, with some twenty friends.

"By mutual arrangements these visits were repeated almost

every day during our stay in Pasroor; and he came in company with a few of his friends several times to our tent. During our discussions some objections were made; but there was no bitterness. One friend remarked one day, that he had heard that the *Mem-sahib* (Missionary's wife) had been reading to some of the women of the place, and he would be gratified if she would visit his zenana. This she did, and her visit was frequently repeated with gratifying results. If the plan of visiting the more respectable classes of the community at their houses could be carried out, much good would result from it."—Pp. 92, 93.

The "Instructions" of the Church Missionary Society contain the following:—

"Missionaries should cultivate *direct personal intercourse with leading men amongst the non-Christian population.* Young men belonging to this class are to be found in the higher English Schools or Colleges. These should be sought out in their own abodes, and by means of them, communications should be opened up with their friends and relatives. It is believed that introduction might also in this way be obtained to men of more advanced years. Leading men in the villages have been found more easy of access than in towns, and this may be one reason why Missionary work in some rural districts has met with so much visible success.

"The Committee must not be for one moment misunderstood as if they undervalued public preaching and the general proclamation of the Gospel, whether in the school-room, the preaching chapel, or in the open air; but they believe that efforts of this kind ought, in every case where possible, to be *followed up by close personal dealing with individual minds and consciences.*

"The Missionary who desires to gain influence and win souls for Christ, must thoroughly *identify himself with the people among whom he labours.*"

Hints on Etiquette.—The Hindus, like most Orientals, attach vast importance to ceremony. As they are in general very polite themselves, they look on most Englishmen as jungle bears in this respect, who do not "know manners." The true Missionary, desirous of securing a favourable hearing of his message, will give attention to this matter.

In a preceding extract allusion is made to giving notice beforehand of an intended visit. It is considered an act of rudeness to overlook this.* Natives at home divest themselves of nearly all their clothing, and a visitor coming unexpectedly might see them in a condition mortifying to their pride.

The most important point is to use the modes of address current among native gentlemen when speaking to each other. We attend to it to some extent ourselves. "Don't 'thee' and 'thou' me;" we employ "you," "your honour," "your Excellency," &c. But in the East it is considered a matter of much greater moment. The Singhalese have about twelve forms of the second personal pronoun, to be used to superiors, inferiors, and equals. If a Missionary addresses a native gentleman as he usually speaks to his servants, it would be equivalent to styling *him*, "thou fellow." An insult would thus be given at the outset. A little inquiry will soon enable the Missionary to learn the appropriate terms.

Murray's Hand-Book mentions a few things on which the people of India lay great stress:—

"It is considered highly disrespectful to use the left hand in salutation or in eating, or, in fact, on any other occasion when it can be avoided. To remove the turban is disrespectful; and, still more so, not to put off the shoes on entering a strange house. Natives when they make calls never rise to go till they are dismissed, which, among themselves, is done by giving betel, and sprinkling rose-essence; and with Hindus, by hanging wreaths of flowers round the visitor's neck, at least on great occasions. Discourteous Englishmen are apt to cut short a long visit by saying, 'Now go!' than which nothing can be more offensive. The best way is to say, 'Come and see me again soon;' or 'Always make a practice of visiting my house,' which will be speedily understood. Or to one much inferior, one may say, 'Leave to go;' or better, 'Please to take leave.' A letter enclosed by moistening the wafer or the gum with the saliva of the mouth should not be given to a native. The feet must not be put on a chair occupied by them, nor must the feet be raised so as to present

* This does not apply to less formal visits in cities like Calcutta.

the soles to them. One must avoid touching them as much as possible, especially their beards, which is a gross insult. If it can be avoided, it is better not to give a native three of anything. Inquiries are never made after the female relations of a man. If they are mentioned at all it must be as 'house.' 'Is your house well?' *i.e.*, 'Is your wife well?' There are innumerable observances to avoid the evil eye; and many expressions, seemingly contradictory, are adopted for this purpose. Thus, instead of our 'Take away,' it is proper to say 'Set on more;' and for 'I heard you were sick,' 'I heard your enemies were sick.' With Muhammadans of rank it is better not to express admiration of anything they possess, as they will certainly offer it. In case of acceptance they would expect something of more value in return. Leather is an abomination to Hindus; as is everything from the pig, as a riding saddle, to the Muslim. When natives of different rank are present you must be careful not to allow those to sit whose rank does not entitle them, and to give each his proper place. Hindus, in general, will not kill insects; and a Rajah will remove a bug from his turban and place it on your carpet with all care. To kill monkeys or peacocks may create a dangerous disturbance, as an order to put dogs to death produced a serious *émeute* among the Parsis of Bombay. Natives, in general, will not kill wolves; to kill a cow is, with Hindus, a crime of the first magnitude."—xcix.

Hindus and Muhammadans, like the Jews, look with contempt upon the dog. Heber says of a Hindu who was told to lay hold of his spaniel, "The man made no difficulty, but afterwards rubbed his hand against the side of the ship with an expression of disgust which annoyed me, and I determined to spare their feelings in future as much as possible."

Hough has the following remarks about meals:—

"You should always avoid intruding upon respectable Hindus when at their meals. They have a proverb which enjoins all men to refrain from looking at others while eating: for they suppose the influence of an evil eye to be such as to pollute the food, and cause pain and disease to him who eats it. Consequently the heathen of any caste always retire to a corner, or private apartment, to take their meals: and when a foot is heard approaching, they bend the body over the food,

and look around with the apparent suspicion of one who thinks a stranger is coming to deprive him of his repast. Many of them carry this prejudice so far as to throw away the vessel containing their food, together with its contents, if touched by one of inferior caste: and as they class Europeans with the natives of *no* caste, none but the very lowest of them will eat in our presence.

"Neither is it advisable for the Missionary to admit and converse with respectable natives at his own meals; for they will not fail to observe much that would offend their prejudices, and diminish their respect for his character."—P. 85.

Ignorant parents do not like to hear the beauty, &c., of their children praised. They dread the evil eye, and lest some misfortune should befall them. The best mode of noticing children, old enough, is to question them about their studies.

A Hindu does not consider it rude to ask you how much salary you receive, and in general he will estimate your worth by its amount.

Mode of Introducing Religion.—The following remarks are made of Nettleton, who was so useful in America:—

"He had a talent which few possess of introducing religious conversation with individuals of every description. He was rarely abrupt; never harsh, but always kind and affectionate. His first object was to secure the confidence of the individual with whom he was conversing, and to lead him on gradually to a consideration of the importance of religion in general, and then to a more particular consideration of his own spiritual state. When he perceived that an impression had been made, he would follow it up, and watch its progress with intense assiduity."*

Calcutta Experience.—The Rev. J. Vaughan gives the following account of visits which he made in Calcutta:—

"By what means can the Babu class be reached? Some years ago the plan of sending printed letters and tracts by post was tried. The experiment did not succeed. In a country like this such a scheme is more likely to generate suspicion and ill-feeling than to do good. Then, again,

* "Nettleton and his Labours," p. 301.

the plan of lectures on Christian subjects has been and is being tried. This arrow, too, falls beside the mark. The hearers of such lectures are the boys in the various schools, supplemented by a sprinkling of Brahmos; but in such gatherings we look in vain for the portly, well-to-do Babu. What does he care for such things? Can they be reached by street preaching? It is of little avail here. The respectable classes will not stand amongst the common herd and listen to the herald of peace.

"Under these circumstances, do we not appear to be shut up to *domiciliary* visitation? As has appeared hitherto, this is about the only mode of operation before us. To what extent, then, is this practicable? What is the best way of carrying on this effort? These are queries which naturally arise.

"Perhaps I may be pardoned for venturing to answer these questions. Of course the answer depends upon my personal experience; it is not unlikely that my experience may be to some extent *crotchetty;* the experience of other men may differ materially. Yet there can be no harm, and there may possibly be good, in telling my mind. Something more than a year ago I was led to engage in this work. I had long felt its importance, and ought to have begun much earlier. In looking forward to this effort, it appeared to be formidable and forbidding; no end of lions stood in the way. The idea of house-to-house visitation was always repulsive to me. A feeling of delicacy, backed by a sense of timidity, ever made me shrink from such work. Besides, the first difficulty overcome, it was no joke to have to cope with subtle, astute Babus, supported, perhaps, by their still more sophistical Brahmans. It might be they would dismiss the visitor with contemptuous coldness, which would be trying to the flesh; or they might argue with rancorous skill, which would be trying to the mind and spirit. Still, to make the attempt seemed a clear case of duty. The attempt *was* made; and as in a thousand other cases, it has turned out that to *face a difficulty* is the best way of overcoming it.

"My first efforts were tentative. I sent a native reader as a pioneer before me. He called at certain houses in the neighbourhood, and asked if the Babu would have objection to a visit from the 'Padri Sahib.' In a few instances assent was accorded; but the answer generally was, 'We are obliged to the Sahib for sending a message; but perhaps it will be

better for us to call upon him when we wish to see him.' It was clear that upon this plan very little could be done. I very soon found out that there were peculiar difficulties in the way of their giving an invitation to their houses. The fact of asking a Missionary to meet them was likely to involve them in difficulty with their neighbours. Besides, in most respectable families there are certain senior members who are *pukka* (staunch) Hindus—the females are *all* such. Now, in such families, the mere circumstance of a Sahib crossing the threshold was another difficulty. If he went beyond the porch, it would be necessary to sprinkle the house with holy Gunga water.

"The next plan was to seek an interview without previous introduction. I took a Catechist along with me for a few times in the afternoon, stopping to converse with any respectable men who might come in our way. Several opportunities presented themselves. I soon found, however, that in a work of this kind the wise man's rule hardly applied. It did *not* appear that 'two are better than one.' The presence of two persons, one a Native and the other a European, appeared rather to embarrass matters. The Babus felt they must speak to me in one style, and to the other in a different style. It was evident they would feel more at home in having only *one* to speak to. Accordingly I arranged with my Catechist that we should pursue the work separately. I now began to work in the early morning. After '*chota hazri*' (early tea), staff in hand, I sallied forth. Those who have never penetrated the narrow streets and gullies in the native parts of Calcutta have no idea what a multitude of solid, well-built houses abound in these quarters. In some of the most dingy, dirty, stinking thoroughfares are houses of even palatial pretensions. There reside the native gentry. From about half-past six to eight in the morning numbers of them may be seen lounging about in the porch or verandas of their houses courting the morning breeze. It is their idle time; they have nothing to do, nothing, perhaps, to think about—they lazily pull away at the *huka*, chatting with each other until it is time to go in and bathe. My mode of proceeding is just this: I quietly saunter along till I come upon two or three Babus in this free-and-easy condition. In the quietest possible way I make up to them, halt, exchange salutations; in a cheerful, lively, off-hand sort of style, talk awhile about anything or nothing—municipal or imperial politics, trade, crops, general health,

literature, schools, whatever in fact turns up first. At the first the Babus are a little shy and reserved; gradually they thaw, become cordial and communicative; perhaps they order a servant to bring a chair, or make a place for the Missionary to seat himself on the stone benches of the porch. The transition from commonplace to more weighty conversation is not always easy, but the way is generally opened by their inquiries as to your abode and profession. Much caution and address is required at the first interview. As a rule, it is perhaps well *not* to make religion a prime topic of discussion. It is all-important, in the first place, to establish confidence and good-feeling. Secure their friendship; get the door open, and *keep it open*, and all the rest will come in due course. It is desirable, too, not to press them too hard with argument at first, and as soon as ever they manifest the slightest irritation, throw oil on the troubled waters. Very often their little sons, or their pretty tiny daughters come prying up in your face. Be sure you notice them; pat their heads and stroke their cheeks. I pity the man who is not drawn by affection to do this; but at any rate it is good policy, as all the world knows. Don't stay a minute longer than you see is convenient to them.

"Herein is a picture of my own mode of working. With sincere thankfulness and joy I can say that the scheme *has worked well*. In hardly a single instance have I encountered rudeness; the general reception accorded to me has been most kind and cordial. I have made many new friends. Above all, I have had glorious opportunities of unfolding the riches of the Gospel. In very many cases the truth has been listened to with feeling and interest, and almost always with respectful attention. I cannot indeed point to any case of conversion, or even of decided hope. But bright rays of heavenly light have been scattered, Christian knowledge has been diffused, and the Gospel has been brought to bear upon a class which could not be reached by ordinary Missionary effort. All this is something to rejoice over. God will not withhold His blessing.

"As to *language*, I almost invariably use Bengali. The Babus generally know English, but they mostly prefer conversing in their own tongue. There is no doubt their 'heart of hearts' is more easily reached through this medium. But I have little doubt an English-speaking Missionary would be also welcomed. And this is an important feature, for a

door of usefulness is thus opened to *every* Missionary, be he a vernacular scholar or not.

"I will only say, in conclusion, that should this statement influence others of my brethren to try the experiment, I shall rejoice; and although 'neither a prophet, nor the son of a prophet,' yet I will venture to predict that they will not regret the step."

Receiving Visits.—Besides paying visits, the Missionary should also encourage people to call on himself. Fox employed the following means:—

"Many grown-up natives pay me visits, with whom I have long and interesting conversations. I have adorned the walls of my principal rooms with pictures, some portraits and views, others of birds and animals, and on my table I have placed a variety of nicknacks and curiosities—little mummy figures from Egypt, chimney ornaments from England, a small globe—and these form grand attractions to my visitors, who are as delighted to see these things as a child is to see a raree show. Besides this, fame has carried abroad that I possess some magnetic fish and ducks, and a camera obscura, and other wonderful things from Europe; and I often find, after a long conversation on other matters of a higher kind, that I have been favoured with the visit in consequence of my visitor's curiosity to see the wonderful things I possess. I of course gladly exhibit them, and so I hope I prepare the way for more confidence and kindly acquaintance with my native neighbours; besides conveying to them as full statements as I can of the way of salvation through Christ. With the younger part of my visitors I find that so simple a thing as a magnetic toy goes to shake their confidence in their heathen miracles, as exhibiting to them the existence of natural wonders greater than those which their people tell them regarding the gods. The fish and the duck that will come when they are called, and have the semblance of life, although they are manifestly only two toys, afford a ready comparison with the idols, which can neither stand nor walk, nor hear nor see, and yet are said to be alive."—"Memoirs," pp. 223-4.

Evening parties, well conducted, have a very beneficial

* "Calcutta Christian Observer," October, 1865.

effect. Many Hindus will not take even a cup of tea; but a small bouquet of flowers may be given to each on retiring.

Whatever, good in itself, tends to break down the wall of separation between Europeans and Natives should be encouraged. If any European gentleman of rank at the station is well-disposed, the Missionary should endeavour to induce him to have occasional meetings of the above character at his residence, to which respectable Natives should be invited.

XII.—EDUCATED HINDUS.

Importance.—The last sixty years have witnessed the rise of a new power in India. For more than twenty centuries the Brahmans were regarded as "mortal gods on earth," and exercised a vast influence over the Hindu population. Throughout large tracts of the country their sway has still not been very much affected; but in the Presidency cities it has greatly declined, and it is waning all over India. The new power consists of the educated classes, who are becoming every year more and more the leaders of public opinion. It is true that the Brahmans, wise in their generation, discerning the signs of the times, are foremost in attending English schools and colleges; but there they have to compete on equal terms with those whom they formerly despised.

Of course intellectually the educated classes occupy the first place in India; but with the competitive examinations for the Government service, they are also gradually acquiring the chief positions of power. In both respects they deserve the greatest attention from Missionaries. The late Bishop Cotton well remarked, "The Church of Christ has probably at present no greater and more difficult duty than that of winning the educated Natives of India to the faith which alone can restore to their country its

ancient dignity, and satisfy the doubts and longings of their own souls." *

Rise.—The Calcutta Madrissa, or Muhammadan College, seems to have been the first educational institution founded by the British Government for the instruction of the Natives. It was established in 1781 by Warren Hastings, who provided a building for it at his own expense. Lands yielding Rs. 3,000 a year were assigned for its support. It was followed in 1791 by the Sanskrit College at Benares, commenced at the recommendation of Mr. Jonathan Duncan. The discipline of the college was to be "conformable in all respects to the Dharma Shastra in the chapter on education." †

The Charter Act, passed in 1813, contained a clause to the effect that a sum of not less than £10,000 a year was to be applied to the revival of literature and the promotion of a knowledge of the sciences. No steps, however, were taken by the Indian Government for several years to carry out this measure.

The first institution for imparting a knowledge of English literature and science was the Calcutta Hindu College, established in 1817 mainly through the exertions of David Hare, a watchmaker. The Chief Justice, Sir E. H. Hyde, took much interest in the institution, and several natives contributed largely towards its support. In 1823, however, the Native Committee of Management were compelled to seek aid from Government. An annual donation of Rs. 3,000 was promised, on condition that the General Committee of Public Instruction, formed in 1823, should exercise some control over the institution.

The Sanskrit College of Calcutta and the Agra College were established by the Committee of Public Instruction in 1824, and the following year the Delhi College was opened.

The Elphinstone Institution, Bombay, was founded in 1826. A central school at Madras was commenced, under the government of Sir Thomas Munro, about the same time.

* Preface to "Lectures delivered in St. Paul's Cathedral, Calcutta."
† Kerr's "Review of Public Instruction in the Bengal Presidency."

The Rev. Alexander Duff reached India in 1830, and soon afterwards gave a great impulse to education, through the English language. He was probably the chief means, indirectly, of producing an important change in the Government system of education. Till 1835 the main object had been to cultivate Sanskrit and Arabic. "The medium of instruction was Oriental, designed to conciliate old prejudices, and to promulgate old ideas." The late Lord Macaulay, in an able minute, exposed the absurdity of teaching at the public expense "medical doctrines which would disgrace an English farrier; astronomy which would move laughter in girls at an English boarding-school; history, abounding with kings thirty feet high, and reigns thirty thousand years long; and geography, made up of seas of treacle and seas of butter." Soon afterwards Lord William Bentinck issued an order in Council, that the great object of the British Government ought to be the promotion of European literature and science. As the funds available were so limited, it was thought wise at first to concentrate attention upon superior schools. By degrees the education of the masses through the vernaculars received more and more notice.

In 1854 Sir Charles Wood sent out a dispatch proposing very comprehensive and enlightened plans for the spread of education in India. The Board of Education was superseded by Directors of Public Instruction, and in 1857 universities were established at the three Presidencies. The number of students attending the university examinations has gradually increased, till now about 30,000 annually present themselves. In 1887 there were 127,381 schools and colleges, aided and unaided, attended by 3,358,042 pupils; with a total expenditure from all sources of Rs. 25,506,397.*

Religious Opinions.—The change produced by education in India varies with the extent to which it is carried. In schools of a low grade the pupils remain Hindus, though with less superstition and higher ideas of God and morality than the people generally. In Government colleges the

* "Statistical Abstract relating to British India," No. 22, p. 227.

advanced students lose faith in Hinduism from its false geography, false astronomy, and many other absurdities. The natural effect is the following:—

"It is not strange that such discoveries should beget a doubting spirit—a disposition to doubt even with as little reason and as little justice as was exhibited before in yielding an assent. In this state of mind the inquirer is inclined to question everything, as he was once to believe everything. He has found a few things, or, if you please, many things to be false, and so he is afraid to believe that anything is true. He passes, by a not unnatural process, from the extreme of credulity to the extreme of scepticism."*

When it is seen that Hinduism is a device of the Brahmans, the sweeping conclusion is often drawn, that all religions have their origin in priestcraft. The late Rev. Dr. Mackay, Free Church Mission, Calcutta, expressed the following opinion of a large proportion of the students trained in the Government Colleges:—

"Solidly and thoroughly educated in all secular knowledge, they show no patriotism or public spirit, no hatred of idolatry, no anxiety to rescue their fellow-countrymen from its yoke, no lofty moral bearing, no great aims or aspirations, no seriousness of spirit, or thoughtful earnest inquiry after religious truth. In the flush and ardour of youth, the great majority kill the conscience by outward compliance with the idolatry which they despise, or by making themselves over deliberately to worldliness. There is nothing of healthy life connected with their intellectual activity. The mongrel class of whom we now write, too timid to break off from what they despise and disbelive, will live the subtle faithless life of the Greek of the Lower Empire, without courage and conscience, and hide but too often the heart of the atheist under the robe of the idolater."†

Dr. Norman Macleod says in *Good Words*—

"Young Bengal, who forms a singularly high estimate of himself, has but reflected the religon, the philosophy, the infidelity of Europe."

* Ray Palmer's "Hints on the Formation of Religious Opinions," p. 12.
† Quoted by Rev. J. Long in "Calcutta Review," No. LIX.

The *Indian Mirror*, noticing the above, remarks—

"But it should, however, be borne in mind that the system of education now pursued in several of our educational establishments cannot be held to be altogether blameless in sending out annually hundreds of young men, without fixed notions of faith and religion. For is not the heart and the spirit neglected whilst the intellect is cultivated in them? And is it then to be wondered at that scepticism should be on the increase in a land and amongst a people distinguished for their faith, their religion, and their devotion to God, how erroneous or unperspicuous soever may have been their knowledge of the Supreme Father of the universe? We cannot sufficiently rejoice over the fact that a liberal English education is dealing out heavy blows to the idolatry and superstition of our countrymen; but at the same time we cannot but regret that many of our young men should be dashed against and wrecked upon the rock of disbelief, faithlessness, and scepticism."*

Many educated Hindus eagerly watch for any attacks upon Christianity in Europe. Very often they know only a little by hearsay of what they talk about; but it is regarded as a proof of superior enlightenment to profess some form of infidelity. Some think that the infidel stage must be temporary; others appeal to the fact that France, a century after Voltaire, seems no more inclined to accept the truth.

Clarkson expresses the following opinion:—

"Now, what ground have we to prognosticate, as some do, that the swellings and upheavings of popular infidelity will subside into the still calm of Christian faith? There is no connection between the natives ceasing to be Hindus in religion, and becoming Christians. We have no warrant to suppose, nor precedent to encourage us to hope, that these thousands of minds, rendered pantheistic and atheistic by their education, are going to settle down into a child-like faith in the New Testament. No; on the contrary, it is quite possible that to India's dark history may be attached an episode of a still darker character—that three thousand years of Buddhism and Brahmanism, and vile idolatry, may

* "Indian Mirror," 10th December, 1869.

be succeeded by a reign of philosophic atheism, more godless in principle, and corrupt in practice, than all the systems which have hitherto been witnessed. It is quite possible, that from the mingled elements of Western and Eastern metaphysics, of European and Asiatic infidelity, of German and Indian mysticism, may be produced a system unparalleled for godlessness, which may for a while rule over the minds of intelligent Hindus, and exercise an important influence over the religious and civil, and even political interests of India."*

False Patriotism.—The new feeling of nationality which has been awakened manifests itself, among some, in the manner thus described by *The Hindu*, the leading paper in South India :—

"We have observed of late a tendency on the part of some of our educated countrymen to apply their mental powers for irrationally reactionary purposes. Social customs and institutions which are evil in their results, and are the product of past simpler and less civilised conditions, have received elaborate defence ; and even certain merits have been attached to them.

"They defend every superstition of our people ; they believe in every dogma and worthless ceremonial, and are generally slaves of our exacting priesthood. In their judgment, nothing that our ancestors did could be wrong. Everything Indian is excellence itself, and everything foreign the opposite."

It is denied that Hindus are idolaters. An educated Hindu, at a meeting in London, alleged that "idols are only like photographs, serving to remind us of those we love." To this Mr. Desmukh well replied : "It is true we like to retain photographs of people we love to remind us of their form and features ; but your blocks of stone, or your hideous brazen images, bought at a shop in the bazaar, of what sort of divinity do they remind us ?"

Ram Mohun Roy shows that this excuse was learned from Europeans, and was adopted by educated Hindus as a plausible apology for idolatry, though contrary to the faith and practice of their countrymen. He says that the idols

* "India and the Gospel," pp. 279, 280.

"are simply in themselves made objects of worship. For whatever Hindu purchases an idol in the market, or constructs one with his own hand, or has one made under his own superintendence, it is his invariable practice to perform certain ceremonies, called *Pran Pratishtha*, or the endowment of animation, by which he believes that its nature is changed from that of the mere materials of which it is formed, and that it acquires not only life but supernatural powers."*

The life, which by one ceremony has been brought into the idol can, by another ceremony, be taken out.

Sir Madhava Row says, "*What is not* TRUE, *is not* PATRIOTIC." Of all false patriotism, that is the worst which seeks by sophistry to defend erroneous beliefs because they are national. It promotes hypocrisy and disregard of truth among its advocates, while it is a grievous wrong to their ignorant countrymen, tending to perpetuate the reign of superstition. As the late Sir H. S. Maine said in a Convocation Address: "There can be no greater mistake, and under the circumstances of this country, no more destructive mistake."

MODERN HINDU REFORMERS.

The Rev. Lal Behari Day thus describes the efforts of Ram Mohun Roy:—

"Towards the beginning of the present century, the celebrated Ram Mohun Roy, owing to his knowledge, however imperfect, of European science, and his acquaintance with the texts of the Koran and the Bible, perceived the falsehood of the prevailing superstitions of his country. He declaimed with characteristic energy against idolatry and polytheism, and preached with equal earnestness the doctrine of the Divine unity which he had learned from the Bible and the Koran. Regarding the Vedas and other ancient Hindu books with the deepest reverence, he endeavoured to trace in these writings the monotheism he had learnt elsewhere. By an ingenious and Procrustean criticism, passages favourable to monotheism were hunted through the entire range of the Vedas, the Upanishads, and the Vedanta; the essential pantheism of the Hindu theology was explained away."†

* See Ram Mohun Roy on Hindu Idolatry. Madras Tract Society.
† "Indian Reformer," January 10, 1861.

In 1828 Ram Mohun Roy instituted the *Brahmo Sabha* or *Samaj*, a society for the worship of Brahma. Hymns were chanted and portions of the Vedas and Upanishads were read and expounded. When its founder went to Europe in 1830, the society had very few adherents. In 1839, Babu Debendra Nath Tagore joined the society, and gave it a great impetus. As late as 1846 he wrote in one of the Calcutta newspapers, "We consider the Vedas, and the Vedas alone, as the standard of our faith and principles." However, some learned Pundits were sent by him to Benares to examine the Vedas. The result was that they were found to contain serious errors. While they were still respected, they were no longer considered infallible.

The accession of Babu Keshub Chunder Sen had a very marked effect upon the society. His intelligence and earnestness infused new life into the members, and he acquired so much influence that he was appointed secretary of the Samaj. Gradually, however, differences arose between him and the president, Debendra Nath Tagore. The latter, a much older man, was less advanced in his views, and wished to carry out reforms slowly. It was social more than doctrinal questions which produced a rupture in the end. Keshub Chunder had studied the works of Channing, Theodore Parker, Francis Newman, and other writers of the same school. He also possessed some acquaintance with the Bible. In his lectures he reproduced the ideas he had thus acquired. The teaching of the Samaj passed through various phases. A series of tracts was published in English, the materials of which were derived from the writings above mentioned. Brahmoism rested on the "rock of intuition;" it had "its basis in the depths of human nature;" "book revelations" were despised; the "absolute religion" was commended as the only one worthy of acceptance. Mingled with these statements were terms and doctrines essentially Christian. It was asserted, however, that the system propounded did "not derive its doctrines from books or men, but was a code of primordial truths, the teaching of nature." Debendra Nath Tagore bore all this; but when Keshub

Chunder insisted upon the renunciation of caste, the conservative president, as trustee of the building in which the meetings were held, ousted the advanced secretary and his party. When reunion seemed unlikely, Keshub Chunder established in October, 1866, a new Brahmo Samaj. Funds were collected for a new building, which was opened in August, 1869. The following are some extracts from the "declaration of principles," a copy of which was buried beneath the floor:—

"Every day, at least every week, the One only God without a second, the Perfect and Infinite, the Creator of all, Omnipotent, Almighty, All-knowing, All-merciful, and All-holy, shall be worshipped in these premises. . . . No man, or inferior being, or material object shall be worshipped here as identical with God, or like unto God, or as an incarnation of God. No book shall be acknowledged or revered as the infallible Word of God; yet no book which has been or may hereafter be acknowledged by any sect to be infallible shall be ridiculed or contemned."

Members of the new Brahmo Samaj accepted the "Brahmic covenant." The following is the form of "declaration of faith" at the "initiatory" rite:—

"I, ——, professing full faith in the doctrines of Brahmo Dhurma, do hereby become a member of the Brahmo Somaj of India. May the God of mercy help me!"

Keshub Chunder offended many of the Brahmos by the marriage of his daughter and his autocratic proceedings, so in 1878 they seceded from him, and formed the Sadharan (Universal) Brahmo Samaj. Relieved from their restraint, Keshub was left more free to follow his own vagaries. He sought to frame a mongrel creed, called the "New Dispensation," made up of simple Theism, Christianity, Muhammadanism, and Hinduism. After his death in 1884, there were great dissensions among his followers.

An account of the movement is given in "The Brahmo Samaj and Modern Eclectic Systems of Religion in India." (C.V.E.S., 3 Ans.). Missionaries labouring among educated Hindus should read *The Liberal and New Dispensation*, the

organ of Keshub's party, and *The Indian Messenger*, representing the Sadharan Brahmo Samaj. Both are published weekly in Calcutta.

There has been a theistic movement, on a smaller scale, and clinging more closely to the old models, in Western India. The members form what are called *Prarthana Samajes*, or Prayer Societies.

Present Position and Prospects.—It is difficult to form an estimate of the number of Brahmos in India. The Samajes are no adequate test. They mean that where they are established there are some persons more or less embued with Brahmic principles, making attempts to extend these principles among others. But this gives little indication as to how far the principles of Brahmoism have penetrated or how thoroughly they have been received even by those who profess them. There is reason to fear that the number of those who have entirely given up idolatrous practices in consequence of their acceptance of Brahmoism is comparatively small.

The question has often been asked, whether the Brahmo Samaj movement is an advantage or disadvantage to the spread of Christianity. Different views have been taken on this point. No doubt the Brahmos themselves differ. Some of them are seeking after the Lord, "if haply they might feel after Him and find Him." Such are hopeful. Others make Brahmoism a kind of compromise. They are too enlightened to remain Hindus; the "offence of the cross" prevents their becoming Christians. Such are, perhaps, in a worse position for making any advance than ordinary Hindus. The *Indian Mirror* seems to quote with approval the following extract from *The Theological Review*, one of the organs of the Unitarian party in England:—

"The truth is that Keshub Chunder Sen and his followers are not men who have embraced Deism from ignorance of a better religion, but are men for the most part who have studied and deliberately rejected Christianity as commonly presented. They are fond of quoting from the Bible, and they admit that it is one of the best books that ever was written; but they refuse to believe in miracles or in the Divinity of

Jesus Christ, and we confess that we see no prospect of their ever coming to believe in those dogmas." *

Dr. Norman Macleod, in *Good Words*, expresses the following opinion of Brahmoism and its prospects:—

"Such a one-sided theory as this is specially congenial to the Hindu mind, in which the historical faculty seems paralysed. Investigations as to the alleged facts of historical Christianity do not interest a Bengalee, if indeed he is capable of making them. This want of an objective basis, or, as it is foolishly phrased, a book revelation of authentic facts, which, at the same time, are doctrines, is what must ever prevent the Brahmo Somaj from cohering as a body, or making any real progress. It must be ever changing, ever breaking up, and its fragments gathering round some new centre or phase of subjective thought. It is anchored on a shifting and treacherous quicksand, or rather it has a cable without an anchor, and cannot find rest. But, nevertheless, I fondly hope and believe that in proportion as earnest members of it *seek* truth—such truth as will also commend itself from its own light to the *spiritual eye*—they will see more and more that Jesus is the Way, the Truth, and the Life. Judging from the lectures of Chunder Sen which I have read, as well as from the one I heard him deliver, and from the impression he himself made upon me, I feel persuaded that but for 'the book revelation,' he, like greater men, such as Plato and Socrates, would never have learned a fraction of the truth he professes;—that he owes more to it than he himself is aware of; and that, but for Christ, and the Book about Him, he would never have discovered even the Fatherhood of God. I believe, also, that if 'he follows on to know the Lord' as revealed in Christ, he will know Him; but if not, and if he is resolved, at all hazards, to be a mere Brahmo and not a Christian, then that which he has will be taken away, and the light that is in him, without objective truth to sustain it, will die out into subjective darkness."

For some years Keshub Chunder was the determined enemy of idolatry. In the latter part of his life, he took up in his Bengali sermons Hindu gods and goddesses by name, and "explained the conceptions that underlay

* "Indian Mirror," Nov. 12, 1869.

each." "This," says his biographer, "made him exceedingly popular with large sections of the Hindu community, but it led also to the accusation that the leader of the Brahmo Samaj was dallying with popular superstition, and showing signs that he would soon merge into the gulf of the idolatry around."

The Brahmist movement had its origin in Christianity. The *Epiphany* thus expresses regret that its adherents, instead of linking themselves with the great historic Theism of the West, should have cast in their lot with an insignificant sect:—

"It is saddening to see the new and struggling Theism of the East stretching out its hand for help from the West, not from the great historic Theism of the West — which has propagated the faith of the One God so widely throughout the world, and by its contact kindled the germs of it in India into this aspiring life—but to a retrogressive sect, which, deserting the higher Monotheism, has sterilised itself, and now maintains a precarious and undefined position, divided within itself as to the ground and nature of its beliefs; unproductive in the highest departments of literature, and ever tending more and more speedily to disintegrate and descend into the lower if more logical levels of Rationalism, Positivism, and Materialism. Sad it is to see the latest birth of the Oriental religious mind seeking to link itself to that long list of historical failures, of departed isms whose ruins have marked the path of the progress of Truth—Ebionism, Arianism, Socinianism, Deism, and other now forgotten names;—as though it willed to share their fruitlessness and to fail where they have failed."—May 8, 1886.

Brahmoism will probably exist in India as a small sect, like Unitarianism in Europe. It will be held by those who are too enlightened to accept popular Hinduism, but who have never felt the heavy burden of sin or the need of a Mediator. It is also very elastic in its requirements. Many Brahmos take part in idolatrous rites, and thus remain on friendly terms with their Hindu countrymen, countenancing them in their superstitions.

CHRISTIAN EFFORT.

Special Missionaries. — A considerable number of Hindu youths are receiving a Christian education in the English Missionary Institutions, and some Missionaries connected with them seek to benefit educated Hindus generally. Still, from their numerous other engagements, such Missionaries can devote only a small fragment of their time to such efforts. Several years ago Bishop Caldwell made the following proposal:—

"What appears, indeed, to be the great want of all the presidential cities at present, is an organised system of means for bringing Christian influences to bear upon the minds of those Hindus who have received a superior English education already, either in missionary or in government schools, but who still continue heathens. This class of persons can be numbered by thousands; and every member of the class can be reached through the medium of the English tongue. Here is a promising door of usefulness standing open, an extensive and rich field of labour lying vacant: which Society will have the honour of first entering in?" *

So far as the compiler is aware, the first attempt of the kind was made at Madras by the Gospel Propagation Society. The Church Missionary Society sent out one or two Missionaries to Calcutta. The Church of Scotland afterwards took up the scheme. The London Missionary Society has at present one Missionary devoted to this class.

Some appointed to the work have found other departments of Missionary labour more congenial. It cannot be denied that the difficulties are great, and that those engaged in it must often be content to labour long before they see visible results. Peculiar qualifications are also required. However, the obstacles should not lead to the abandonment of the work, but rather to a consideration of the best means by which they may be overcome. One important service which such Missionaries might render, is the preparation of a full monograph on the educated

* "Tinnevelly Missions," p. 10.

classes, describing their opinions, giving the results of attempts to benefit them, and suggesting courses to be pursued.

As nearly all Missionaries in India come, at least sometimes, in contact with educated Hindus, a few hints on the mode of dealing with them are given below.

Conversation.—Occasionally the Missionary may receive visits from educated Hindus, and, should he live in a city, he can call on them, as suggested by Mr. Vaughan. The views and feelings of the persons met will vary very much. Each case will, to some extent, require special treatment. Only general directions can be noticed.

European Infidelity.—It is desirable, at the outset, to remove a misapprehension on this point. The English reading of many educated Hindus is largely confined to writers who sneer at Christianity. The substance of the following remarks of the late Bishop Cotton may be explained to them :—

"Many of them write as if the Bible had been actually given up by the educated classes in Europe, as if every unsolved difficulty were a fatal blow to Christianity, every specious objection an unanswerable refutation of its pretensions. They do not perceive that in an age of unbounded curiosity and restless inquiry, an historical revelation necessarily addressed in part to the intellect, and given to us in fragments through a long series of ages, must be exposed to cavil and criticism. They fail to understand that the present movement is but temporary, arising from the application of modern thought to Christianity, and is little more than a repetition in a somewhat altered form of other trials through which our religion has passed in times when, from any special circumstances, men's minds have been agitated, quickened, or invigorated, and from which it has always emerged in new majesty and security. They seem ignorant that, among educated Europeans, there are very many who are quite aware of the objections brought forward, but yet are undisturbed by a particle of doubt or uneasiness ; while at least an equal number, though sometimes more or less perplexed by subtle difficulties ingeniously urged, or inherent in the subject-matter of revelation, yet repose with entire confidence on the positive proof of Christianity ; and that both

these classes, together with a vast multitude of simpler men who happily know nothing of either ancient or modern unbelievers, cling to the faith of Christ as a sure refuge from the sins and sorrows of the present, and the awful uncertainties of the future. Our native friends would be surprised to hear that one of the most uncompromising advocates of free inquiry now living, the Professor of Modern History in Oxford (Goldwin Smith), has declared that Christianity rests on evidences which are 'adamantine.'" *

A short statement of the views expressed of the Bible by some of the greatest English writers might be shown with advantage. Examples of Christian philosophers like Sir William Hamilton, Sir David Brewster, and Faraday, might be mentioned. A "Short Paper," published by the Madras Tract Society, will be found useful: "What Great Men Think of the Bible."

Awakening Feeling.—Indifference to all religion is one of the greatest obstacles to be contended with. The sentiments of many may be expressed in the words, "There is nothing new and nothing true, and it does not matter." Loyola roused Xavier by plying him with our Lord's solemn question, "What is a man profited, &c.?" Appropriately introduced, this may be turned to good account. The following considerations by Archbishop Thomson are impressive:—

"There is the eternity behind us, out of which we come; there is the eternity before us, into which we are speeding; there is our idea of God, and with it a faculty of obeying God, and loving Him whom no man hath seen; there is our desolate sense of the incompleteness of this life, with its interruptions, its fragmentary hopes and plans, its heart-breaking separations; there are our yearnings for another life hereafter that may not be incomplete, but may answer to all that is noblest and best in our desires and longings."†

Farrar, in his Bampton Lectures, gives the following advice:—

"In pursuing a method of this kind, the appeal must be

* Preface to "Lectures in St. Paul's Cathedral, Calcutta," p. v.
† Address at Edinburgh.

made to the inextinguishable feeling of guilt; to our personal consciousness of a personal judge; our terror at the sense of justice; our penitence for our own ill deserts; the deep consciousness of the load of sin as an insupportable burden from which we cannot rescue ourselves; and to the guilt of it which separates between us and God as a bitter memory that we are powerless to wipe away. When these facts are not only established as psychological realities, but appropriated as personal convictions, then the way is prepared for the reception of Christianity."—Pp. 315, 316.

Mode of Life, &c.—A very important point to be urged is the duty of acting up to the light they at present possess. This is indispensable to a successful search after religious truth. Our Lord said, "If any man will do His will, he shall know of the doctrine," &c.

Sir William Muir addressed the following remarks on this subject to some educated Hindus in Calcutta:—

"I am well aware that in the search you will probably have to pass through a land of doubt and darkness. The ancient landmarks to which you have been used to look up as the beacons that would guide you all your life through, may perhaps vanish from your sight, and you will be left to grope for your way in perplexity and doubt; and yet, I can only wish for all of you that you may enter into it, if haply thereby you may emerge into a better light than you now possess.

"To any who may endure this experience, and find themselves enveloped in thick darkness, not knowing where to turn, I would offer two admonitions by way of caution.

"First: However dark and confused the elements may be about you, hold firmly by these grand principles of morality and virtue which are inculcated upon you here. Under the pretext of liberty, of advanced thought, and of an enlightened faith, the temptation will come to you of latitudinarian ethics and a lax code of morals. Reject the temptation; it is but a meretricious blandishment, a syren smile alluring you to ruin. Reject every proposal that would confound the eternal obligations of right and wrong, of virtue and vice. Use hardness as good soldiers; practise self-denial. And thus, however dark the night, you will at least be saved from sinking in the quagmire of materialism and sensuality.

"But this is not enough. A higher help is needed: and in your darkest hour a Friend is near at hand ready to help.

"I remember a very good and very learned man telling me that, in a season of illness, the idea of the existence of all created things passed away from him; his mind became a blank; there was nothing he could lay hold of. Yes, there was one idea left; it was that of his Maker as his Father. To this he clung, and his poor dark mind had peace and rest.

"And so do you, my dear young friends. If you enter a land of doubt and of thick darkness—the very ground sinking beneath your feet; the staff on which you had leant, and hoped to lean safely all your life, crumbling in your hand—remember that He, your God and Father, is near to you; not impassive or unmindful of you; but ready to afford you aid if you will duly seek it. He has told us that He is 'nigh unto all them that call upon Him, to all that call upon Him in truth.' Remember this condition—it must be '*in truth*' that you seek His aid, with the earnest and sincere resolve to follow His guidance whithersoever it will lead you.

"When you walk in darkness, and there is no light, make Him your refuge. Thus will light spring up. Peace will return. You will again walk on sure and firm ground—ay, far surer and firmer than any ground you ever trod upon before."*

The advice of Dr. Kay, formerly of Bishop's College, Calcutta, with regard to prayer may also be quoted:—

"It has been our own practice, after conversing with intelligent Hindus, to speak to them in this way: 'Now, you, and all your countrymen who are worth listening to on such a subject, acknowledge that spiritual light and the knowledge of God must come from Himself, the one Supreme. The Mussulmans say the same; and we Christians above all others affirm it. Then if you are really in earnest—if you are honest—you see what you must do. You must go and endeavour to pray thus: *O all-wise, all merciful God and Father, pour the bright beams of Thy light into my soul, and guide me into Thy eternal truth.*'" †

General Directions.—Wynne gives the following advice

* "Report of the Church of Scotland Mission, Calcutta," for 1867, pp. 22—24.

† "The Missionary," vol. iii., p. 103.

in dealing with the sceptical at home. Many of his remarks will apply to the treatment of educated Hindus:—

"(*a.*) Be careful not to allow the evidences for the truth *of Christianity* to be confounded with the evidences for the *inspiration of the Bible*. The two subjects are quite distinct. Both are weakened if they are confused together. Make this distinction to be clearly understood by the sceptical. In nine cases out of ten the greater number of his objections are objections, not, as he fancies, against the truth of the Christian religion, but against the inspiration of some or all of the books of the Scriptures. Before you enter into these difficulties in detail, therefore, it is important to make him see exactly how far they reach, exactly how much or how little they would prove if valid. Show him how the evidence for the main facts of the Christian history is untouched by them. Give up, for the present, the inspiration of the sacred books; let it be granted, for a moment, that they bear the marks of human frailty and human ignorance. Confine yourself simply to the ground we have for feeling convinced of the *truthfulness* of the Gospel story as a whole. When you have made this point clear, an important step has been taken. The sceptic is led to feel that, perplexing as are his difficulties, they are not so fatal as he imagined. In spite of his difficulties and objections he can still believe that God revealed Himself to man in Jesus, and that through Him he has hope of eternal life. Stay with him here for awhile. Low as it is, settle him firmly on this foundation. Let all your energies be devoted to strengthening him in the belief of the simple *facts* of Christianity.

"When once a man thoroughly believes that Jesus Christ is a reality—that He is indeed the mighty God and the crucified Saviour—the sceptical tone of his mind is to a great extent remedied. A more reverent spirit comes over his intellect. He does not feel so continually inclined to doubt and cavil at every difficulty; and it is more easy to lead him on to see Divinity shining out of every page of the Bible, even though clouded by many things hard to be reconciled with its majesty.

"(*b.*) Such a mode of argument applies, of course, only in cases where the difficulties felt are chiefly connected with the nature and contents of the Bible. If the objections urged are the insufficiency of evidence, the impossibility of miracles,

the incredibility of doctrines taught, a different, and a wider course must be taken. For the direct, common-sense evidences, the standard eighteenth-century apologists supply ample materials; for the modern difficulties the books lately written ought to be studied.*

"(*c.*) In your arguments endeavour, as much as possible, to keep the offensive rather than the defensive. Do not let yourself be continually driven to answer objections. Sometimes you will see that you *must* do so, and that you can do so with profit—that difficulties which you can easily remove are a great hindrance to the acceptance of any arguments. But as soon as you can, change your position. Bring up your masses of positive proofs. Attack unbelief vigorously with *your* questions and *your* difficulties. Ply the sceptic with objections against any theory of accounting for the phenomena of Christianity except the true one. He can easily puzzle you and almost silence you, if your part of the discussion is to solve all the perplexities that he finds in Revelation; but when you turn the tables, and ask him to remove the difficulties and inconsistencies on the opposite side—when you bring forward proof after proof to show the certainty of the things we have believed, in spite of all the difficulties with which they are connected, your task is much easier—success much more probable.

"(*d.*) Be very candid in your arguments. When you feel a difficulty that has been urged to be a real difficulty, honestly admit it. A disingenuous argument—a straining of facts to suit your wishes—is sure to do harm. The sympathy produced by your admitting that you do not see your way through some difficulty—the feeling of confidence in your truthfulness of mind as well as of word—will be of infinitely more service than any forced solution of it, however ingenious.

"(*e.*) Dwell very much on the *ethical* argument for our religion: its moral beauty, its purity, its adaptation to the soul's needs, the plainly improving effect it has upon those who receive it, the marvellous elevation and spirituality of tone pervading its books written in such dark ages, and by men so unlettered often, so unlikely even, from their associations and education, to rise to such sublime heights. This argument is always telling. Many a man who has shut up volumes of 'apologies,' wearied and unsatisfied, has

* For further remarks about books, see the last division of the chapter.

turned to a chapter in St. John's Gospel, or an Epistle of St. Paul, and has felt a conviction stealing over his soul, a conviction stronger than any logic could produce, forcing him to join in the confession of the Samaritans: 'Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.'

"(*f.*) Always urge upon the sufferer from scepticism the necessity of prayer, study of the Scriptures, and holiness of life, in order to see his way clearly through his difficulties. Beg him to *try* to trust in God, and to beseech Him to guide him in his perplexities. Beg him to read his Bible much, in the attitude, not of a critic, but of a learner.

"Above all things, strive to lead him, even amidst his intellectual perplexities, to a personal clinging to the Lord Jesus as his Saviour. Pray for him, pray with him for this. If once he could be got to look to that Saviour with the gaze of personal faith, however feeble, crying out, 'Lord, I believe; help Thou mine unbelief,' his doubts would gradually flee away one by one, like foul night-birds before the dawn of the morning." *

Lectures.—Much good may be done among educated Hindus by efforts of this nature. The Government Colleges will continue to attract the great bulk of the youths of wealth and position. One of the chief modes of reaching them is by means of lectures. "The very word *lecture*," says the Rev. A. Burgess, Madras, "has peculiar attractions to the more advanced Hindu students, whilst the associations of a *sermon* would repel them."

Lectures even on ordinary subjects, like those before the Bethune Society, Calcutta, have a healthy influence. Still more valuable are those addressed to educated Natives on religious inquiry. Two admirable series of this nature were delivered in the Cathedral, Calcutta. Occasionally some of the lectures are printed. The Missionary should endeavour to obtain copies of them.

A course of lectures should be delivered annually in every city containing educated Hindus. The lectures should not be too numerous, nor should they all be

* "The Model Parish," pp. 119—128, abridged.

directly on religion. The difficulty is to get lecturers. Missionaries in the neighbourhood may take part. Railways now afford great facilities for locomotion. In some cases civilians and military men, interested in the people, can be prevailed upon to lecture.

English lectures are preferred. Many come chiefly to get a lesson in the language. *Vernacular* lectures, however, would be better understood by many who attend English lectures, and might be useful to the numerous class acquainted only with their own language. The difficulty is to secure the attendance of the latter. The use of the magic lantern would have a considerable influence. A course of lectures on astronomy, illustrated in this way, would be popular and useful. Other subjects might be mentioned.

Tracts, Books, &c.—These afford means of deepening impressions produced by conversation, as well as of reaching many beyond the influence of the living voice. The great difficulty is to secure their being read. Students are generally so absorbed in preparation for university examinations that they will not look at anything else. The pressure of business is made an excuse when situations have been obtained. Still, there are some who can be induced to read, and the press should be employed as far as practicable.

The reading of the Bible itself in a humble, teachable spirit, has already been recommended. Dr. Pusey says:—

"This has been, for some thirty years, a deep conviction of my soul, that no book can be written in behalf of the Bible like the Bible itself. Man's defences are man's words; they may help to beat off attacks, they may draw out some portion of its meaning. The Bible is God's Word, and through it God the Holy Ghost, who spake it, speaks to the soul which closes not itself against it." *

A Foreign Missionary Conference, held in London in 1884, suggested that a "systematic effort" should be made "to supply every student that leaves our colleges in India with an explicit declaration of Christian truth, and of the

* Preface to "Lectures on Daniel," p. xxv.

solid basis on which Christianity rests." To carry this out, it was proposed to give to every student who passed the Matriculation Examination a copy of Luke and Acts, with an explanatory little volume; to every undergraduate a New Testament, with an accompanying Introduction; to every graduate a Reference Bible and an introductory volume. The Scriptures were to be supplied by the British and Foreign Bible Society, and the companion volumes by the Religious Tract Society. Four companion volumes have been published, viz.: *The Beginnings of Christianity*, introductory to Luke and Acts; *The Founder of Christianity*, to accompany the New Testament; and *Essays on the Bible* and *Papers on the Bible*, to be given to graduates.

The great difficulty has been to place the books in the hands of the students, as many of them scatter after the examinations. It would be largely overcome by Missionaries in the different towns taking part in the work.

Few publications would be more useful than a cheap, well-conducted *newspaper*, specially designed for educated Hindus. Efforts should be made occasionally to get letters and articles inserted in Native papers.

Magazines present less difficulty, and are likewise of great value. If purely religious, they have hitherto failed in India to secure readers. *Progress*, an illustrated monthly magazine, published by the Madras Tract Society, contains one article decidedly religious, the remainder consisting of interesting and instructive general reading. It has met with a fair amount of success. The cost is only 8 annas a year, or, with postage, 14 annas. The *Madras Christian College Magazine* is much larger, and contains longer articles. The price is 8 annas a copy, or 5 Rs. a year; the rate to students is 3½ Rs. Others might be mentioned, and in course of time additions will be made to the list. Missionaries should give them every encouragement; they may do much to promote their circulation.

Tracts can be scattered widely at a small expense. Though many perish like seed by the wayside, yet some fall upon good ground. Those in *English* are preferred

by educated Hindus. Several have been issued by the principal Tract Societies in India. Catalogues will show which are available. The Madras Tract Society issues nearly every month a "Short Paper" of four octavo pages, intended for educated Hindus. Copies are sent post-free to any part of India to Missionaries who can distribute them with advantage. Leaflets, of a simpler character, can also be supplied.

Books, from their expense, can be circulated only among a few. Where interest has been awakened, this agency should be used as far as practicable.

"Short Papers for Seekers after Truth" is a cheap pamphlet (1 anna), published by the Madras Tract Society, intended as a guide to religious inquirers among educated Hindus. "Short Papers for Young Men" is a sequel, on the temptations and duties of the class to whom it is addressed. They are taken, with some additions, from the "Indian Student's Manual," published by the Christian Vernacular Education Society. Todd's "Student's Manual" contains much valuable advice.

The Rev. Dr. M. Mitchell's "Letters to Indian Youth on the Evidences of Christianity" is admirably adapted for young students. It can be obtained at the depositories of the principal Tract Societies in India.

There are several home works on the Evidences whose study would be useful. Row's "Reasons for believing Christianity" is simple and good. Some of the "Present Day Tracts" of the Religious Tract Society, and Kennedy's "Popular Handbook of Christian Evidences," may also be recommended. Persons able to appreciate the book may read Butler's "Analogy." Wynne expresses the following opinion of Mansel's works :—

"There is a wide class of difficulties, felt by many minds, more satisfactorily met by the line of thought carried out in Mansel's 'Bampton Lectures on the Limits of Religious Thought,' than any other book I am acquainted with. His essay on Miracles, also, in 'Aids to Faith,' contains valuable suggestions. In saying this, I do not mean to endorse all his opinions, but simply to bear testimony to the practical good effect I have known his writings to have on troubled

minds, by making them perceive that their difficulties were not peculiarly attached to the doctrines of Revelation, but were inseparable from the operations of the human intellect in its endeavours to contemplate the 'Infinite.'"

The Rev. Dr. Kay recommends Sumner's "Evidences of Christianity" as "admirably suited for India." It was on the late Bishop Cotton's list for Ordination Examinations. The chapter on the "Reasonableness of Christian Doctrines" would make an excellent tract.

Dr. Kay remarks, "A good History of the Canon of Scripture, such as Mr. Westcott's, seems to be especially wanted for the inquiring Mohammadans." He adds, "In all things, I would say, aim at giving as much as possible of *positive truth*,—whether doctrinal, historical, or practical,—and as little as may be of mere argument." †

Professor Cowell was consulted about the books he would recommend. His suggestions are given below:—

"I used to find that my native friends in Calcutta preferred the 'Philosophy of the Plan of Salvation,' and Tholuck's 'Guido and Julius,' to any other book. There is a very good French translation of the latter, but the English translation is unfortunately very inaccurate. It should be retranslated. Some of Vinet's Essays, published in a small volume called 'Christian Philosophy,' by the Tract Society, would be very suitable.

"Dr. Kay's 'Promises of Christianity' would be also likely to interest them. I think, too, that an abridgment of Augustine's 'Confessions' would be useful. I gave Dr. Pusey's translation to my Pundit Ram Narayan at his own request, as I read some of it to him one day. Isaac Taylor's 'Restoration of Belief' is a capital book, and especially adapted for our times."

Coleridge says, "Don't talk to me of the evidences of Christianity: *try it.*" The promise of Jesus Christ is, "If any man willeth to do His will, he shall know of the doctrine, whether it be of God, or whether I speak from Myself."

* "The Model Parish," p. 124.

† Letter to the compiler.

Beck expresses the same opinion :—

"If any one should inquire, 'How do you prove the Scriptures are the Word of God?' I should reply to him, 'Come and see. Learn in the first place to know the book for thyself. Like a prophet or a judge it will reveal to thee, if thou art sincere, the secrets of thy heart and life. It will manifest itself by guaranteeing its truth to thy conscience, by awakening that conscience to testify against thee; finally, by offering thee peace through God our Saviour, and opening for thee a door into the very heavens.' Then I would say—'Go and practise that which thy conscience tells thee God would have thee do, and thou shalt know that the Scripture needs no testimony from man, but bears in itself, by the effects it produces, the witness of God.'"

Acting up to the light possessed is a *condition of success* in the search for religious truth. Most educated Hindus acknowledge the "Fatherhood of God." Ask them, "Do you regard Him with the love and respect due to a father? Do you live as in His constant presence? Do you love to make known your wants to Him in prayer? Do you seek to please Him in all things?" Persons who live in neglect of the first duties of natural religion must not expect to solve the difficulties of a religion that is revealed.

The variableness of religious thought among educated Hindus has already been noticed. The same will probably be the case in future. Every fresh infidel attack in Europe is felt in India, and requires corresponding change in the defence. The attention to be devoted to such subjects must depend upon the class among whom the Missionary is called to labour.

XIII.—INQUIRERS.

Difficulties.—It has already been stated, that one of the sorest trials of the Missionary in India is from the worldly motives of persons who profess concern about religion. A

quotation on the subject was given from a paper by Mr. Lacroix. The evil was worst perhaps in North India, where in some cases men, as in the middle ages, went from one Mission to another, where they were supported as inquirers and subsequently baptised. Generally they decamped after committing some theft or other criminal act. A Missionary informed the compiler that he himself had baptised the same man twice!

So wide-spread is the idea that an inquirer secures employment, that a heathen, when spoken to on the subject of religion, has said, "I have a situation; why should I become a Christian?" The Rev. F. E. Schneider, of Agra, says:—

"In no previous year have I had so many inquirers as in the past. In most cases, however, the motives for embracing Christianity were chiefly the desire to find employment and to have their bodily wants provided for, which was increased by the pressure of the famine. It is only in a few instances that the wants of the body have been the cause to lead souls to Christ, to embrace Him as the only Saviour from sin and its evil consequences. Experience has taught me not to be in a hurry in baptizing inquirers, but to have them first properly instructed, and to inquire well after their motives; for it is a fact, that many new converts have, after their baptism, not adorned their Christian profession by a becoming walk and conversation; and so have even proved great offences and stumbing-blocks to the cause of Christ. There is also this idea becoming prevalent among converts, that when they are once baptized, the Padre, or the congregation, must also provide for them. I have almost come to the resolution not to baptize an inquirer till I know how he may be able to support himself in an honest way, for if his bodily wants cannot be supplied, he will only be a burden and disgrace to the Church."*

Hough remarks:—

"Notwithstanding all that is said about the invincible prejudices of Hindus, a very small temporal advantage would induce many of them to embrace Christianity."†

* "Church Missionary Report" for 1861—2, p. 121
† "Missionary Vade Mecum," p. 112.

Buyers observes:—

"This circumstance (the British being the rulers of the country, and the supposed distributers of patronage and wealth) has, no doubt, led some of the more ignorant of the Natives to imagine that, if they were to adopt the religion of the English, they would likely obtain some situation or employment that would more than recompense them for the loss of caste and former connections. This is most frequently the case with persons who are in some way or other on bad terms with their relations."*

Mr. J. P. Raow may be considered the exponent of the ideas of some Native Christians in North India:—

"If they (Missionaries) gave education to their inquirers, and ultimately to their converts, and prepared them for such employment as the converts *liked*, and sent them into the world to support themselves, and to bear their own burdens, I think they would thereby fulfil both a moral and a religious obligation. For it is certainly incumbent upon Missionaries that they should thus provide for every one who embraces Christianity, and make him independent."†

Motives of Inquirers.—These depend, in a great measure, on the circumstances of each case. Where the persons are ignorant heathen, who have only heard of Christianity by report, or had no regular instruction, it must be expected that their objects will be almost entirely of a worldly character. Higher motives may be looked for in persons, especially of some intelligence, who have heard the Gospel repeatedly.

Some of the leading motives may be noticed.

The Hope of Protection.—The poor in India are subjected to a great amount of oppression, and to many illegal demands from landowners and petty Government officials. The expectation that the Missionary would free them from these has induced numbers to place themselves under instruction. A native Government Officer once said to some Native Christians in Tinnevelly, "Give

* "Letters," p. 243.

† "Punjab Conference Report," p. 217.

me a present, and I will send in a correct report." The reply was, "If you send in a false statement we shall report you to the Missionary!"

A Desire to Rise in the Social Scale.—Through several parts of India, the degraded castes are becoming a little enlightened, and consequently dissatisfied with their condition in Hindu society. The compiler was told of some scavengers who offered to become Christians in a body if they were made ordinary servants; of others, who were debating with themselves whether they would attain a higher position by becoming Christians or Muhammadans.

Assistance in Lawsuits.—The Hindus are notorious for their litigiousness. It has been mentioned (page 106) to what extremities they will resort to gain their suit. Strange as it may seem, one mode of frightening their opponents is to threaten to become Christians! This will have influence chiefly over relatives, and, to some extent, over persons in the same village. Entire strangers, or persons of different caste, will not be affected by any such reported intention; so the professed inquirers consider that they must actually join the Christians. As the Missionary belongs to the same "caste" as the judge, and may perhaps be on friendly terms with him, they hope through him to be successful. Their case may be good or bad; but in India few native suitors look for mere justice in law-courts.

Some years ago, in the north-eastern parts of Tinnevelly, about 2,000 persons placed themselves under Christian instruction. It excited great hopes at the time. Soon they nearly all relapsed. They had a dispute with the zemindar. Either it was adjusted to their satisfaction, or they despaired of effectual help from the Missionary, so they went back to heathenism.

Hope of Employment.—This has already been noticed. Sometimes it is not looked for directly from the Missionary. Persons above the lower orders seek to obtain through his interest some Government appointment. The Rev. C. D. Du Port says:—

"The Secretary himself can recall during the present year four distinct instances of interviews sought from him, and

inquiries urged upon him, relative to the solemn truths of the Gospel, by natives of a refined and educated character, in which the readily-discovered motive of the inquirers was to obtain through him some introduction or recommendation to certain individuals of influence with whom he was known to be personally acquainted."*

Expectation of Support.—Some years ago, especially in the Bengal Presidency and in the district of Tanjore, this operated to a considerable extent. Although such a hope can now with reason be cherished only by a few aged poor, the *idea* is still prevalent to some degree among the heathen.

Family Quarrels.—The relatives of a youth who had received an English education wanted him to marry contrary to his wishes. He attempted to get out of it by going to a Missionary at the head of an institution, professing his desire to become a Christian. So with others.

Desire to Cavil.—There are some who wish to examine into Christianity in order to find out arguments which may be used in opposition.

Curiosity.—To some extent, the Hindus resemble the Athenians in their love of hearing anything new. Christianity is the professed religion of the rulers of the country, and some wish to know a little about its nature. The feeling in general, however, is not strong.

Temporal Calamities.—A man's son gets sick; offerings are presented to idols, or demons, and vows made for his recovery; but the child dies. In some cases the father thinks his gods powerless, and resolves to become a Christian.

Influence of Relatives.—The fact that some influential relatives have become Christians is one of the most powerful motives with Hindus. The Missionary may work family relationship with much success.

Mixed Motives.—A large number of inquirers, while mainly actuated by the hope of improving their temporal condition, have also some impression that Christianity is

* "Report of Bombay Committee of the Society for the Propagation of the Gospel" for 1863, p. 8.

more suited to the wants of men than heathenism. They see, to some extent, the folly of idolatry, and they feel the need of a Saviour. In many, however, the higher motives are very slight—amounting to little more than an idea that Christianity *may* be beneficial in another world as well as in the present.

Sincere Desire to know the Truth.—Though there are *few* who are thus animated, blessed be God there are *some*. They are a recompense to the Missionary for many a weary day of apparently fruitless toil. There are converts, who, so far from gaining in a worldly point of view, have had to "endure a great fight of afflictions," to surrender all for Christ. Still, this desire to become acquainted with the Gospel is in most very faint at first, and requires much fostering treatment. The Missionary must be animated by the spirit of Him of whom it is said, "A bruised reed shall He not break, and the smoking flax shall He not quench."

Treatment of Inquirers.—In few respects do young and old Missionaries differ more than in the feelings with which they listen to professed inquirers after the truth. The former, in general, regard them somewhat like the Philippian gaoler, supposing them to seek only the salvation of their souls. The latter, taught by bitter experience, almost instinctively say to themselves, "What temporal object have these men in view?" The proportion of sincere inquirers varies much under different circumstances. It is smallest, of course, when converts have much to lose and little to gain. But, taking the whole of India, it may probably be safely said, that in about nine cases out of ten some worldly object is the ruling motive.

Some may be inclined to advise, "Have nothing to do with any except those who are actuated by some concern, however slight, for their souls." To have followed this course would have lost numbers who subsequently became ornaments of the Native Church.

Buyers says:—

"It ought not, however, to be supposed that all who come at first from such worldly motives as inquirers are to be un-

ceremoniously rejected; the case is often very different. Some of the most decidedly pious and consistent converts have first come about the Missionaries in this way, and have found good to their souls. Some family affair, such as a lawsuit about property, &c., has sometimes been the means of setting a man free from the trammels of relations, and the fear of breaking caste: so that he has been at greater liberty to follow any convictions that he may have received; and hence he is in a state of mind more favourable to his making a change, and is not, therefore, so fortified against what he hears. Some, whose first steps towards Christianity have been of this doubtful description, have even turned out good, faithful, and zealous preachers—the state of their minds on worldly subjects having been overruled for the good of their souls, by bringing them into contact with the Gospel."—"Letters," p. 243.

The Rev. J. T. Tucker, "a laborious and successful Missionary of thirty years' standing," mentions the following as one of the causes, humanly speaking, of the success in Tinnevelly:—

"The not hesitating to receive people who come to Christianity with mixed motives, is another cause of our success. This is a question concerning which the good Mr. Ragland differed from many of his brethren, but it is a question that the Missionary ought thoroughly to sift and act upon according to his conscience. My own opinion and practice now is, that we are not justified in refusing to impart the Gospel to any soul who is willing to learn, whatever be his motives. If they are worldly, it is well to know them, that the Missionary may know how to instruct his disciple to seek first the kingdom of God and His righteousness. In my own experience, I have met with two distinct classes of persons who offer to place themselves under instruction. (1.) A class of people who have frequently heard the Gospel preached, and inclined to join it, and moved at last to do so by some worldly trial coming upon them. Such I would always receive. (2.) Another class, who, when they get into a lawsuit, think, by becoming Christians, to frighten their enemies, and make them compromise. Such individuals I always keep at a distance, but do my best to teach them the truth."—*C. M. Record*, July, 1862.

Still, there are dangers. Buyers adds to his remarks already quoted:—

"This state of things, however, has, I fear, introduced not a few into the Christian body whose faith has not been sincere; and perhaps, in some instances, has mingled a little of worldly leaven with the motives of individuals, whose real faith, as evinced by their conduct, it would be impossible without a violation of charity to deny."

The young Missionary should study the excellent Papers on Inquirers read at the Punjab Conference,* with the discussion that followed. Cases vary so much, each requiring different treatment, that space will not permit the necessary remarks.

When the motives are manifestly worldly, the course followed by our Lord, noticed by Mr. Tucker, should be pursued (John vi. 26, 27): the professed inquirers should be pressed to ponder the question, "What is a man profited, &c." The Rev. R. Clark says:—

"Even when a man bears deceit and selfish motives on his very countenance, let us seek to bring God's Word home to his heart, with the burning words of love and anxiety for him. Let love, the secret of all missionary and ministerial success, be imprinted on the Missionary's face; and the more so the more the apparent inquirer may seem to need it. However depraved or worldly, let him be attracted and instructed. . . . Whoever he may be, or whatever may be his motives, the Missionary's one object is to bring his soul in contact with the Word of God and the power of unseen things. Let him tell him of righteousness, temperance, and judgment to come; of the uncertainty of life; of the death in sin and life to righteousness; and especially of Him who came on earth to give repentance and forgiveness of sins, through faith in His death and passion." †

Experience, however, would seem to show, that where the great motive is the hope of *direct* temporal gain, good is done only in very rare instances. Rhenius says of beggars, who were instructed weekly when they received

* The Report was printed at the Lodiana Mission Press

† "Punjab Conference Report," p. 205.

an allowance of rice, "They seem to rejoice only in the food which perisheth."* The Missionary may probably spend his time more profitably on others.

When temporal benefits are hoped for only *indirectly*, as protection, &c., the prospects of doing good are far greater. Unless the people aim at something positively wrong, where desire for a Catechist, even from very mixed motives, is expressed, the compiler would say to the young Missionary, Send one, *but be sure of your man.* A Catechist with little prudence or strength of Christian character would perhaps do mischief; while, on the contrary, a wise, tried agent would not mix himself improperly with temporal matters, and, through God's blessing, gradually lead the people to a better state of mind.

The instruction of sincere inquirers will form one of the most delightful parts of the Missionary's labours.

Temporal Support.—The question whether any support should be given to inquirers was considered at the Punjab Conference. With regard to one class there seemed no difference of opinion. The Rev. J. S. Woodside said in his Paper;—

"I would here earnestly protest against furnishing temporal aid to a class of men who run about the country, from Mission station to Mission station, in the garb of inquirers, or even baptized Christians. These are mere vagabonds, utterly unworthy of help, or any countenance whatever. The funds of the Church should not be wasted upon such worthless characters. In devising any general system of aid, great care should be taken in making a selection of beneficiaries. So far as my experience goes, the *really deserving* are unwilling to ask for help; whereas the worthless and unprincipled are never satisfied."

The above remarks were based upon North Indian experience thirty years ago. There has since been a considerable improvement.

When a Missionary meets with a "vagrant" inquirer it is wise to ascertain the place to which he belongs. If there is a Mission in the neighbourhood, he should, as a

* "Memoirs," p. 422.

general rule, be sent there for instruction. At all events, reference should be made to the Missionary in charge.

At the Punjab Conference, several, deeming it important to teach from the outset that "if any would not work neither should he eat," recommended that inquirers should be made to work at *suitable* employment some part of the day. Others thought that hospitality should be shown for a time to apparently sincere inquirers.

The Rev. R. Clark observed:—

"I am not anxious for work to be always had at once for every inquirer. If it is worth his having he may be an inquirer merely to get it; if it is not worth his taking, it may give him an idea that we seek to get work from him at a less expense than we could otherwise obtain it. In any case, when work is connected with his teacher, it seems to draw away his thoughts from the one great object on which we desire to fix them." *

The Native Christians will, in most cases, be better judges than the Missionary of the motives of inquirers. Where they are at all numerous, any support to inquirers may, with advantage, be made to devolve principally upon them.

However, in many parts of the Mission field, difficulties of this nature will not be much felt.

Discouragement to be Guarded against.—Hough has the following remarks:—

"Many an inquirer will come day after day, listen attentively to what he hears, avow himself convinced of its truth, and seem to promise well; when, just as their teacher is beginning to rejoice over them as 'brands plucked from the burning,' he will be disappointed, perhaps grieved at heart, by the detection of their real motives. He cannot but feel it very hard to preserve a true Missionary spirit under the repetition of such disappointments. But let him not be discouraged. He should be particularly on his guard against the feeling of distrust towards all future inquirers. Such a feeling may naturally be expected to arise in his mind, under circumstances so painful; but he should instantly repress it.

* "Punjab Conference Report," p. 209.

For, although hitherto all may have been hypocrites, yet the next may prove a sincere disciple, who would be disheartened by an apparent suspicion in his teacher, and retarded in his progress. *Caution* ought never to be confounded with *suspicion*. To be *cautious* in the admission of candidates for baptism will always be the Missionary's duty. But to *suspect* them without cause would tend to hurt his own spirit, and to chill his love for them and others; while to manifest that suspicion by a repulsive manner would generally shut the mouth of an humble inquirer and make his spirit sad. However difficult the task may be, yet the Missionary should endeavour to keep his mind free from distrust, and his heart warm with affection, that he may be ready to receive every one in future with the same kindness and attention which he would have shown if he had never been deceived." *

Mission Agents and private Christians should be encouraged to bring inquirers to the Missionary. Satthianadhan, one of the most laborious and useful Native Ministers in South India, was thus brought, when a heathen, to Swartz. If the Missionary's servants are heathen, he must especially guard against their repelling inquirers. In general, domestics will do what they can to gain "master's favour." When they understand that the Missionary is pleased with those who bring inquirers, they will generally act accordingly.

Baptism.—This is very different from receiving persons under instruction. Bishop Caldwell remarks:—

"It is desirable to mention here, that what I have said respecting the influence of secular motives refers exclusively to the reception of persons, in the first instance, under Christian instruction as catechumens, not to their subsequent reception by baptism into the Christian Church. If a person wished to receive baptism, and it were certainly known that he was influenced by secular motives, I would never consent to desecrate the sign and seal of regeneration, by administering it to a person who was so obviously unfit to receive the spiritual blessing. In such cases our rule should be that which was expressed by Philip to the Ethiopian eunuch, 'If thou believest with all thine heart, thou mayest.'" †

* "Missionary Vade Mecum," p. 115.

† "Tinnevelly Missions," p. 116.

The standard for baptism varies in different Missions. Mr. Woodside says:—

"Some, in imitation of what they suppose to be Apostolic example, administer baptism to any who are willing to receive it, without any preliminary training whatever. I know a Missionary who baptized a number—I think eight persons—at his first interview with them. He afterwards thought he had been too hasty. Another distinguished Missionary writes,—'I know people that catch a wild coolie, make him do housework for three weeks,—and then the man is a Christian.' On the other hand, I have known candidates for baptism to be held back from the ordinance, month after month, and year after year, waiting for evidences of more complete preparation. The truth seems to be that errors may be committed on both sides—on the one hand, by too great haste; and on the other, by too much delay. It is evident, from the last great command of the Saviour Himself, that teaching was intended to precede baptism. It is also evident from Apostolic example, that an intelligent assent to the doctrine of faith in Christ, and a manifestation of a personal interest in Him, were considered necessary." *

Some Missionaries have two standards—a lower for baptism, a higher for the Lord's Supper. A certain amount of Christian knowledge and a corresponding outward walk are sought for the former; true conversion, as far as it can be ascertained, for the latter. Other Missionaries hold that the Word of God does not recognise two standards, and require the higher test for baptism, which carries with it admission to the communion.

Certificates of Baptism.—These should be given with care. Not long ago, a great scoundrel deceived a young Missionary and obtained a certificate of baptism, recommending him as now a brother beloved. The use he made of it was to go begging among Europeans, showing the certificate, and thus obtaining money to spend in debauchery.

* "Punjab Conference Report," p. 198.

XIV.—NATIVE CHRISTIANS.—GENERAL VIEW.

Roman Catholics.—The following table* will show the number and distribution of the adherents of the Church of Rome :—

	European Missionaries.	Native Priests.	Catholics.	Schools.	Pupils.	Seminaries.	Students.	Orphanages.	Orphans.
Agra	31		8,403	21	1,296	1	10	3	787
Allahabad	25	1	8,225	32	1,173	1	6	6	312
Bombay	45	19	17,428	29	3,731	1	12	2	306
Calcutta	59	5	36,000	114	5,970	1	12	5	780
Coimbatore... ...	25	8	28,040	42	1,573	1	8	4	298
Colombo	36	3	129,114	171	12,686	1	10	3	133
Dacca	10	..	10,350	10	554	...	...	2	52
Hyderabad... ...	11	2	11,400	18	803	1	20	4	224
Jaffna	36	3	80,800	98	6,645	1	20	4	185
Kandy...	5	7	13,000	13	678	...	...	1	31
Krishnagar	7	...	3,194	23	357	...	...	6	177
Lahore...	16	...	5,900	4	125	1	10	2	71
Madras	30	14	44,107	65	4,757	1	35	5	420
Mangalore	25	37	68,755	37	3,363	1	15	5	171
Mysore	33	10	30,000	35	2,044	1	27	9	561
Nagpore	16	...	6,787	17	1,361	0	0	4	59
Pondicherry ...	80	31	206,350	111	6,415	1	50	14	301
Poona	24	...	7,267	15	557	0	0	0	...
Quilon...	20	18	86,000	76	3,475	1	17	2	40
Trichinopoly ...	69	27	170,165	168	8,244	1	7	7	438
Vizagapatam ...	19	...	8,661	25	1,184	...	...	8	292
Verapoly	10	38	40,000			1	236	1	32
Trichur	1	122	101,551	600	6,275	...	...	...	...
Kottayam	1	271	107,000			2	150	...	...
Kafristan and Kashmir	11	...	3,520	2	60	...	...	1	51
	645	616	1,232,017	1,726	73,326	18	645	98	5,721

* "The Madras Catholic Directory for 1889, *Permissu Superiorum*," p. 264.

The figures for the Archdiocese of Goa and its Suffragan Dioceses are not included, as returns were not received. In 1872 the number of Catholics in them amounted to 106,657.

Exclusive of Goa, the following is a summary of the statistics of Roman Catholic Missions in India and Ceylon :—

	Priests.*	Roman Catholics.	Children in Schools.
1862	779	878,691	22,657
1872	834	979,753	36,349
1888	1,261	1,232,017	73,826

A few remarks may be made on the manner in which Roman Catholic Missions are conducted.

There seems to be no direct preaching to the heathen, as is customary among Protestant Missionaries. The priests move about their districts, and people are brought to converse with them. Many of the accessions are through marriages. Hindus or nominal Protestants join the Romish Church to marry a member of that communion. When a Roman Catholic is allowed to marry a Protestant, it is generally stipulated that the children shall be brought up Roman Catholics.

A considerable amount of labour is devoted to education of the higher kind. The Jesuit College in Bombay has a much larger staff of Professors than any Protestant College in India.

Cheap and well-conducted girls' schools, taught by nuns, have spread Romish principles among many European and Eurasian families. It will be seen from the table that there are nearly one hundred orphanages.

In a few places there are monasteries with Native monks. Native nunneries are more numerous.

The baptism of "heathen children in danger of death" is a favourite form of labour. In the diocese of Vizagapatam during 1888 there were 1,645 thus baptized. There

* European and Native.

are agents employed to go about for this purpose, and collect orphan children.

There are some nominal Protestants who are fond of depreciating the modes of life and labours of Protestant Missionaries, and holding up Roman Catholic Missionaries as models, if success is to be attained. Statistics do not justify such a conclusion.

One of the worst features of Romish Missions is their efforts to wile away Protestant converts. They were asked in Krishnagar why they did not rather work among the heathen. The excuse made was that the spiritual condition of the former was worse than that of the latter. A Romish dignitary told a well-known Hindu reformer in Madras, that the heathen might be saved, but that there was no hope for Protestants!

Protestant Native Christians.—Ziegenbalg and Plutscho, the first Protestant Missionaries to India, landed at Tranquebar in 1706. Kiernander, the first Protestant Missionary to Bengal, proceeded from South India to Calcutta in 1758. In the Bombay Presidency, Protestant Missions seem to date only from 1813.

An abstract is given of the "Fourth Decennial Statistical Table of Protestant Missions in India, Burmah, and Ceylon," prepared by a committee of the Calcutta Missionary Conference, and published by Thacker, Spink, & Co., Calcutta.

The Madras Presidency is the oldest Protestant Missionary field in India, and has had the largest number of labourers. In 1881 it contained about 300,000 Native Christians—nearly three-fourths of the whole. Bengal came next with 84,000. The North-west Provinces and Bombay had each nearly 12,000; the Punjab and Central India each nearly 5,000.

The number of Native Christians in the three Presidency cities at successive decades was as follows:—

	1851.	1861.	1871.	1881.
Calcutta ...	695	1,248	1,965	3,253
Bombay ...	149	415	726	917
Madras ...	2,460	3,597	4,471	6,099

SUMMARY OF PROVINCES:—*Missionaries, Lay Preachers, Christian Communities, and Education.*

PROVINCES.	Foreign Ordained Agents.				Native Ordained Agents.				Native Lay Preachers.				Native Christians.				Communicants.				Schools and Colleges, Total Pupils, Male and Female.			
INDIA.	1851.	1861.	1871.	1881.	1851.	1861.	1871.	1881.	1851.	1861.	1871.	1881.	1851.	1861.	1871.	1881.	1851.	1861.	1871.	1881.	1851.	1861.	1871.	1881.
Bengal	95	106	106	125	2	16	35	124	132	185	398	538	14,177	20,518	46,968	83,583	3,371	4,620	13,502	28,689	14,568	13,655	27,950	33,450
N.W.Provinces	45	64	62	67	1	6	17	27	37	71	164	177	1,732	3,717	7,151	11,676	573	976	2,823	4,615	4,264	7,965	15,805	21,072
Oudh...	.	9	12	10	.		2	8		6	21	32		225	628	1,033	...	54	208	406	...	405	1,960	4,178
Punjab	10	40	38	52	1	3	14	27	2	35	66	90	98	1,136	1,870	4,762	25	358	707	1,948	701	3,608	10,547	16,567
Central India ...	4	11	17	41	1	3	6	9	1	6	41	83	271	526	2,509	4,885	68	138	665	2,173	596	1,146	6,130	8,168
Bombay	38	48	57	74	4	12	20	31	15	67	113	124	638	2,531	4,177	11,691	290	1,100	1,591	4,887	6,975	6,514	7,184	11,562
Madras	147	201	196	217	12	57	131	235	306	896	1182	1444	74,176	110,078	160,955	299,742	10,334	17,730	33,320	70,607	36,939	42,702	53,056	92,655
Total in India...	339	479	488	586	21	97	225	461	493	1266	1985	2488	91,092	138,731	224,258	417,372	14,661	24,976	52,816	113,325	64,043	75,995	122,132	187,652
Ceylon	34	36	31	36	8	42	79	99	58	102	184	132	11,859	15,273	31,376	35,708	2,645	3,859	5,164	6,843	13,807	14,036	14,575	38,399
Burma	(1)	22	29	36	...	46	77	114		411	359	368		59,366	62,729	75,510		18,439	20,514	24,929	(1)	5,868	6,245	8,708
Grand Total ...	373	537	548	658	29	185	381	674	551	1779	2528	2988	102,951	213,370	318,363	528,590	17,306	47,274	78,494	145,097	77,850	94,899	142,952	234,759

Original Castes.—It has already been stated how much each caste is isolated, any movement being confined to its own limits. People in England do not discriminate—to them all Hindus are much alike. Indeed, Missionaries have been charged with being as proud of their high-caste converts as, before the mutiny, European officers were proud of their high-caste Sepoys. This assertion is made in sheer ignorance. There may be a vast difference between the baptism of a Kulin Brahman and that of a Hindu scavenger. Both *may be* equally sincere; but any man of experience will remember that the former has everything to lose, while the latter is placed in a higher position in the social scale. The former may become a professor in a college and write a book like "Dialogues on the Hindu Philosophy;" the latter may never learn even to read. The question has also another aspect of great importance. The conversion of a Brahman tells upon all Hindus; the baptism of a scavenger, so far from being an argument with the masses in favour of Christianity, has a contrary effect. The compiler utterly repudiates any caste-feeling—the whole system he detests intensely. Still, it cannot be ignored. As one of the greatest obstacles to the progress of the Gospel in India, it deserves the most careful investigation. It is very desirable to have, in addition to the numbers, a list of the castes from which native Christians in India were originally drawn. Of course, it is impossible to tell in some cases, as with regard to orphan children in North India. Generally, however, it may readily be ascertained.

Several of the few converts from the high castes are the result of education. In 1852 an interesting list was published of 107 converts from schools in Calcutta. Of these 31 were Brahmans, including 11 Kulins, the highest class; 36 belonged to the writer caste; two were Rajputs; five were sons of zemindars or landholders; five were weavers; of goldsmiths, braziers, blacksmiths, and carpenters, there were one each; the castes of the remainder are not given. In 1862 there were 44,361 Native Christians in Tinnevelly; but up till that time there was only *one* Brahmin convert. No statement seems yet to have been published with

regard to the original castes of the Tinnevelly Christians. The Rev. W. T. Satthianadhan, Native Missionary, roughly estimates the Shanars, or Palmyra climbers, at nine-tenths of the whole. About the same year, the Revs. J. Duthie, J. J. Dennis, F. Wilkinson, and F. Baylis, in charge of the London Mission Stations of James' Town, Nagercoil, Santhapuram, and Neyoor, in South Travancore, which adjoins Tinnevelly, kindly furnished the following statistics:—

Original Castes.	James' Town.	Nager-coil.	Santha-puram.	Neyoor.	Total.
Brahmans	0	5	0	1	6
High-Caste Sudras ...	5	6	0	4	15
Shanars...	2,500	1,805	2,900	6,000	13,205
Pariahs...	142	1,099	157	150	1,548
Pullars	11	80	16	...	106
Barbers, Washermen, &c.	144	314	80	345	883
	2,782	3,209	3,153	6,500	15,763

"The Church Missionary Intelligencer" states of the Malayalam Christians, 7,919 in number, connected with the Society in North Travancore, "The majority of our converts have come from the 'Low Castes.'" *

The American Madura Mission Reports furnish admirable statistics. The Report for 1863 gives in detail the castes from which the converts at each station were drawn. The more important may be mentioned: Pariahs, 2,830; Shanars, 786; Pullars, 759; Vanneyars, 368; High-Caste Sudras, 243; Telugu Settlers, 177; Barbers, 108; Shoemakers, 54; Kullars (Thief Caste), 53; other castes, or castes unknown, 378. Total, 5,756.

The Rev. C. S. Kolhoff says that of 4,463 baptized Christians in the Tanjore, Trichinopoly, and Cuddalore Missions of the S.P.G., 2,407 are Pariahs and Pullars; of the remaining 2,056 about one-fourth are Vellalars (the higher class of Sudras), and three-fourths Ambal-

* Vol. xiii., p. 215.

caram, &c. (the lower classes of Sudras). There are no Brahmans.

The Rev. J. Clay states that of 2,096 persons under Christian instruction connected with the S.P.G. Mission in the Cuddapah district, 5 are Sudras and 2,091 Mâlas, or Pariahs.

Later statistics are not available, but they probably represent the present proportions of the castes.

In South India, the Shanars, though a comparatively small caste, have furnished a large proportion of the converts. They are, in general, a hard-working, temperate people.

Converts from the castes known as Pariahs, Mâlas, and Mahars are next in number. Europeans often consider the Pariahs as outcasts; but this is not correct,—they are only very low in the scale. They derive their name from *Parrai*, a drum. Their special office is to beat the drum on festival occasions. As already mentioned, some of them are great sticklers for caste. In the Madura district there are said to be twenty-eight divisions of Pariahs. Dr. Wilson, of Bombay, thus describes the duties of the Mahars:—

"They form the attendants of the village headman and the clerk; and it devolves upon them to convey all messages and give all notices connected with the public business of each township. They keep themselves acquainted with the boundary lines of each village, and are the oracles in all disputes connected with landed property. They wait upon strangers, assist in supplying their wants, and conduct them to the neighbouring settlements when they set out upon their journey. They clean the places of public meeting, and perform a great many other menial offices.

"In acknowledgment of their services, certain fields are allotted to them for their own culture, and certain allowances, generally inadequate as a reimbursement, are made to them from the village funds. They claim all dead cattle as their property; and they eat their carcasses, even those of the cow and buffalo, when they have not been much injured by disease." *

The Pallars were originally agricultural slaves, though many of them now are weavers. Great enmity exists

* "Evangelization of India," p. 315.

between the Pariahs and Pallars, each claiming superior rank. The Pallars consider themselves above the Pariahs, because they do not eat the flesh of the cow or ox; while the latter despise the former as belonging to the left-hand castes. Both are noted for drunkenness. Shoemakers, barbers, and washermen are nearly at the bottom of the caste scale.

All over India the bulk of the converts are from the low castes or aboriginal tribes. In Krishnagar, Bengal, many of them are low-caste Hindus, who had nominally embraced Muhammadanism. There is, however, a sprinkling everywhere of converts from the highest castes. The proportion is largest in Calcutta, the result of educational Missions in former days. Indian Christians have taken a good position in the National Congresses.

Motives for Embracing Christianity.—These have varied with the previous enlightenment and Christian knowledge possessed. As a rule, with some striking exceptions, converts from English institutions, from their previous standing in society and long instruction, have come over from far purer motives than others. Among the exceptions may be mentioned Pundit Nehemiah, who never seems to have attended a Mission School, as well as some very interesting cases in rural districts. For the most part, the original motives have been very mixed. This is invariably the case when bodies came over. The preceding chapter on Inquirers will give a general idea of the state of things. A few additional remarks may, however, be made.

Bishop Caldwell gives the following general view:—

"Wherever we have gone, we have preached to the people the Gospel of Christ, in accordance with Christ's own command; we have known nothing amongst them save Christ and Him crucified, and it is unquestionable that the Gospel, without the help of any extraneous influences, has again and again proved itself 'mighty through God to the pulling down of strongholds.' Still it is equally true, that in the greater number of instances the conversions that have taken place have been the result, not of spiritual motives alone, but of a combination of motives, partly spiritual and partly secular,

the spiritual motives predominating in some instances over the secular, in others the secular predominating over the spiritual: and this holds true, not only with respect to Tinnevelly and the Missions of the Church of England, but with respect to every rural Mission in India, with whatever Society it may be connected, and whatever may be the idea of its condition which is commonly entertained. May I not add that this has held good of every conversion of tribes and nations, as distinguished from the conversion of isolated individuals, which the history of the Church has recorded?" *

The prevailing influences are thus described:—

"Their motives, generally speaking, resemble those by which multitudes in Christian countries are retained in the profession of Christianity.

"Conviction of the Divine authority of the Christian religion, and of the necessity of being cleansed from sin by a Divine Saviour, is but seldom apparent.

"The advantage of having comfort in adversity, help in sickness, and advice in difficulties; the feeling of being comparatively secure from the oppressions of the wealthy; the fact that native Christians appear, after a few years, to acquire a more elevated character, and to enjoy more peace and prosperity in the world than their heathen neighbours; the desire of advancement on the part of the lower castes, who find that they are considered by the Missionaries as capable of advancement, and taught to feel that they are men; the family-feeling and the caste-feeling, which begin to operate in alliance with Christianity, when families and castes have become to some extent leavened with the Gospel; the social advantages of congregations; the corporate union of the Christian community; dissatisfaction with the ignorance and sottishness of heathenism; the disreputable character of their own deities and devils; and an undefined conviction that the Christian religion must be superior to all others;—these are the facts and impressions by one or other of which (not, of course, in any case by all at once) the greater proportion of the converts appear to be influenced, and which, though not of a *sordid* character, are obviously *secular* in their origin and end." †

* "Lectures on the Tinnevelly Missions," pp. 166, 167.

† "Missions to the Heathen," No. XIX., p. 12. See also "Lectures on the Tinnevelly Missions," pp. 75—80.

Even where the majority are moved by worldly considerations, there are often a few of a different spirit:—

"Of the persons who have embraced Christianity from mixed motives, partly religious, partly secular, such as those I have described, the majority are found to adhere to it after all excitement from without has passed away, and learn to value Christianity for higher reasons. From time to time also, we discover among them a few pure-minded, truth-loving persons, whom Providence had been preparing even in heathenism for the reception of the truth, and for bringing forth the fruits of righteousness. The congregation, consisting perhaps of the inhabitants of an entire village, was brought in, as it were, by the tide; and yet, after a time, we discover among the sand and sea-weed not a few pearls of great price, fitted to shine hereafter in a kingly crown." *

Rhenius employed a Native Lawyer to plead the cause of oppressed converts. This, with the favour for a time of one or two of the principal European Officers of Tinnevelly, had a powerful influence in inducing people to place themselves under Christian instruction.

In the early stages of the Travancore Mission, the secular element was largely present. One of the Missionaries, till it was disallowed by the Home Society, acted as a judge; slaves who became Christians were not compelled to work on Sundays. The Syrian Christians in Travancore have high social privileges. By one or two Missionaries, at least, the same standing has been claimed for converts, who, as heathens, occupied very degraded positions. What was styled a "Glorious Awakening," a "Pentecostal Revival" at Krishnagar, in Bengal, was mainly due to worldly motives. The Missionary was deceived by unprincipled Native Agents. The people had suffered severely from an inundation. A considerable sum of money was collected. The Catechists told the people that if they became Christians they would obtain bullocks, seed, and many other advantages. Three or four thousand came over. If their children attended school they were fed and clothed, in a great measure, at the expense of the

* "Lectures on the Tinnevelly Missions," p. 80.

Society; they were provided with medicine in sickness, and, as far as possible, the Missionaries sought to obtain employment for them. As might have been anticipated, the constant cry was, "Give, give," and they never had enough. Even although their children were thus instructed and the Gospel was preached to them Sabbath after Sabbath, little good appeared to be done. After twenty years had passed away, a Missionary who had resided about thirteen years in the district, and had charge of three stations, wrote:—

"The large majority of our Christians entertain the notion that the Missionaries were very poor at home, and came out to make nominal Christians, and receive an allowance for each man, woman, and child; and that we receive large sums of money from *the Company* to supply *all their wants;* and that we and the Catechists and others divide it among ourselves, and prosper on their poverty. It stands to reason that the Word of God cannot find an entrance into hearts filled with such monstrous prejudices." *

A Romish priest came to the district, and held out high prospects to those who joined him. Another Missionary wrote of the Native Christians:—

"It is no question of their going over to Popery—they would join any man, be he Baptist, Independent, or Papist, if he came and really paid down enough to render it worth their while to leave us."—Page 32.

A third Missionary admitted:—

"Some also, especially widows, say, 'If we can get the same assistance from you as we get from the priest, we will gladly remain where we are,' so it happens with many, that two or four annas more or less a month determines them which side to take."—Page 38.

The "Rice Christians" of South India are an illustration of the same kind. The melancholy history of such Missions is full of instruction. Some may suppose

* "Report of the Calcutta Committee of the Church Missionary Society" for 1859, p. 36.

that gratitude will be awakened by temporal aid; that Christian teaching will gradually counteract selfish motives. But it is much the same with adults as with spoiled children. Abbott remarks:—

"Never attempt to acquire an ascendency over children by improper indulgence. It is one of the mysteries of human nature that indulgence never awakens gratitude or love in the heart of a child. A boy or girl who is most yielded to, most indulged, is always the most ungrateful, the most selfish, and the most utterly unconcerned about the happiness of father and mother. Pursue, then, a straightforward, firm, and decided course, calm, yet determined, kind, yet adhering to what is right." *

. It should be mentioned that things are now on a healthier footing in Krishnagar.

Character of Converts.—The erroneous ideas prevalent at home have already been noticed. Bishop Caldwell says:—

"A Missionary station is not depicted in colours taken from daily life, but is fancied to be a sort of garden of Eden —a chosen spot of consecrated ground in which there is no ignorance, no superstition, no strife, no immorality—I had almost said, no human nature." †

Dr. Mullens thus contrasts Christians at home, the primitive Church, and converts in India, showing what may be reasonably anticipated:—

"In our Oriental church-life we see reproduced many of the characteristics of the New Testament churches. They exhibit most strangely that peculiar phase of religious society, in which excellences of a high order are found side by side with gross vices and astounding sins; in which men of devoted piety are found associated with brethren of most deficient morals. This mixture is very different from that level plateau of general excellence prevailing in thousands of Churches in England, where, though all grades of religious life and spirituality exist together, great offences against morality are

* "Way to do Good." The book will yield some valuable hints.
† "Tinnevelly Missions," p. 112.

rare. An Englishman, especially a Nonconformist, influenced by the teaching, the example, the lofty principles, the severe sufferings of his Puritan fathers, should not readily forget that the piety of our country in the present day, with its growing morality, its general sobriety, its high philanthropic activity, its firm attachment to pure doctrine, its settled principle, its large views and sound sense, is the result of the transmitted excellences of eight generations, grafted upon a national character originally generous and noble, and trained by centuries of struggle to the full exercise of the rights of freemen. He should remember too that the highest developments of that character have been reached in our own day, and that the fragrance of a thoroughly biblical piety has filled the air that we have breathed from childhood."*

"The churches of the New Testament occupied a very different position. Most of them sprang from heathen society, and were established in heathen cities and villages, in an age when the morals of the world at large had sunk to almost the lowest point. They breathed the pestilential atmosphere of heathen vices; the jungle fever of heathen practice was still in their blood; and the large-hearted public spirit, and the high public principle in which English Christians are trained, did not exist till Christianity produced them. Who can wonder then at the existence of vice among the Christian professors of Corinth; at their selfish disregard of order and propriety in the celebration of the Lord's Feast; at their miserable quarrels; at their ignorant readiness to listen to pretentious teachers, and to reject the authority of the man who amid suffering had first brought them to the Saviour? Who can think it strange that, in Ephesus, there were Christians who had not yet forgotten to lie one to another; to seek exhilaration from wine; to indulge in thievish habits; who thoroughly enjoyed a racy talk plentifully garnished with winking of the eyes, speaking with the feet, and hinting with the fingers; or who grieved the Spirit of God by their clamorous malice, their angry implacability, and their impure deeds? Was it strange that with the old doctrines which they had once followed still floating around them, there should be spots in their love-feasts, that many wished to separate faith

* For further remarks on the state of the Primitive Christians, see Conybeare and Howson's "St. Paul;" the Memorial Volume of the American Board, pp. 247—250; and the "Memoirs of Rhenius," pp. 286—293.

from works, and that 'the doctrine of Balaam,' invested with plausible Christian sanctions, should be popular?

"These things cause no astonishment to Missionaries in India. They can realise vividly these striking anomalies of the apostolic age, and can account for them; for they see the same things daily with their own eyes; springing, evidently, from the same causes. In the first generation of Christian converts the struggle between the old Adam and the new man was specially severe; they fought upon the very borderland of heathenism. They who were truly spiritual, who were enlightened and wrought upon by the Spirit of God, were able through the victory of faith to overcome. The nominal Christians, weak, fickle, and worldly, hankered after forbidden enjoyments, and gave the Apostles endless trouble."*

In "The Calcutta Christian Observer" for October, 1858, there is an interesting article, containing an account of a discussion by the Calcutta Missionary Conference of the following question:—

"What change are we authorised, by Scripture, reason, and experience, to expect will be produced—in the first instance, at all events—on the moral character and condition of one who has been trained from his earliest years in a system like Hinduism, and who, in mature age, renounces that system and embraces Christianity?"

In Hinduism, as already mentioned, there is little or no connection between religion and morality. A debauchee or a swindler may be most devout after his fashion; the Thug was a zealous worshipper of the goddess Kali. It is not surprising, therefore, that in not a few cases, converts show religiousness with low ideas of morality. In phrenological language, veneration is well developed, while conscientiousness is deficient.

Each class of converts has its excellences and defects. To form a true estimate, the members of each must be compared with their original condition as heathen. It would be very unfair to expect converted scavengers to exhibit the same attention to the outward decencies of life as respectable high-caste heathen.

* "Memoirs of Lacroix," pp. 258—260.

With the simple exception of drunkenness in a few cases, it may be said that converts exhibit a very marked improvement in every respect ; and each succeeding generation rises higher and higher in the scale.

Bishop Caldwell says of Tinnevelly :—

"In passing from village to village, you can tell, without asking a question, which village is Christian, and which is heathen. . . . Increased attention to cleanliness has invariably accompanied the reception of the Gospel in Tinnevelly. The higher classes of the Hindus have always been very cleanly, for daily ablutions are a part of their religion ; but the lower classes are very filthy in their habits. . . . Though there may be room for improvement still, the external appearance of our people, especially when assembled in Church, is so much more respectable than that of their heathen neighbours, they are so much cleaner and brighter-looking, that they would inevitably be supposed by a stranger to be of higher caste than they are."

It is remarked of Christian women, that when a European stranger visits their village, instead of hiding themselves like their heathen sisters, "they come out and give him, as he passes, the Christian salutation."

Education, on the whole, has made very marked progress among the converts, most of whom, as heathen, would not have sent their children to school.

Female education in India owes its origin to Missions.

The Rev. Dr. Wenger thus notices the chief moral defects of Native Christians in Bengal :—

"The spirit engendered by caste principles and practices is apt to manifest its effects in various ways in the conduct of many real Christians. It has considerable influence in the matter of marriages ; it is usually a powerful agent in producing, embittering, or perpetuating dissensions.

"Love of money, a sad want of straightforwardness, and the easy adoption of grossly abusive language, are prevailing features of the Bengali national character, and constitute the failings into which Native Christians are most apt to relapse. Impurity is as prevalent here and thought as lightly of as intemperance in northern climates, and is apt to prove a

snare to Christians of this country, just as intemperance often proves a snare to Christians of more favoured lands."*

In some parts of the country a lingering attachment to caste and questions about marriages give much trouble.

As at home, there is a good deal of chaff among the wheat. Still, Bishop Caldwell can report as follows as to the amount of vital religion in Tinnevelly :—

"We who have laboured in Tinnevelly as Missionaries and as Pastors, who 'speak what we do know, and testify what we have seen,' are able to testify that there is in Tinnevelly, not only much of a vague general profession of religion, but an encouraging amount of genuine piety. In each of our little congregations God has 'a seed to serve Him.' There is 'a little flock'—would that I could say they are not a little flock!—of persons who appear to be 'called, and faithful and chosen' followers of the Lamb; and such persons show the reality of their religion by the regularity of their attendance on the means of grace, by their zeal in the acquisition of knowledge, by the quiet consistency of their lives, by their devout confidence in God's care, by their conquest over their caste prejudices, by the largeness of their charities, and in a variety of other ways which are quite satisfactory to the Pastor's mind. The existence of this class of persons, though they are still a minority everywhere, is an immense encouragement to the Christian Missionary, for it proves to him that the Gospel has not waxed old—has not become effete, as some people affirm—but is still, as in primitive times, 'the power of God and the wisdom of God' to the salvation of every one that believeth; it proves that Christianity is not merely a new dogma, or a new society, but new love, new life; not merely a new patch upon an old garment, or a new garment upon 'the old man,' but the creation of 'a new man' in Christ Jesus." †

* "Calcutta Christian Observer" for 1858, p. 424.
† "Tinnevelly Missions," p. 128.

XV.—NATIVE MINISTERS AND CATECHISTS.

Advantages of Native Agents.—Some of these are thus mentioned by Malcom:—

"The importance of this class of auxiliaries can scarcely be too highly estimated. Without risk of health, and with little expense or inconvenience, they can carry the tidings of salvation where a Missionary cannot go, or may not be sent for an age. They can travel, eat, sit, and lodge as the Natives do. Between these and themselves there is not that awful distance which can scarcely be overcome by a Missionary. Their knowledge of the language is complete, which can seldom be said of a foreigner. They know, from experience, the exact temptations, doubts, difficulties, and prejudices of their hearers. They can talk with an inquirer, often and long, without drawing opposition upon him before he has become enlightened and firm enough to endure it."

In India, especially, there is this advantage, that the conversion of people of their own nation tells upon the Hindus, while they look upon Europeans as a distinct race of beings, whose creed or practices do not concern them in the slightest.

Native Agency a Test of a Mission.—One of the best standards for estimating the real progress made by a Mission is the character of its Native Agency. Though the European Missionaries may be zealous and active themselves, though large numbers of converts may apparently be made, if, at least after an adequate time has elapsed, the Native Agents be comparatively ignorant men, constantly requiring guidance and stirring up, the real advance made has been small.

It is evident that the evangelisation of a country containing two hundred and fifty millions of inhabitants can never be effected by a handful of foreigners. The great aim should be to raise up an intelligent, active Native Agency, the leaders of a self-supporting, self-propagating,

self-governing Indian Church. The Missionary should have this object continually before him. Only thus can he effect wide and permanent good.

Missionaries not Pastors.—It has sometimes happened that the Missionary has merged into the simple Pastor. Dr. Underhill says:—

"Converts have gathered at his feet, and, like children, have clung to him for protection and aid, for instruction and guidance. Schools have been instituted—these require incessant visitation. He must be prepared for, and at home, to preside at the regularly returning days and hours for the worship of his perhaps small, but interesting, Christian congregation. Then the sick have to be visited, cases of distress to be investigated, advice given to assiduous applicants, and all the affairs, both temporal and spiritual, of his little flock have to be carefully attended to. Thus he has left, if not too fatigued to embrace them, but few and very occasional opportunities to convey to a wider circle the good news of which he is the bearer. The Missionary is almost lost in the Pastor. His stated work absorbs all his energies and time.

"The friends of Missions at home have since come to doubt the propriety of the Missionary pastorate. They observe that the first Missionaries, the Apostles, speedily transferred the pastoral duties to persons chosen for the purpose from among their converts; that, however dear the converts were to them, and however much the converts longed to retain them in their midst, they hasted away 'to the regions beyond,' affectionately commending them to God and the word of His grace, which is able to build them up and to perfect them in His ways."*

The "Instructions to Missionaries" of the Church Missionary Society on this point are as follows:—

"The Committee would here also specially draw your attention to the fact that *it is a great mistake for a Missionary to assume the position of a Native Pastor.*

"Many Missionaries have ministered to large Native congregations for thirty or forty years, and acknowledged at last that it was impossible to acquire that full confidence of

* "Calcutta Conference Report," p. 119.

their people, and knowledge of what is passing in their minds, which a Native Pastor would soon obtain.

"This is the experience of other Missionary Societies also. In a paper issued by the London Missionary Society, and signed by that accomplished Missionary, Dr. Mullens, it is thus stated:—

"'The system of giving English Pastors to Native Churches has answered nowhere. Coming from a much higher civilisation, the Missionary has proved too strong for the people; the strength of the people, their resources, have been kept back, a spirit of childlike dependence has been fostered, and the Native ministry has been indefinitely postponed.'"

The Memorial Volume of the American Board thus quotes the opinion of the American Mahratta Mission on the progress of Missionary work:—

"The course of the Missionary in regard to preaching they say must be different in the same place, according to the different stages of the work. When he first enters upon his labours at a new station, his great effort will be to draw people around him, and interest them in the presentation of Gospel truth. In doing this, it will not probably be found necessary to make use of schools in order to collect a congregation, as has been hitherto deemed important in most of our Missions. The Missionary who declines to establish schools for this purpose must go forth to one place and another, preaching in the streets to small companies or gathering large companies around him at Chaudis, or in the Chapel. When conversions occur, he must instruct his converts in the Christian faith. He must have his regular congregation on the Sabbath, for which he must exert himself in preparing religious instruction, feeding the flock of God over which the Holy Ghost hath made him an overseer. But he must not be satisfied with this. He must look beyond the mere pastorate of a Church. He must endeavour to collect Native Churches in different places, and he must train up some of his converts to be the Pastors of these Churches. He should be prepared to commit the truths of the Gospel to faithful men, that they may teach them to others also. As they increase in knowledge of the distinctive doctrines of the Gospel, and in adaptation to the work of making them known to others, he must give them an opportunity of exercising their talents, standing out of the

way when necessary, that they may gradually be prepared to come forward and perform the duties of faithful ministers of Jesus Christ. He should ever himself be aiming at further extension, seeking how he may collect new Churches, and prepare pastors for them, thus making all his plans subserve the one object of fully planting the Gospel of Christ in the country where he resides, by the establishment of Churches with their appropriate Pastors and other officers. The Missionary should feel it to be his business to go forward and find out where new Churches can be established, collect the nucleus, and then furnish the Native labourer who shall carry on the work. Dr. Judson said, when he had succeeded in collecting a Church of one hundred members in Burmah, that he was satisfied; his anticipations of success were fully realised. The days of the pioneers of Christian Missions are now passed. Henceforth let it be the aim of the Missionary to collect, not one Church of a hundred members, but twenty, fifty, or a hundred Churches, over which Native Pastors shall be placed. With such an object in view, the minor plans of a Missionary will be arranged more wisely than if he makes his arrangements to remain an indefinite time in one spot. And not only so, the views of the Churches which he gathers will be more correct than if he settles down in one place, feeling little interest in the regions beyond. If he labours to extend the Gospel with its privileges to the whole country round, his Churches and their Pastors will be Churches and Pastors of the right kind, possessed of a Missionary spirit, and labouring with one heart for the spread of the Gospel among their countrymen. On the contrary, if the Missionary becomes absorbed in teaching or in home labour, there is great danger, as we all have had the opportunity to observe, that his young men will also be absorbed in study, or teaching, or some other local occupation, and their views will thus become very much confined; and instead of being good soldiers of Jesus Christ, there is great reason to fear they will become effeminate, delicate, worldly, and unfit to do the work of an Evangelist, or to labour efficiently in the cause of their Master." *

In the instructions delivered to some Missionaries of the Church Missionary Society the following occurs:—

"The progress and prosperity of a Mission are dependent

* "Calcutta Conference Report," pp. 335—337.

upon the development of the Native Church. Take an illustration from Saint Paul. The Native Church is a holy temple to the Lord; the European Missionaries are the master-builders, and the fellow-workmen in the Lord—the Mission, speaking of its machinery, is the scaffolding. When the ground is first laid out for a building, the master-builder is the chief actor, and all the poles and platforms which he erects are the chief objects; but as the building rises, the builders occupy less and less attention,—the scaffolding becomes unsightly, and when the building is completed it is taken to pieces.

"Will this representation offend the true Missionary? Certainly not, if Christ is with him all in all: for to build a new temple for Christ's glorious habitation is his only purpose. He is ready to exclaim with one of old, 'HE must increase, but I must decrease.'"

Use of Native Agency.—A warm friend of Missions, the late H. Carre Tucker, Esq., C.B., gives the following caution to Missionaries:—

"But they should remember that their duty is, not to immerse themselves in details, but to organise and direct the labours of others. A European Evangelist should never do himself what could be equally well done by a subordinate. He will always find a superabundance of work to do, however much he may try to throw it off upon the shoulders of others. The best and most capable administrators are most free from petty jealousy and fear of responsibility, and accomplish great things by daring to trust and employ subordinates whom they have imbued with a portion of their own spirit; whilst inferior men do little from insisting upon doing everything themselves. In early times the general was lost in the combatant. He must now resume his proper place of the thoughtful planner of the operations of others, remembering that the whole future of a Native Church may in a great measure depend upon the character he originally impresses upon it."*

Classes of Agents.—These vary in different parts of the country. A brief notice of them may be given, commencing with the lowest grade.

* "Thoughts on Mission Work," p. 3.

Readers.—Men of this class have generally received little training. They visit the people, and in most cases also conduct public worship in small congregations. The best among them are equal to many in the next grade.

Catechists. — Agents of this class are so extensively employed in India in all Missions to the heathen, whether "they be Roman Catholic or Protestant, Episcopal or non-Episcopal," that some account of the origin of the system seems necessary. Bishop Caldwell says:—

"When a European Missionary establishes himself in a new sphere, he generally finds it necessary to engage a few educated Christian Natives to assist him in making Christianity known in the surrounding country,—to go before him when he purposes visiting a village in order to invite the people to come and listen, and to follow up his address by instructing more fully, and in greater detail, those who are willing to learn. When the Missionary begins to make an impression in the neighbourhood, and Christianity has effected an entrance into village after village, the assistance of Native teachers becomes still more necessary than before; for in most parts of Tinnevelly, Christianity finds the entire mass of the people unable to read and without schools, and much work requires to be done which the Missionary cannot himself overtake, and that at one and the same time, in many different and distinct villages. As soon as a few families in a village have agreed to abandon their idols, and to place themselves under Christian instruction, it is necessary that they should be formed into a congregation, and systematically instructed in everything that a Christian should do. Accordingly a Catechist, or Native teacher, is sent to reside amongst them, to teach them their daily lessons in Scripture history and Christian doctrine, to assemble them every morning and evening for prayer and catechisation, to instruct them in the habits and usages suitable to a Christian community, to teach their children to read, and in addition to all this, to endeavour to win over to Christianity those who remain in heathenism in that and neighbouring villages.

"In most of the smaller congregations the same person

is both Catechist and Schoolmaster; but when the congregation increases, a division of labour becomes necessary, and then the Catechist's work assumes more of the character of the work of the ministry." *

In some Missions where Agents are numerous, there are additional grades of Catechists, as Assistant Catechists, and Inspecting Catechists.

The great distinction between Catechists and Native Ministers is, that the former do not baptise or administer the Lord's Supper.

Some consider that the inferior Agents have been too largely used. The following opinion has been expressed:—

"A mere Catechist cannot properly discharge the duties of a Pastor. A Missionary generally likes to work through Catechists, paid by the Mission, and entirely subordinate to himself; whilst the flocks remain dependent upon him for the administration of the sacraments. I attribute to this cause much of our want of success. There can be no indigenous vitality whilst everything hangs upon the person and purse of a foreigner." †

The evils of employing so many Catechists and Readers have also been thus stated:—

"One effect of the system has been to introduce a large number of ill-trained men, of imperfect character, into Mission service, who were employed because the sphere of operations is boundless, and the funds to pay them were forthcoming. Serious injury, too, has been done to the whole Native Church. False ideas have been introduced among its members, as to the sources and grounds of Christian effort on behalf of others. Their own zeal, liberality, and consecration have been greatly checked. And though some amount of good has been done among the heathen, yet the labour employed has been, to a great extent, defective both in power and in motive. Native agency in general throughout India is large, but, because produced in this manner, is greatly lacking in real spiritual influence."

* "Tinnevelly Missions," p. 70.
† "Thoughts on Mission Work," p. 4.

The above remarks are followed by recommendations that "the amount of agency supported by English funds should be reduced; and that it should be made choice and select rather than large." Where work is needed and funds are not available, the voluntary agency of Christians should be called out.

The inefficient men complained of were employed in the early days of Missions. When small bodies of heathens placed themselves under Christian instruction, it was considered important to have Agents to instruct and watch over them. Missionaries selected the best men available; but in some cases they were not at all qualified for the work. Attention is now paid to the training even of Catechists in well-organised Missions.

Pastors or Ministers.—Agents of this class, strictly so called, are generally put in charge of one large congregation, of which they have the pastoral oversight. In addition most of them labour, more or less, among the heathen. Catechists noted for their piety, intelligence, and zeal, sometimes rise to this rank.

Evangelists. — The London Missionary Society has Agents under this name, whose special duty is to carry the Gospel to the heathen. Different grades of them are required for villages, towns, and great cities.

Native Missionaries.—In some cases they work in connection with European Missionaries, being in a measure responsible to them; in others, they have the management of districts like Missionaries from home.

In some Societies there seems to be a feeling against the ordination of Natives except as pastors; but this restriction, taking all things into account, seems inadvisable. Even in England Bishop Ryle recommends the employment of Evangelists to make a more systematic and organised effort to teach the large masses of ignorant and godless people, found in many parts of the country. Much more is such an agency required in India. It may be said that preaching to the heathen is the great work of European Missionaries. It is utterly impossible, however, for them to do the work alone. The supply of competent European Missionaries does not increase in

proportion to the wants of the case. Mr. Tucker says, "I believe the Societies are at present being providentially shut up to a smaller number of European Evangelists, and a much larger employment of Native agency." Native Evangelists of a superior class are very much wanted, and with God's blessing will have a powerful effect in spreading the Gospel. With regard to their ordination, the Rev. Dr. J. S. Wardlaw says that the case of Paul and Barnabas may be adduced as a precedent. He adds:—

"It affords the advantage of their having, in a more marked form, the approval of those by whom they are sent forth, and thus securing for them greater respect.

"It is to themselves a source of strength and encouragement, and the fact that they thus hold a position publicly acknowledged, makes them feel more pledged to maintain a becoming deportment, and to devote themselves more earnestly to their work."

THE TRAINING OF NATIVE AGENTS.

The Necessity.—In some Missions the training of Native Agents receives due attention; in others it is comparatively neglected. Few errors have done more to retard the progress of Christianity in India than the overlooking of this most important department. The compiler once asked why a large Mission in North India had no Theological Institution. The reply was, "Every Missionary trains his own Agents." This is little better than mockery. The Agents are *not* trained in this way, and they CANNOT be properly trained. The ordinary Missionary has no time, and, in some instances, little inclination, to attend sufficiently to his Native Agents. There are, perhaps, a few Missionaries who do nothing more than pay the salaries of their Native Agents, with an occasional reprimand for their indolence and inefficiency. *After* a systematic training has been given, the Missionary may do the comparatively easy work of keeping up, in some measure, the habit of study; but that an ordinary Missionary in charge of a station can do *all* that is necessary is a delusion, as is shown by painful experience. Many

Missions are reaping the bitter fruits of past neglect. In every Mission of any size, the best qualified man should be set apart to the special work of training Native Agents. *It cannot otherwise be done.*

The Church Missionary Committee give the following caution:—

"In each advanced Mission various *Central Educational Institutions* are required. Till they are in vigorous activity there can be no sound extension of a Mission. Extension without these is like extending military lines without men to man them. All Missionaries should regard such Educational Institutions as of prime and essential importance to their own work. They must be ready, if so required, to take part in them; they must take and manifest as deep an interest in their success as in the special work of their own hands. For instance, a zealous Missionary has the blessing of bringing to the truth a convert well qualified for teaching others. A very natural desire springs up to keep him, for his own comfort and assistance, near to himself. Much may be said in justification of this. Nevertheless, there is, here, too much of the element of selfishness. *The Central Institutions cannot flourish if the best pupils are not sent up to them.* They cease to be central if they are not free to send out the best men into the best positions, without the constraint of private inclinations or previous contracts. In a variety of other ways also a common interest may be cherished or withheld from such Institutions, and the practical difference is most manifested in its effect upon the Principals at the head of such Institutions. In the one case they may be tempted to feel discouraged, and even to wish to be removed to some other post, because they fancy themselves isolated from true Missionary work, finding no hearty sympathy or support from their brethren, and because their work seems to terminate in itself. In the other case, they may go on with spirit, knowing that they are set over the mainspring of the Mission, that their success is bound up with the success of their brethren, and that their work pervades every part of the Mission-field, and lays the only solid foundation of future permanency and extension."*

The excuse is sometimes made that the Native Agents cannot be spared from their work for the time

* "Instructions," pp. 17, 18.

necessary to give them a proper training. A carpenter might as well work with blunt tools, alleging that he had no time to sharpen them.

The Rev. Dr. John Newton says of the training of Agency:—

"There is nothing, save only the outpouring of God's Spirit upon the people, about which we have more reason to be anxious than this. It ought therefore to occupy the very first place in the schedule of our arrangements. It cannot be left to take care of itself, as for the most part it has hitherto done. If our native brethren are to become a *power* in the work of evangelisation, as much care should be bestowed on their education as upon the education of candidates for the ministry in America.

"To effect this in an economical way, it seems essential that at least one Missionary should devote his whole time to this particular work. If half a dozen young men are to be educated for the ministry, at any given time, it would be impolitic in the last degree to require six Missionaries to give the best part of their energies to the work, when the end could be attained with equal success by drawing on the time and energies of only one of them; for it would certainly take no more time, and would cost no more labour, to instruct a class of six or more, than to instruct a single individual." *

Selection.—At the Calcutta Decennial Conference the Rev. W. Hooper made the following remarks on this point:—

"In the selection of Native Agents too much stress cannot, I believe, be laid on the principle that it is the *Lord Himself* who selects agents to do His Church's work. . . . But with regard to the human part in the matter, I would remark, *first*, that it is a great mistake to *press* Native Christians to become paid Agents; and that for the very reason just mentioned, that if God has chosen them for the work no pressure will be needed; and if not, what use will they be? It is natural that our predecessors fell into the mistake of thinking that every convert given must necessarily become a fellow preacher; but we have no excuse now for such an idea. I once

* "Missionary Notes and Queries," vol. iii., p. 22.

knew a converted policeman, who would have been an honour to his profession; but the Missionary pressed him to throw up his appointment and become a preacher, and as such he was almost useless. On the other hand, we probably all know many Native Christians in secular employment, who are promoting the cause of Christ as much as they could possibly do if paid preachers, and probably much more. *Secondly*, it is impossible for man to select Agents without trial, and this trial ought to be made in several various circumstances. The Missionary through whom he has been brought to the truth ought never to be the only one to decide on his selection. As a general rule, he ought to be tried in a training school as well as in active work; and for this reason entrance into such a school should never be understood to *commit* a student to spiritual work. I say, as a general rule, for we all know that there are men who can never study, and yet are full of the Holy Ghost, and of practical wisdom, also, as well as zeal. Such cases must be dealt with as exceptions; but we must take heed, lest their exceptional character leads us, unintentionally of course, to 'quench the Spirit and despise prophesyings.' *Thirdly*, we ought at least to set it before ourselves, as an aim to be realised as soon as possible, to take the Native Church itself into counsel in the selection of Agents, and even to give them a vote in the matter. But here it will be necessary to avoid the influence of those cliques and personal animosities, and family considerations, and congregational divisions, which Natives, as such, are more likely to fall under than foreigners; and we shall do this by extending over a considerable area, as considerable indeed as possible, without making the whole thing unpractical, the native body who are to take part in the selection."—Pp. 64, 65.

Sources of Supply.—It is to be hoped that the following caution by the Rev. W. Goudie is necessary only in exceptional cases:—

"It too often happens that men are received as Catechists and Christian teachers from almost anywhere, and with little or no reference to their membership in any Church. A sepoy because he has taken his pension, a policeman because he is discontented with his wages, a Hindu seeking baptism because he is in difficulty as to employment, a runaway from another

mission because he wished to better himself, or because he was in danger of discipline—all these have in their time succeeded among us as candidates for places as Catechists and Christian teachers. This irregularity will cease only when we have learned to draw our Agents from our own Native Churches, and to require that all candidates shall have been for some considerable time accredited members of our Society. Men must learn that the service of the Church does not exist for them, but they for it; and it is not a sufficient commendation of a candidate that he is in need of a salary."—*Harvest Field*, 1888, p. 195.

Agents require to be drawn from different sources. The principal may be mentioned.

Adult Converts.—The Bishop of Grahamstown, at a Conference of Kaffrarian Missionaries, spoke as follows of such men:—

"Paid Agents, again, might be of two classes. They might be taken from the older converts; or they might be young men specially trained for the work. The question had been much discussed everywhere of late, as to which class of Agents should be preferred. The real fact was, there was abundance of room for both, yea, for all classes of persons, to help in the work. Each class had its recommendations. Those who were specially brought up to the work would probably do more towards the general elevation of the converts as a whole, and their advancement in civilisation. The older converts, if truly men of God, would, perhaps, have a greater influence in particular cases, and do more good among the men of their own age and status in the tribes. Influence did not depend altogether upon amount of learning. If proper men, truly converted to God, great influence might be acquired and exercised, although they had but little special training, and the work might be greatly forwarded by such men. They saw it in heathenism at this moment. There were men in every kraal and tribe who possessed a great amount of influence among their neighbours. Such men, endued with the same natural capabilities, under the control of Gospel principles, would doubtless be equally looked up to. The danger was (as had been shown in the South Indian Missions)* that of taking up such men too soon,

* This must be understood as applying to their early periods.

before they had been fully tested, or their characters sufficiently formed. If this danger be avoided, such men might generally be employed in the Missions with very beneficial results. But all success for the future must depend upon the training of the younger men. The firm establishment of the Native Church could thus only effectually be accomplished." *

Heathens converted in mature life sometimes make admirable Evangelists. They know exactly the feelings of the people; not being trained by Europeans fond of abstract reasoning, they retain the graphic Oriental imagery and illustrations of the Hindus, which are so effective in popular addresses. Such was Sau Quala, the Karen Apostle.

In most cases it is vain to attempt to give such men a good secular education. Their training must be mainly Biblical, and, to a large extent, oral. To avoid erroneous teaching, the points of difference between Christianity and Hinduism should be clearly brought out; the leading doctrines and duties of the Gospel should be explained; and the best replies to objections should be taught. The most effectual way of preparing them for their work will be for the Missionary to hear them preach, and then point out privately the errors they committed.

Such men, however, often fail as Pastors. Their stock of Christian knowledge is soon exhausted, and a congregation cannot prosper under a reiteration of the same truths Sabbath after Sabbath.

Young Men.—The Church Missionary Institution in London for training Missionaries, and many other like colleges, are recruited largely from young men who began life in secular employ, but afterwards showed dispositions and talents which fitted them for the ministry. In this manner valuable labourers have been obtained. The Ceylon Church Missionary Record urges that a similar system should be pursued, as far as practicable, with regard to Native Missionary Agents:—

"Each Missionary should search for young men whose hearts seem to be really touched by the Spirit of God, and

* "Mission Field" for 1862, p. 54.

called to the work of ministering to their brethren in spiritual things. He must search for these among the congregations. When found, the Missionary himself must educate them and train them in the vernacular. And they should work as Scripture Readers under the Missionary's superintendence, perhaps in connection with some experienced Catechist. If after some months' probation it be found desirable that they should receive some more *systematic instruction* than the Missionary can give them, *that* may be given by means of a seminary."

Bible Classes should be attached to congregations, into which promising young men should be drawn. Among other objects, they would serve as nurseries for Mission Agents. There should be, if possible, *Night Schools* connected with them, meeting at least two evenings a week, in which instruction should be given in geography, history, and arithmetic. The young men should be encouraged to engage in Sunday School teaching, tract distribution, &c.

The training to be given to young men thus obtained must depend, to a large extent, upon their capabilities. Some may pursue a regular course of study with profit; others must be treated like the preceding class.

Youths from Seminaries.—Experience has fully shown that special means must be employed, for the present at least, to obtain an adequate supply of Mission Agents. Not only are more wanted than can be obtained from the preceding sources, but some Agents of a different character,—such as have had a continuous and superior course of training from their childhood. For some positions the latter will not do so well as the former; but there are others for which they alone are qualified.

The course pursued is to select from day schools a few of the most promising boys, and send them to a boarding school under the special superintendence of the Missionary. Their character is there further developed: and those who are considered the most hopeful are sent to normal schools or theological seminaries.

How to increase the Supply.—The Rev. W. Goudie says:—

"Christian service is the outgrowth and natural fruit of

Christian experience, and entire separation of the individual to this service should be highest expression, or the high-water mark, of the corporate life of the Church. That the deepest piety, the finest intelligence and culture, the most fervent love and zeal should be consecrated here, is the law of this kingdom. Let us, therefore, educate our Native Church, and the best of our young men will seek for Christian work. Thus the tone of the Church's piety and the increase will be given back to us double and fourfold, in the higher efficiency of the Church's messengers. Dare to believe in the process as a natural one, and we shall have no want of men for our work."—*Harvest Field*, 1888, p. 195.

Special attention should be given to the education of the children of converts. There is also one means which should never be forgotten. "He gave some, evangelists; and some, pastors and teachers." How is He to be moved to give? "Pray ye the Lord of the harvest, that He will send forth labourers into His harvest."

Training.—The Missionary Conference Reports contain papers on this important subject, which should be carefully read. Plans and courses of study differ in different Missions.

The following account of the mode of training in the Basel Evangelical Mission, Western India, is abridged from a statement kindly furnished by the Rev. B. Graeter, Mangalore:—

"Children in the congregational schools, and especially boarding schools, who give the least hope of becoming useful for Mission work, are received into the Preparandi Schools. Such, however, as from the beginning have no intention of seeking Mission employment are excluded. Besides that, the course of studies followed in these schools is so directly calculated only for Mission purposes that candidates for Government examinations are not attracted by it. Should it happen that such pupils would pay for board and teaching, they also might be admitted. But for those who give prospect of afterwards serving the Mission everything is gratis.

"The age of entrance is commonly 14 years, and in this case the conditions concerning character are not made very high. The boy must be obedient and well-behaved, but it is

not expected that he be converted. Youths of 18 or 20 years, or even older, may also enter, but in this case decided proof of Divine life will be looked for.

"As a matter of fact, out of the boys who enter the Preparandi School at 14, only about one-half eventually are employed in the Mission, and only one-third or one-fourth become Catechists.

"I would express the course thus:—

"Take as many boys as are well-behaved, able to study, and willing to serve the Mission, and afterwards go on carefully removing those that prove a failure.

"After four years of study in the Preparandi School, a selection is made for the Catechist Seminary. Only those that are tolerably talented, and whose characters have not given reason for doubt, are proposed for the Seminary. But now we look closer at the Christian character, and take only those that give hope that they will really walk in the fear of the Lord. On an average half the number of boys that have completed their studies in the Preparandi School enter the Catechist Seminary; the other half enter the Training School. (A number have left or been dismissed from the school before this period.)

"The course of study in the Seminary lasts for three or four years, and comprises the following subjects:—

"Systematic Theology, Biblical Ethics, Introduction to the Bible, Church History, Theology of the Old Testament, Prophecies concerning Christ, Hinduism, Explanation of Books of the Old Testament from the Translation, Explanation of the New Testament from the Original, Homiletics, Theory and Exercises, Sanskrit, Greek Grammar and Reading of the New Testament, English, Singing.

"The pupils preach in the bazaar, and now and then on preaching tours.

"We do not consider the study of theology to consist in the reading of a number of books, but in forming a personal and independent opinion on the different questions which spring up in this branch of learning. We do not so much endeavour to make them remember a certain quantity of written matter, as to make them take away convictions of their own, or at least to have set them thinking on the subjects. Yet we know that books would be a great help also, and therefore shall do all in our power to procure them by-and-by.

"At the end of the course each student has to pass an examination which decides his being set apart for the work of Catechist or no, and chiefly on the class of Catechists into which he shall be put. A written testimony from the teachers of the Seminary, declaring the character of the candidate to be satisfactory, is required for admittance to the examination. A number of students are dismissed without becoming Catechists.

"The examination consists of three parts: Writing Essays on given questions, Oral examination, Trial Sermon, and Catechisation."

Theological Course.—The late Principal Fairbairn was consulted on this subject. He recommended that during the first year the Bible should be the great object of study; the second year might be devoted to Systematic Theology; during the third year Church History, Homiletics, and Pastoral Theology would engage attention.

Want of adaptation, as already mentioned, is often a crying defect in Indian Missions. Home plans are followed without considering the very different circumstances. *The Indian Church Quarterly Review* has the following remarks on the theological course adopted in some cases:—

"Another error which we venture to think has been made of recent years, is the adoption by some colleges of the Cambridge Preliminary Examination as their final standard of theological study. The S.P.G. at home have strongly recommended the adoption of this course, but we think not wisely. There are, of course, certain obvious advantages in it. It is conducted by a very able body of examiners, and there is every guarantee that the work of examination will be done thoroughly and systematically. It brings Indian colleges into competition with missionary colleges in England, and supplies a valuable stimulus to study. It has a recognised standard, and furnishes a ready test of efficiency and a means of gauging the work that a college is doing. But we think that these advantages are more than counterbalanced by the fact that it necessitates a course of study which is most unsuitable for Indian students.

"In the first place it is more critical than practical. It demands a knowledge of textual criticism, a comparison of the

received version with the revised version, and the ability to retranslate back from the English into Greek. We do not underestimate for one moment the importance of the knowledge which this implies, but we do not think that these are the kind of questions to which the attention of Indian students should at present be directed. Most of them have only learnt Greek for a short time, and are not Greek scholars. What they require is a fair facility in translating the Greek Testament, but still more the power of drawing out its spiritual and doctrinal lessons. The time that is spent in getting up the various readings, comparing the different English translations, and almost learning by heart the Greek text for the purposes of retranslation, would be, to our minds, more profitably spent in getting a thorough knowledge of the facts of the Bible and their application to questions of faith and morals.

"Another serious defect in the examination for Indian students, is the prominence it gives to English Church History, *e.g.*, the Historical subjects for October, 1888, were the history of the Christian Church to the Council of Constantinople, and the outlines of English Church History with special reference to the reign of Queen Elizabeth. This is very good for English but not for Indian students. The History of the English Church cannot well be understood without a general knowledge of the political history of England, which, as a rule, Indian students do not possess. A great part of it too is taken up with disputes about temporalities and struggles for rights and privileges which are extremely unedifying to the Indian mind. What a Churchman in India requires is a thorough knowledge of the earliest centuries of Church History, and of the lives of the great churchmen of antiquity. A more careful study of these periods would be full of interest to him and full of instruction.

"A serious omission too, from the point of view of the Indian Church, is the absence of the subject of Christian apologetics, or of the study of the systems of Hinduism or Mahomedanism. Our clergy must be Missionaries, and as such they ought obviously to be trained to give a reason for the faith that is in them, to know the weak points of their adversaries' position, and to meet the arguments advanced by Hindus, Mahomedans, and Brahmos against Christianity. It is very desirable therefore that this should form an important part of any system of theological training in India, and its

omission from the Cambridge Examination, though perfectly natural in an examination intended for England, is a grave defect in one intended for India.

"For these reasons we should be extremely sorry to see this examination at all widely adopted in our theological colleges, as we do not think it would encourage the kind of training that is most needed to supply the practical wants of the Church in this country."

The regular course of study at the Bareilly Theological Seminary of the American Methodist Episcopal Church in 1887 was as follows:—

JUNIOR YEAR.

Exegesis—Old Testament as far as the Psalms.
Sacred Geography.
Biblical Archæology.
Natural Theology.
Systematic Theology, commenced.
Moral Science.
Hindu Mythology.

MIDDLE YEAR.

Exegesis—Old Testament, Psalms, and Prophecies.
Ecclesiastical History.
Systematic Theology, finished.
Logic and Rhetoric.
Homiletics.
Hindu Philosophy.

SENIOR YEAR.

1. Exegesis—The New Testament.
2. *Polemical Theology.* — (*a*) The Muhammadan Controversy; (*b*) The Hindu Controversy; (*c*) Brahmoism and Arya Dharm; (*d*) Comparative Theology and Religions.
3. *Practical Theology.*—(*a*) Constitution and Polity of the Christian Church; (*b*) Pastoral and Evangelistic Work.
4. Muhammadan Philosophy and Religion.
5. Hindu and Muhammadan Sects.

Exercises in sermonising and public speaking, and in the reading of the Sacred Scriptures throughout the course. Attention is given to vocal culture.

Persian, Arabic, and Sanskrit continued throughout the course for classes that may be formed in these languages.

Classes in Greek and Hebrew are formed for students who may be thought competent to take these languages.

Attention given to vocal music, largely the study and practice of native airs.*

The following remarks are made on one point:—

"The course contemplates the study of the great systems of error that oppose the Gospel in India. The native preacher and evangelist should understand his foe and meet him intelligently. This indicates some study of Hindu mythology, philosophy, and religion, with some account of sects. *Polemics* occupies a part of the third year's course, and is simply a review of the arguments of Hindus, Muhammadans, Brahmos, and other native reformers, and a study of the best methods of meeting them. It is not proposed to train the students into wranglers, but to fit them, while preaching Christ, to meet intelligently the opposition of those whom they seek to convert to the truth. A careful study of the enemy's position is necessary to a mastery of the situation."

A few questions with regard to the training of Agents may be noticed:—

TEACHING OF ENGLISH.—The extent to which this language should be taught to Mission Agents, is one on which there is a difference of opinion. Some would employ it largely; others would confine it within very narrow limits.

The teaching of English is advocated for the following reasons:—

1. It expands the mind. A knowledge of a new language is compared to giving a man a sixth sense.

2. The respect of the people is increased. A knowledge of English is now so general, that any one ignorant of it is regarded as an uneducated man.

3. It lays open the vast stores of English literature.

* Of the Wesleyan Theological Institution, Bangalore, it is said:—"Special attention is given to both English and Native singing, and almost every student learns to play some musical instrument. Proficiency in music is found of great service, both in brightening Christian worship, and in attracting a congregation of Hindus in town and country."—"London Missionary Conference Report," vol. ii., p. 371.

"For a Hindu it is the avenue to all that the world knows —to all that is worth knowing." This is the grand argument.

On the other side, it is urged that:—

1. The mind would be equally benefited by other studies through means of the vernacular.

2. English education is expensive, and Agents thus trained require high salaries. The money might be spent to more advantage in providing books in the vernacular, which would be accessible to millions without the necessity of acquiring a foreign language.

3. Agents who have received a good English education are under great temptations to throw up Mission service.

4. The self-support of the Native Church must be indefinitely postponed. Rural congregations cannot give such salaries as are required by Agents who have acquired a knowledge of English.

The limits of controversy may be considerably narrowed.

1. All are agreed that some Agents who have received the most thorough English education which can be given, are required for large cities to work among the educated classes, to act as translators, and to be the leaders of the Native Church.

2. It is equally certain that a considerable number of Mission Agents *cannot* be taught English, and in their particular circumstances its advantages would be more than counterbalanced by disadvantages.

Many converts are too old or too dull to acquire a foreign language. It would be labour thrown away to attempt to teach them. Bishop Caldwell tries a boy with English for a year in his Boarding School. If he gets on, the study is continued; if not, the boy is confined to the vernacular. This seems an excellent plan.

Only very rare attainments in piety will make a man whose tastes have been refined by high education willing to labour in a village, perhaps inhabited by Pariahs, and to mix with them in such a way as to do them good. The *natural tendency* of education is to make a man prefer to

move among persons more of his own grade. It is absolutely certain that such a man would not be content with the salary which a congregation of converted Pariahs could give.

Dr. Duff, the highest authority on the subject, in a paper approved of by the Calcutta Missionary Conference, thus states some of the objections to the teaching of English to village teachers:—

"There is, *first*, the *time* and the *expense* that must be consumed in acquiring it to *any good purpose*. From experience, we must say that a period of *six years* is the very *minimum*, even in the case of the more clever and talented youths. To require, therefore, an effective knowledge of English for *village* teachers in Bengal would, as has in substance been remarked, be somewhat equivalent to requiring for the rural population of England that every parish schoolmaster should have a University degree in classical literature.

"There is, *secondly*, the uselessness as to any mental illumination, of a mere smattering of English acquired in a shorter time. It is strength lavishly and fruitlessly wasted in 'the substitution of a very imperfect and inaccurate knowledge of English, with a still smaller knowledge of other things, for that higher education through the vernacular, which, while giving full and accurate information of a practical kind, would, at the same time, strengthen the faculties of the mind.'

"There is, *thirdly*, the actual unfitting of the pupils for the work for which they are destined. What is wanted is, men with a simple but efficient education, specially adapted to the condition and wants of the rural population—men, also, who will be cheerfully willing to labour for *moderate* salaries. Now, in the present state of things, even a *smattering* of English would be sure to elevate young men in their own eyes to a superiority, which would render them unwilling to devote themselves exclusively to the drudgery of teaching the vernacular, or utterly discontented with a moderate salary, such as that to which the past usages and actual ability and willingness of the people must assign a limit. While the teacher conversant with the vernacular alone would be satisfied with such a moderate allowance as might be fairly expected from village communities, earnestly desirous of

instruction for their children, the veriest smatterer in English would be a dissatisfied and heartless grumbler, were we to offer him less than double or treble that sum."

The same objections apply to Catechists.

3. A middle course may be followed with advantage. The Rev. T. Spratt, late of the C. M. Training Institution, Palamcottah, "proposes that the ordinary lessons should be given through the medium of the vernacular, but that English should be taught for two hours a day as a foreign language, so that it would occupy the same place in the training colleges which Latin and Greek take in a public school at home."*

The above course is followed by the Basel Mission. The Rev. B. Graeter recommends it for the following reasons:—

"The whole tone of the school becomes healthier and more natural. The education is much more thorough and solid in the vernacular. Without the pretence of a foreign language, only that appears *as* knowledge which really *is* knowledge. The ideas are expressed much clearer than in a foreign language. A perfect study of the English language absorbs so much of the time allotted for the whole course of study that little would be left for theology. Catechists and Native Pastors will have their work in the vernacular. If they are from an early time entirely taught in English, they will lose the taste for their native tongue and will prefer English work. Their thoughts will run in an English channel, their vernacular will not be developed, and they will not become good preachers."

The Benares Missionary Conference passed a Resolution on the subject to the following effect:—

"They consider that experience has clearly taught, and they strongly recommend, that, with a view to render all Native preachers apt and ready in their public services, all those branches of knowledge in which they will have to instruct others should be communicated to them in the vernacular. They may thus be expected to become familiar with all the terms which they will constantly employ; with

* "Calcutta Review," No. 78, p. 258.

native modes of thought, native illustrations, native objections; and with that native literature the doctrines of which they will have continually to refute and explode. At the same time, with a view to secure a larger amount of Biblical and general information than vernacular Christian literature alone will permit them to acquire, the Conference think it a great advantage that their preachers should learn English, and that some portions of their studies should be carried on in that language."

The want of vernacular text-books may be overcome by dictating lessons, which should be neatly written out in books. Students in colleges at home are often taught by lectures, of which they must take notes. Writing out the notes impresses the ideas much more upon the mind than the study of a text-book. In this way, moreover, vernacular text-books will gradually be provided. The treatises specially required are noticed under "Christian Literature."

With the spread of a knowledge of English, its acquirement will become more indispensable on the part of Mission Agents, while it will be attended with fewer evils —less conceit, smaller temptations to leave Mission service. On the other hand, every year the multiplication of books gives additional facilities for training through the vernacular.

The course to be taken must be decided, to a large extent, by the circumstances of each Mission and the locality where it is situated.

Exercises in the Vernacular.—The Rev. G. T. Washburn says:—

"Whether the books used and the studies be pursued in English or in the vernacular, the exercises of the school, recitations, and lectures should be in the vernacular—*first*, because, ordinarily, the majority of the teachers will be Natives, and truth comes warmer and more vital to teachers and learners in their vernacular than in a foreign tongue; *secondly*, because the students are to exercise their ministry in the vernacular, and the drill should not merely concern the ideas, but the best forms of expressing these ideas to their own people; *thirdly*, because the vernacular should be Christianised as rapidly as possible; and in no way can this better

be done than through the scholarly use of the language by scholarly men in the schools."*

Above all, the Bible should be studied in the vernacular. The Rev. W. Burgess made the following remarks on this point at the Bangalore Missionary Conference:—

"I hold very strong opinions as to the absolute necessity of studying the Bible in the vernacular. I have seen most deplorable results follow from putting into the hands of students the English Bible alone. When such have been preaching, I have not unfrequently been ashamed to hear how vaguely Scripture passages have been quoted by them. It has seemed as if the preacher was struggling to translate into his own tongue some imperfectly-remembered English verse, and the result has been a most miserable hash in but poor Tamil. Nobody could possibly understand what was meant, save those who were fortunate enough to know what the preacher wished to say."—"Report," vol. i., p. 370.

The recommendation of the Church Missionary Committee is as follows:—

"The question has recently been much discussed as to whether, considering the extent to which the English language is now known and used in India, the teaching in the theological schools should not be given, to some extent, at all events, through the medium of English. The Committee would not wish to lay down any hard and fast rule in this matter. Their only rule on the subject at present is, that 'the vernacular language should be, to a large extent, at all events, the medium of Scripture and theological teaching.' The Committee are quite sure that educated young Natives of India, into whose hearts God has put the desire to have the unspeakably great privilege of communicating to their fellow-countrymen the knowledge of the spiritual treasures that are in Christ, will never wish their own power of communicating that knowledge clearly and in appropriate language in their own vernacular impaired; and it is upon this view of the case that the Committee would desire to place chief reliance for the adjustment of this matter."†

SANSKRIT.—Some knowledge of this language is useful

* "Bangalore Conference Report," vol. i., p. 367.

† Extract from a letter from the Home Secretaries, dated June 26th, 1884.

in acquiring a mastery over the vernaculars. It also raises those acquainted with it in the estimation of the people. Several Missions require its study by their Agents, except those of a low grade. Its relative value, compared with other studies, should, on the other hand, be considered. It *may*, also, lead to a fondness for a Sanskritised style, and the too frequent quotation of Sanskrit verses.

GREEK AND HEBREW.—The compiler consulted several experienced Missionaries, whether they would recommend the study of Greek to such an extent as would enable the New Testament to be read in the original. Some thought it would rather do harm, puffing the Agents up, while the knowledge acquired was insufficient to enable them to form a judgment on any difficult text. Others thought that even the ability to consult a lexicon was a great advantage. Eminent Biblical scholars in England and America recommended the study, but wished as much time to be given to it as could be spared. Hebrew has fewer advocates.

The question at issue is not whether a knowledge of Greek and Hebrew would be of *some use*, but whether the time of the student is *most profitably spent in their acquisition?*

The Rev. W. Hooper, while Principal of the Lahore Divinity School, expressed the following opinion:—

"Somehow or other, many, if not most of the students seem to think there is some special honour in reading Hebrew and Greek, however unintelligently and unprofitably, and this is their chief object in coming to us; but I have been more and more convinced, the longer I have been at Lahore, that there are but *very few* of the class of natives who come to us who have the *ability* to acquire either Hebrew or Greek to such an extent as to be of any use afterwards *along with* so many other necessary subjects; and that for all but these very few it is far more profitable to spend additional time in Scripture exercises through the medium of the vernacular."—"Report," 1877.

A similar view is taken by the Rev. G. T. Washburn:—

"Less than a critical knowledge of Greek or Hebrew would

be useless, and the acquisition of a critical knowledge would involve an amount of time which, in the present low state of general knowledge, might better be given to studies fitted to stimulate and expand the mind, and afford general information.

"The time of every student is limited. If, then, we are to choose between half learning three languages and well learning one, the one will generally be preferred. If the choice of that one for our students is to be between Hebrew, New Testament Greek, and English, most would prefer English, with its priceless stores, its records of Bible study in all centuries, and its stimulus to Christian life and work."*

Complete Greek and Hebrew grammars and lexicons are available only in the English language, and without them a critical knowledge of the tongues is impossible. The proper course seems to be to teach Greek, and especially Hebrew, only to students having a thorough knowledge of English. The time of the great majority of students can be better occupied with other subjects.

HOMILETICS.—The Rev. A. R. Symonds gives the following caution:—

"The Hindus have a natural fluency of speech and power of illustration, but they very naturally fall into the corresponding faults of over-wordiness and of mistaking illustration for argument. But there is another fault into which young Hindus trained by Englishmen are apt to fall, namely, that of imitating too much the English style of thought and arrangement and expression in writing or preaching a sermon. Thus too often a catechist or a native preacher will deliver an address or sermon not as a Hindu, and in a manner to attract Hindus, but more like an English sermon, with its formal divisions and paucity of illustrations. Such a sermon falls utterly flat upon the ears of a Hindu audience, whereas an idea clothed in a figure immediately arouses their attention. The thing then to be aimed at in training Hindu young men for the ministry is not to teach them to preach like an English divine, but rather to use rightly their own gifts of fluency and illustration, and not to abuse them; in other words, to teach them that their readiness of

* "Bangalore Conference Report," vol. i., pp. 366, 367.

language should be a vehicle of solid thought and matter, and that illustration should subserve, and not be a substitute for, argument."*

PHYSICAL TRAINING.—The late Rev. J. Long complained that Bengali Catechists were "weak in the legs." The climate of India incites to indolence, and unless considerable attention is paid to physical training, confirmed sedentary habits will be contracted during years of study, and the men turned out will be of little use for many Mission purposes. Double or treble the amount of work may be obtained from Agents whose physical powers have been properly developed during their education. The "Calcutta Review," No. 78, shows the extent to which the "thoughtful Missionary" (the Rev. T. Spratt) "wisely encourages the Palamcottah gymnastics." Gardening is also an excellent form of exercise. Vegetables required in the School may be raised where circumstances are favourable. Walking excursions are admirable.

SOCIAL HABITS.—It is very undesirable to denationalise students. Their food should be simple, and such as they would commonly get at their homes. European dress or expensive habits should not be adopted. They should rather be trained to "endure hardness as good soldiers of Jesus Christ."

TRAINING IN MISSION WORK.—"Our Lord's practice as regards His disciples was to keep them in very intimate connection with Himself for a time, that they might be instructed both by His word and example; and then to send them forth away from Himself to teach."† The Rev. Dr. John Newton, Lahore, makes the following remarks with regard to the training of Mission Agents:—

"The cultivation of piety, in its internal experience, and its external manifestations, being, after all, a matter of more importance than the cultivation of the intellect and the acquisition of theological knowledge, the arrangements ought

* "Report of Madras Committee of the Society for Promoting Christian Knowledge" for 1861, pp. iii., iv.

† Rev. R. Clark. See "The Training of the Twelve," by Bruce.

to aim at giving the teacher (or teachers) as great and as constant an influence over the students as possible. He should be their daily companion. He should unite with them frequently in prayer and praise. He should lead them forth on preaching excursions. He should be their unobtrusive prompter in public, and their gentle critic in private. He should in everything show them the way by his own stimulating example. And to give scope for external efforts, the institution should be in a city or district containing a large population."

Exercises in the class-room are not enough. The Rev. W. Goudie says:—

"To produce intelligent, well-informed men, skilful above all in their own art, it is necessary that during their training they should have regular practice in bazaar and village preaching, and frequent opportunity of hearing and analysing model addresses; not, indeed, dumb addresses prepared and read in the classroom, but living addresses delivered in the street or hall before a living audience, that they may be imbued with the spirit as well as instructed in the letter of right preaching."*

Training should not be discontinued when a student leaves the Institution. The Rev. G. T. Washburn says, on the contrary:—"Especially should not the young catechist be left to shift for himself after his appointment to his field of labour; but his method of preaching should be watched and amended by the Missionary or superintending Pastor."†

At the Church Mission Institution, Palamcottah, the senior students go out once a week to preach to the heathen. Some of them are also sent for a month at a time to labour under the Itinerating Missionaries.

In some cases junior students might accompany senior students as listeners. During the long vacation, the students connected with each station might work under the direction of the Missionary. Sometimes the students should go out alone to acquire confidence; at other times

* "The Harvest Field," 1888, p. 201.
† "Bangalore Conference Report," vol. ii., p. 364.

they should give addresses in the presence of the Missionary, that he may afterwards privately point out their faults and suggest improvements.

In the case of educated Native Christians intended for prominent posts the Church Missionary Committee advocate the following course:—

"They think that one of the best modes of obtaining some practical preparation for Mission service is by their working for a year or two years, in connexion with some specially-selected Missionaries of standing in itinerating work. The familiar intercourse with such Missionaries, the observation of their plans of work, the examination with them of the best way of meeting the objections of the heathen, and the further study with them, as occasion may offer, of the Word of God and of practical theology, could not, in the judgment of the Committee, but have the most important bearing on their future usefulness and happy and successful working. The Committee fully feel that all Missionaries would not be adapted to the special work here indicated, but it would be their desire to designate to it men with special qualifications. They are fully assured that any success to be expected from such an experiment would depend, under God, on the possession by the itinerating Missionaries referred to of experience in Missionary work, and, in a very special way, of the spirit of power and of love and of a sound mind." *

This individual training should, as a rule, supplement a course in a theological institution—not be a substitute for it. To secure efficiency, they must be combined.

Spiritual Life.—It is taken for granted that unconverted men, so far as known, are not admitted into Theological Schools; but unceasing attention should also be paid to the development of the highest type of spiritual life in the students. Dr. Pierson remarked at the London Missionary Conference:—"I want especially to say that I believe that a prolonged course of merely literary and intellectual culture is in most cases fatal to a thoroughly spiritual and evangelistic career." To this the Rev. T. W. Drury, Principal of the Church Missionary College, Islington, replied:—

* "Letter from the Home Secretaries," June 26th, 1882.

"I believe there are two safeguards. First, a very great care as to the devotional life of the college; and, secondly, keeping the students in touch with outside work. If these two things are carefully guarded, and if the danger is put before the students, I believe that the very danger we anticipate may be turned into a vantage-ground, and may be a means of drawing our students nearer to God by making them feel their weakness in this respect, and thus making the very hardest study a means of blessing."—"Report," vol. ii., p. 26.

The Rev. T. G. Washburn says, "All conferences of Missions in England, India, and China dwell upon the importance of personal contact with the Missionary as the greatest teaching power." He adds:—"Let us teach our students as Christ taught them by living before them."* "Nothing," says the Rev. A. Clifford, "tends more to produce spiritual-mindedness than contact with the spiritual-minded."

Prayer-rooms for Students are one means fitted to deepen spirtual life. The Rev. Dr. Tracy, referring to the Pasumalai Seminary, says:—

"The need of proper places for private devotion was soon felt, and two buildings were erected for this express purpose. They were divided into cells, opening into a narrow passage-way. Each cell was provided with a seat and a small window. To these little rooms the students could retire at any time out of school hours. The privilege was much prized by the pious students, and the benefit derived is beyond all estimation." †

The moral training of the students should receive careful attention. There are some excellent remarks on this point by the Rev. B. Graeter in the Bangalore Conference Report. Students attending the Allahabad Divinity School are required to observe "total abstinence from alcoholic liquor." Smoking should also be discouraged.

A Missionary, writing of the workers under his care, remarks:—"*They give us most trouble by getting into*

* "Bangalore Conference Report," vol. ii., p. 97.
† "Allahabad Conference Report," p. 213.

debt. Indeed, in the Native Church generally, debt causes us more worry and annoyance than all other evils put together." The Rev. R. Stephenson adds:—"If the evil thus indicated can be kindly but effectively dealt with among our students, the result will be of great practical value." *

Wives of Students.—Some students are married and bring their wives with them. Dr. Weitbrecht said at the Calcutta Decennial Conference: — "Special attention should be paid to the wives of students, whose instruction should be as regular as, though less than, that of the students." They should be carefully taught in Holy Scripture, and trained to such work as will devolve upon them in future.

Results.—Bishop Sargent remarks:—

"We have, of course, neither in this, nor in any country, such a form of moral machinery that needs only the placing of an individual of unknown character at one end to bring him out at the other an accomplished Christian teacher; but we have appliances which, if used with common judgment and in dependence on the Divine Spirit, can do wonders; and if only a tithe of such students turn out to be faithful and devoted men, how much may their co-operation further the cause of the Gospel." †

God's Word leads us to expect great results from careful Christian training of the young; and experience shows that such seminaries, *properly conducted,* yield rich fruit. If studies are well arranged, and the Missionaries at the head of them are men of fervent piety and discerners of character, a large proportion of the students, under God's blessing, become true Christians and valuable Mission Agents. Such students as are not converted, or at least have no desire for Mission work, are fitted for respectable employment in ordinary life. On the other hand, if the arrangements are such as to attract the worldly, if the Principals are not men of the right stamp, the spiritual results will be very disappointing.

* "London Missionary Conference Report," vol. ii., p. 372.
† "Ootacamund Conference Report," p. 161.

Native Pastors.—Valuable Agents of this class may sometimes be raised up in the following manner, recommended by the Rev. H. Venn:—

"The experience of various Missions has taught the Church Missionary Society that a surer way of obtaining Native Pastors is to employ a large staff of Native Teachers of an inferior grade as Scripture Readers, Assistant Catechists, Catechists, and Inspecting Catechists. Let them be promoted from one grade to another, according to the qualifications they exhibit. Let their education be carried on by the Missionary, while they are employed in their work, by frequent meetings in Bible classes and exercises in preaching. Then, after several years of such employment and teaching, and after their Christian character is well matured and established, the most advanced, if admitted to ordination, will be found efficient Native Pastors. Thus in one and the same district the preparation of Native Pastors and the work of evangelisation may be carried on at the same time, and the two departments will have the most beneficial influence on each other. As the work progresses, the standard of attainments of the Native Pastors will gradually rise."

While individual Missionaries may do much for the improvement of Native Agents, a more thorough plan is now adopted in some cases. The Rev. W. Hooper says:—

"I think the training in school should not be one continuous course of study, but divided by periods of active work, longer or shorter according to the character and abilities of the students, rather than according to the exigencies of the Missions. In the C.M.S. Missions in Hindustan proper, our agents may be sent four times to the Divinity School of Allahabad, *viz.*, once as readers, for a year, to ground them in those things which are a *sine quâ non* as regards their future usefulness, and to see whether they have the ability to proceed further; again, as Catechists for *three* years, which we consider not too long a time for them to get an insight into the various branches of theology needed by them afterwards; and then for a year to prepare specially for Deacon's orders; and lastly, for another year, before they are admitted into the full order of the ministry." *

* "Calcutta Decennial Conference Report," p. 65.

The course of study for the different grades at the Allahabad Divinity School, is given in "Directions and Information for the Native Lay Spiritual Agents of the Church Missionary Society who are connected with the North-West Provinces Church Missionary Conference," 1883.

SALARIES AND POSITION.

Salary Question.—Few things have caused more heart-burnings and dissatisfaction than the different rates of pay to Native Agents. The absence of uniformity was, at the Punjab Conference, placed first in the list of grievances by Native Christians.* There are difficulties in the way. Mr. Janvier observed:—

"It often happens, that two men, equally qualified to serve, for instance, as Scripture Readers, are yet so totally different in their antecedents, that it seems unreasonable and quite inexpedient to put both on the same rate of allowance. Especially is the difficulty increased, when one of them has qualifications that would give him perhaps thirty rupees in a Government office; while the other could not get ten, and will serve you very gladly for *eight*. Must then the man who can command thirty be told that he too shall have only eight? Long and earnestly have we laboured to meet and reconcile differences of this sort; and taking into view the different circumstances of each case, our aim has been to adjust it as well as we could." †

With the increase of Agents, the want of a scale is more and more felt. At present very unequal rates are sometimes paid by different Societies to Agents of similar grades, labouring in the same cities. This is much to be deprecated. A Missionary in Bengal said, that he did not wish Catechists to meet, because the first question they put to each other was, "What is your salary?"

In a mischievous pamphlet by a layman, published in Edinburgh, it is asserted that Europeans and Natives should have the same salaries.

* "Report," p. 175. † *Ibid.*, p. 185.

"Every appointment we make stamps under foot the principle and promise of equality. What renders the discrepancy between our principles and our practice more odious and offensive is, that the practice of the civil government is more in harmony with our Christian profession than the practice of the Church herself. In the matter of salary the civil government makes no distinction, but places on an equality the European and the Native, to whom it gives like duties to perform. The most dangerous of all privileges to the harmonious working of any institution are pecuniary privileges. Every man can appreciate them at a glance, and see clearly how much he has been injured by them."

It is evident that the writer had no conception of the principle upon which the salaries of Missionaries are regulated. This will best be explained by the following extracts from a paper, published by the Calcutta Missionary Conference in 1856:—

"The leading principle on which Missionaries to the heathen have all along been sustained by the various Churches and Missionary Societies of Europe and America is that of providing for the merely necessary wants of the brethren employed; and, therefore, supplying them with only such an amount of pecuniary means as may enable them efficiently, without worldly anxiety or distraction of mind, to carry out the object in view, by the entire consecration of their undivided energies to the promulgation of the truth as it is in Jesus.

"A Missionary's salary, therefore, is neither *wages* nor *adequate remuneration*, in the ordinary secular significancy of those terms. The connection of the Missionary with a Society or Church is not that of a master (in the worldly sense) who has a work of his own to do, and a servant who is hired, at the ordinary market price for doing it. It is rather that of one benevolent individual assisting another benevolent individual to do a benevolent work, in which both are equally interested; with just so much power of direction as always exists in a donor, to determine the destination of his gift.

"The same guiding principle should operate in the employment and support of Native labourers.

"The services of the Native Christian being consecrated as

a free-will offering to the work of God, are not like services rendered to an earthly employer, to be paid for in money, according to their intrinsic value. They are given, if given in a proper evangelical spirit at all, altogether independently of gross pecuniary considerations. He ought to look for nothing and expect nothing beyond what is included in the supply of necessary wants. Accordingly, he is not hired, or adequately recompensed, after the customs or usages that regulate the transactions of mere government, mercantile, or other worldly business.

"It is obvious that, in the practical application of the principles now enumerated, the provision to be made for the support of persons engaged in this work may vary almost indefinitely with the means of the benevolent donors; with the nature and locality of the work to be done; with the personal habits and domestic condition of the Agent sent forth; with the accessibility of the articles of subsistence and convenience of residence; with the differences that prevail in the civilisation, the social wants, and the former life of various classes in the community of converts; indeed, with the almost endlessly various range of contingent circumstances in which the work is carried on. The more regular and settled the work becomes in the onward progress of Christianisation, the more uniform will be, or may be, the means of support required.

"Again, Missionaries being foreigners, and the accredited Agents of foreign Churches and Societies, whose present office in its very nature is temporary, any comparison between their position and that of their Native brethren must necessarily be unsound. Native labourers are not foreigners, but residents in the country of their birth and education. It is obvious, therefore, that the practical application of one principle requires that the standard for their competent support be not determined by that of any class of foreigners, whose life, amid the fervors of a tropical clime, is entirely an exotic one, where health and strength, even with the aid of all lawful appliances, it is so difficult to maintain in unimpaired efficiency, and who also, at the same time, may have families or relatives more or less dependent on them in their own native land. Clearly the type for a Native ministry, as regards the amount of temporal maintenance, is to be found in the condition of the average majority of an indigenous ministry in European and American Christendom. The support to be accorded to them ought,

consequently, to be regulated with the direct and exclusive reference to the current rate of wages, the value of money, the standard of livelihood, or the scale of income, prevalent among those sections of the Native community that enjoy the benefits of their labours.

"Were we to make the Christian ministry a salaried profession, whose allowances are to be regulated by the standard of worldly offices, temptations would be presented to men of a hireling spirit—money might become an object to be desired—the position of the labourer might be misrepresented—the cause of the Gospel might be thrown back through the prevalence of carnal-mindedness—and the greatest difficulties might be thrown in the way of the Native Churches, whenever it shall please God to give them a self-reliant and independent position."

The dissatisfaction about their salaries, which is manifested by some Mission Agents, arises from various causes.

As among ourselves, the love of money is a strong feature in the Hindu character. The country in many parts is densely peopled, and there is a struggle for very existence.

Old ancestral simple ways of life are being renounced, and wants are multiplied through the adoption of English habits.

Another reason which has tended to make educated Native Agents discontented is, that they compare their own salaries with those received by one or two of the most successful of their fellow-students who enter secular employment. They say, "So and so attended the Institution with us; they did not stand as high as scholars; yet they are now Deputy Collectors or Judges, receiving six times our salaries." On their own principles the reasoning is often incorrect. They look at only the few prizes, the highest which can be attained; while they overlook numbers who are worse off than themselves. The compiler has now a list before him of several Mission Agents who threw up their work. With scarcely an exception, they are simply clerks—their hopes of high Government appointments were never realised. It should be remembered that it is precisely the same in all

Christian countries. Distinguished students of Oxford and Cambridge are living contentedly on small salaries as clergymen, while some fellow-students, inferior in scholarship, have acquired wealth and honour in the world. But, "look to the end!" Suppose that Swartz, high in the confidence of the Madras Government, had resigned Mission work, and accepted a political appointment; suppose that Dr. Duff, with his great eloquence, had become a Member of the Calcutta Bar and accumulated a fortune, retiring perhaps, as Sir Alexander Duff, Chief Justice of Bengal; does any right-minded Christian consider that they would have made a good exchange?

Native Agents who leave Mission service delude themselves with the idea that Christianity will be raised in the estimation of the people, and equal good will be done without any expense to the Societies, if they accept secular employment. Their preaching, however, with rare exceptions, is soon given up—they find that they "cannot serve God and Mammon." So far from being shining lights as Christians, removed, in many cases, from religious ordinances, surrounded by heathen, the flame of piety burns dimly or seems almost to expire. At present millions of their fellow-countrymen are living in ignorance and dying with a lie in their right hand, while there are none to carry to them the glad tidings of salvation.

The compiler has been told of some educated Mission Agents who have expressed a determination that their children shall not enter Mission service. Arthur thus writes of parents in England holding the same opinion:—

"Those parents who consign their sons, who have the heart for a higher calling, to a life spent in making bargains, or plodding law-suits, or swaying with gentlemanly satisfaction the small sceptre of some decent neighbourhood, little know the treasures of grand emotion from which they shut them out—treasures to be found only in preaching Jesus to the heathen, and for one year's enjoyment of which any man with faith to look to heaven would cast to all the winds the most grateful respectabilities of private life, the most pompous commercial success, or the most flattering professional distinctions. He whose heart once heaved with a desire to live and

die preaching Christ, but who, by a preference on his own part, or that of his parents, for the things precious in this life, has been withheld from the work, may sit down and weep. He has lost what he will never regain. He lives a poorer man (for wealth consists not in what a man HAS but in what he IS), he will die with an undergrown soul, and to all eternity will lack joys and honours that others, mayhap less fitted to win them, will wear with glorious triumph. In immortality there will be no secrets. Every man will know the whole of his history, and the cause whereby its complexion was decided. Full many a Christian father may take to his soul the assurance that the son of his doting love will know that he is for ever and ever abridged in rewards in consequence of the influence under which he preferred, to the toil of Jesu's ministry, comforts the very names of which have perished, pomp that has been swept from the universe of God, and pelf that was burnt up with the vulgar clay. He will know that to this influence he owes it that he is behind others, behind what he might have been; and owes it, that he dwells in heaven as a refugee, where he might have marched among the princes of God; that he glimmers in nebulous distance, where he might have shone as the sun in the kingdom of his Father."—"Mysore," pp. 310, 311.

High salaries have been advocated on the following ground. Weitbrecht writes:—

"We had a long and most important, as well as most interesting conversation with Joy Gopal, and Mr. Innes reasoned with him in a clear, patient, and convincing way; but the poor lad's views are wholly carnal. He has lately published a paper in the 'Intelligencer,' in which he sets forth the necessity of high payment to Native Catechists and Missionaries as the only measure which was calculated to secure the respect of wealthy Hindus and of success in their work."—"Memoirs," p. 216.

Home benevolence is regarded as a mine of wealth, from which money may be drawn without stint or gratitude. Why should Missionaries so grudge a "few pieces of silver" as to prevent our living respectably? is the feeling with some. They do not consider that the resources at command are miserably inadequate, and that to supply comforts to a few, the Gospel itself must be denied to multitudes.

Difficulties with regard to salaries have been greatly increased by the British Government. England is the richest country in the world; India, with regard to the value of money, is like England in the fifteenth century, when an agricultural labourer earned 4d. a day. To induce men of talent to enter the Indian Civil Service, very high salaries are offered. This has raised the scale very much all over the country. Educated Indians are dissatisfied unless their salaries approximate to those of Europeans in the same position. Government, in the case of statutory civilians, ruled that they should receive two-thirds of the salaries of European officers. Some Native Mission Agents claim the same rule to be applied to themselves.

The Rev. J. B. Coles, in a paper on the subject read at the Bangalore Conference, suggested the following principles:—

"*First.*—That the salary offered to Native ministers should be such as to afford them a reasonable and moderate maintenance; former social position, education, and the sphere of labour assigned to the minister being carefully considered in determining its amount.

"*Second.*—That in view of the just and proper desire of the foreign Churches to pass on, without needless delay, from districts and countries in which they have long sustained the work of the Gospel to new spheres of labour, the salary should not be so large as to postpone indefinitely the time when it may be hoped that the Native Church will support its own ministers.

"*Third.*—That the salary should be such as will not tend to repress the exertions of the Native Church, which would be the result of fixing a high rate of salary, which the people could not within a reasonable period hope to provide; but rather to stimulate and encourage their exertions with the view of training them to a deeper sense of their responsibility, and a higher development of Church life."—"Report," vol. ii., pp. 392, 393.

STANDARD.—This is undoubtedly *what the people themselves may reasonably be expected to give when the country has become Christianised.* On the one hand, foreign funds

should not be expended in paying a few Agents salaries approaching to those of Government officials; nor, on the other, can it fairly be looked for, that Mission Agents should be content with the small allowances which can be made by infant Churches, newly gathered from among the heathen.

The question may still be asked, What salaries can Christianised India be expected to give? The reply to this must be sought in countries already Christian. What is found practicable, what is the aim there? The English Established Church cannot be taken as a standard; for in general the salaries are not paid directly by the people, and the same extremes exist as in the condition of the English generally. Mission Native Agents may be surprised to learn, that there are hundreds of clergymen in England, University men, who receive no more than what is equivalent to Rs. 75 monthly in a country where an ordinary labourer earns Rs. 25 monthly.

Wesleyan Ministers in England receive from 150*l.* a year, in London, to 60*l.*, or less, in agricultural districts. Allowances vary so much, however, that the actual amounts cannot be exactly computed.

Nor can any estimate be given of the salaries of Congregational and Baptist Ministers. Pastors of large city congregations are in easy circumstances; but many country Ministers are very badly off.

The incomes of Ministers of the United Presbyterian Church of Scotland may be taken as a fair scale for India. Some of the small congregations do not raise more than 50*l.* a year, but such salaries are supplemented from a fund. The *aim* is to allow a minimum salary of 180*l.* a year and a house, although several do not get so much. A few Ministers of large city congregations receive about 800*l.*; the average in 1888 was about 280*l.* All Ministers require to pass through a long course of classical and theological study.

It seems reasonable that *Indians* should be paid at the same rate in *their own country* that *Europeans* are in *their own country*. What are corresponding rates, the relative value of money being taken into account?

The earnings of an agricultural labourer are considered the best standard as the most common form of labour, and subject to fewest fluctuations. In England twelve shillings a week, or almost 30*l.* a year, may be taken as the average; in Scotland about 36*l.* a year. The minimum salary of 180*l.* is, therefore, equivalent to five times the income of an agricultural labourer. Some years ago Mr. H. Woodrow, Educational Inspector, Bengal, estimated that an uncertificated teacher in England received twice as much as the pay of an agricultural labourer, and a certificated teacher three times as much.

Government publishes lists of "Prices of Wages," in the principal districts of India. The earnings of agricultural labourers differ widely, ranging from Rs. 2½ to Rs. 15 per month. Bengal gives an average of about Rs. 6; the North-West Provinces, Rs. 4; Punjab, Rs. 6 as. 10 ps. 6; Bombay, Rs. 7; Madras, Rs. 4 as. 12. The mean may be taken at Rs. 5, or as. 2 ps. 8 per day.

According to the Scottish scale, well-educated pastors in small towns, would receive in India, on an average, Rs. 25 monthly; the highest incomes of pastors of large city congregations would be Rs. 110 a month; and the mean would be Rs. 35.

The 75th Report of the London Missionary Society opposes the idea of a uniform scale of salary for Native Pastors:—

"The circumstances of the Native Churches vary so greatly, and the prospects of the several Missions in relation to a Native Ministry are so different, that the Directors venture to add a few words on the way in which they view the question as a whole.

"*a.* In Native Churches that are small, or of slow growth, or of low civilisation, it can be expected only that a few individuals, unusually endowed, will be met with suitable to be trained as teachers of their brethren.

"*b.* A class of such men, from whom Native Pastors may come continuously, can be looked for only when the Churches are larger, and their religious character has attained considerable growth.

"*c.* Even in such a class there will be men of very dif-

ferent degrees of education, teaching power, character, and general worth. They may, as ordained ministers, have equal powers in administering ordinances; they are equal in this respect to their English brethren; but their general duties will differ considerably, and it is only natural that (as in Christian countries) their incomes should differ also. On this account, the Directors are quite opposed to any scheme which proposes to give all ordained Native Ministers, even in the same country and in the same Mission, precisely the same salary.

"*d.* In estimating the salary of a Native Pastor, regard should be had to the circumstances of his people, and the amount which a Native Church with a considerable number of members could without difficulty provide. A salary so calculated should be guaranteed for a term of years, and the Society may supplement what is given by the people to the amount so guaranteed. A Native Church with a Pastor should begin to contribute to his income without delay.

"*e.* The Directors decline altogether to encourage the idea that the Society will employ Native Pastors over Native Churches on a salary paid from England. They will help a Church which helps itself, and that only for a limited period.

"*f.* Every Native Missionary should be encouraged to found and gather round him a Native Church. His Missionary position and salary from the Society are only a temporary arrangement, a means for that definite end."—Pp. 45, 46.

An English education in India is equivalent to a University training at home. Tastes and habits are acquired which render higher pay necessary. European Missionaries in India cannot be expected to live in the same way as the privates of European regiments serving in the same country. Besides, generally speaking, Agents with an English training reside in large towns, where living is more expensive, and they work among a different class of society. At home, the Ministers of city congregations, in the ordinary outward decencies of life, are not below the average of their hearers.

If Native Ministers unacquainted with English, who have spent all their life in rural districts, are paid at rates

equal to those who have received a good education and have been accustomed to city habits, either the salaries of the former must be raised unnecessarily high, thus doing injury in several ways; or the salaries of the latter will be too low, causing much discontent. The conditions are not equal, nor should the salaries be equal.

The distinction to be made in an Agent's salary on account of his knowledge of English should, however, depend to some extent on circumstances. If he has learned English in a rural district and spent all his life there, the difference between his salary and that of an Agent acquainted only with the vernacular should be less. This will not apply to Agents accustomed to large cities.

Great caution should be exercised in sending English educated Agents from large cities to rural districts, where there are large numbers of vernacular Agents. Unless they are humble, spiritually-minded men, others will copy their imitation of English "manners and customs," and become dissatisfied with their former modes of life.

When Native Churches are of sufficient size, they should be obliged to support their Pastors. This is already done in some cases, and the number of self-supporting congregations is increasing. Most Native Churches, however, are still so small that it cannot be reasonably expected that they should bear the entire expense. Where this is the case, the whole time of the Pastor will not be taken up by the congregation, and he will be able to labour also among the heathen. Under such circumstances a part of his salary may be paid by the Mission; the proportion being reduced as the congregation increases and demands more of his attention.

Mr. Carre Tucker says:—

"In the early stages of Church organisation it is not necessary that the Pastor be entirely set apart for religious duties. Like St. Paul, he may continue to support himself by his own labour, whilst devoting his Sundays and leisure hours to teaching and doing good among his Christian neighbours and the surrounding heathen.

"Each Native Pastor should be supported from the very

first, either by his own hands, or, when the growth of the Church necessitates a division of labour, by his Church; which should also elect Elders for the management of its secular concerns."*

The Church Missionary Committee desire the Native Churches themselves to consider and express their opinion about salaries, especially in the case of educated men. The Rev. W. Goudie says:—"To bring into the Church's service larger numbers of cultured men, what is needed? An increase of salary, or the increase of Christian life? The latter I think."†

With the spread of education, the salary question will give less difficulty. For the present it may be expedient to give higher salaries to a few men in prominent positions than the people can afford.

The Rev. J. Duthie thus concludes a paper, on "The Native Church":—

"I am strongly of opinion that the various Missionary Societies ought to set apart and provide the salaries of some of the most devoted and best educated of their Native Ministers for pure evangelistic work."‡

Consolidated Salary or Allowances.—In some Missions, Native Agents—at least those of a higher grade—have an allowance for each child; in others a consolidated salary is given. The latter is less complicated. It seems better also to begin with the system which will probably be pursued in the Native Church. At home, except perhaps in the case of Wesleyans, a Minister does not get an increase to his stipend on the birth of a child. It may be said that European Missionaries belonging to most Societies get allowances for children. They are, however, few in number, and their office is merely temporary.

Houses for Native Agents.—These are provided in some cases. Their character must depend upon the Agents for whom they are intended. As a general rule, they should be equal in style to the average of Native residences.

* "Thoughts on Mission Work," pp. 4, 5.
† "The Harvest Field," 1888, p. 204.
‡ "Bangalore Conference Report," vol. ii., p. 282.

When the occupants are Catechists in rural districts, the houses should be such as may easily be repaired by the people themselves. Houses erected in their own style they can easily keep in order; but where masons and carpenters are wanted, the expense falls upon the Mission. It is a good rule to require a Native Catechist in a rural district to keep his own house in repair. This will make him guard against the ravages of white ants, and take more care. A little attention will often save much outlay. It is recommended by the London Missionary Society that the houses of Native Agents should be their own.

Agents in Debt.—At the Punjab Conference, Missionaries seemed to be somewhat blamed for taking notice of the dress of converts. But in nearly every such case it may be said, "Is there not a cause?" A Misionary refers to the patent leather boots of a Native Agent, or the expensive shawl of his wife, because constant complaints are made about the insufficiency of salary, or because debts are contracted, bringing disgrace on the Christian profession.

The people of India may be divided into two classes, a small class of money-lenders, and a very large class of borrowers. That a Hindu should belong to neither would be abnormal. A Missionary in North Tinnevelly found on inquiry that out of thirty Catechists not more than five or six were out of debt. There is great lack of forethought and conscientiousness in money matters. "Owe no man anything" is a maxim which requires often to be enforced.

Agreement about Salaries.—The Rev. Dr. A. C. Thompson made the following recommendation at the London Missionary Conference:—

"Agreement between contiguous Missions as to the scale of wages is a great desideratum. The closer the proximity the greater this need. Any noticeable difference in the stipend paid to Native Agents of about the same grade is sure to be known and to occasion uneasiness. In neighbouring Missions there are often divergent views relating to the value of labour, and the proper limits also of charitable assistance.

It is then plainly our duty that some common understanding and adjustment be reached; otherwise the evils of injurious competition, instead of the benefits of co-operation, would be felt. It is alleged that here and there offers of large salaries have been made to Teachers and other Native Assistants, which act as a virtual bribe. Mercenary motives are called into exercise. Heart-burnings and jealousy ensue upon such violations of evangelistic Comity."—"Report," vol. ii., p. 440.

Question of Position.—With the majority of Agents, salary is the main difficulty. There is some truth in the remark by Groves:—

"The Native naturally loves a provision and ease, and thereby he is kept in dependence on the creature; the European, on the other hand, loves to keep the Native in subjection, and himself in the place of rule."*

The more aspiring Native Agents look to position as well as salary. Some of them think that ordination should confer equality in every respect. "Are they ministers of Christ?" "So am I." It should be remembered that in England all ordained ministers are not equal. Many are curates; others are assistants or junior ministers. Much less have all the *same salaries*. Scarcely two are alike. A European brought up in a country where Christianity has been the religion for a thousand years, enjoys some advantages which new converts, or their immediate descendants, cannot possess. Besides, European Missionaries occupy a peculiar position as representatives of the Home Church. Large sums are raised in England for Missions. In whom should the control of *English* funds be vested? Are the salaries of Native Agents, drawn from *such a source*, to be regulated, in a good measure, by their own votes? Though Native Ministers may generally be in a minority at present, every year their number increases, and eventually they will form the vast majority. On the principle of equality, they would soon be able to carry any point in opposition to the whole body of European Missionaries. The Native

* "Memoirs," p. 379.

Churches in India are growing in liberality. Europeans will not interfere with the disposal of funds thus raised; it will be left to the Churches themselves. So, it stands to reason, that Native Ministers have no *claim* to vote in the appropriation of English funds, or matters immediately connected with them.

Dr. Anderson, of the American Board, thinks that the Missionary and the Native element should, at least to some extent, be kept distinct. The following extracts are from the Memorial Volume:—

"The Missionary is a foreigner. No matter how closely he may have identified himself with his calling, in his relations to the people among whom he dwells, he is only a stranger. He remains a citizen of the United States. If laid aside from his labours, he returns here. If he dies, his family return here. On the other hand, the Natives will always regard him as one from a distant land. His speech, his dress, his food, each betrayeth him. They may honour him greatly, and love him much; but one of themselves he can never be.

"His work is temporary. It may, indeed, outlast his life; still, it is destined, with God's blessing, to have an end. When the Churches shall have reached a certain point, he expects to move forward.

"His duties are peculiar. He is an evangelist. When he gathers Churches, he is not to be their pastor; he raises up others to take this charge and burden. True, he may act as a pastor for a time; but it is simply from necessity. His sphere is aggression, conquest.

"He is also a disbursing Agent. He must have money, not only for his own support, but for other objects. He must sustain schools, employ assistants, and scatter abroad the Word of Life. To this end a weighty trust is committed to him.

"The Mission and the Native Christian community are kept organically distinct, that the work of the Mission may be completed in the shortest possible time.

"Separate action will be for the advantage of all parties. The independence of the Native element will be more sure. The power of self-government will be best developed in this way. The Native Churches and Ministers must have responsibilities to bear before they can learn how to bear

them. By this plan there will be less danger of embarrassment and disorder when the Missionaries leave for 'regions beyond.'

"On the other hand, the Mission will do its work with the greatest freedom if it act only as a Mission.

"It may be said that the Native body will need the wisdom and experience of the Missionaries. But all the assistance which is desirable, it would seem, may be obtained in the form of counsel. The advising influence which may be exerted according to some natural arrangement, and the regulating power which necessarily grows out of the disbursement of money, will probably suffice for the happiest development of the Churches that may be formed in any part of the world."*

The financial matters of the Missions of the Church Missionary Society in India are managed by separate Committees, in which laymen form the majority. "To review the progress of the Mission, and to confer on questions affecting the same, &c.," there are also Missionary Conferences. The constitution of the latter is as follows:—

"The Missionary Conference shall consist of all ordained Missionaries of the Society, European or Native, labouring within a district prescribed by the Parent Committee. But Native Ordained Pastors, European or Native Catechists, and other persons can be admitted only under the sanction of the Parent or Corresponding Committee."

CONDUCT TOWARDS NATIVE AGENTS.

Misapprehensions.—Many religious people in England suppose that a Missionary makes great sacrifices in leaving his native land to preach the Gospel to the heathen. He is regarded as a sort of semi-martyr, and perhaps the Missionary himself may have some faint ideas of the same nature. In India he must not think that any such notions are entertained of him by ordinary Europeans or by Natives. The former know that they themselves came

* Pp. 283—5, and p. 226.

out for a better living; they do not regard this as any peculiar hardship; they fancy that in some cases the Missionaries are better off than themselves. The great body of Natives look upon Missionaries as mainly actuated by pecuniary motives. The common idea of the heathen is, that they are paid so much a head for each convert.

The Missionary must dismiss from his mind the hallucination that he belongs to a people pre-eminent for wisdom and greatness. A little inquiry will disabuse him. A savage of the Arctic Zone has been heard to say of an Englishman, with whose skill he was greatly struck, "Why, he is almost equal to a Greenlander!" It is well known how the "celestial" inhabitants of the "Central Flowery Land" regard "outside barbarians" and "foreign devils." Somewhat of the same feeling prevails in India with regard to the *Mlechhas*, or unclean barbarians, with whom Europeans are classed. Lacroix mentions that he has seen a Native shrink from his touch like pollution. Dubois says:—

"A Brahman will always refuse to own that any European can be as wise as he is. He holds in sovereign contempt all the sciences, arts, and new discoveries which such a teacher could communicate, in the injudicious conceit that anything not invented by himself can neither be good nor useful."—P. 188.

The Hindus admit that Europeans are more powerful in war; but they consider that this gives them no more claims to superiority than a tiger has over an unarmed man. Of late years, it should be said that railways have given the Natives higher ideas of European skill. Still, the feeling among the Hindus is very general, that in intellect they surpass their European masters.

Converts know much more about Europeans than the heathen, and many of them have much more correct views about their relative intelligence. The same idea, however, crops out at times. At the Punjab Conference, a Native Minister humbly thought that in Missions the *purse* and *wisdom* ought to go hand in hand—the foreigner,

representing the former, and the Native, the latter, should work together.*

It cannot be expected that "*Young* India" should have a worse opinion of himself than "*Old* India"—the reverse indeed may be looked for. Human nature is the same all the world over:

> "When young indeed,
> In full content we sometimes nobly rest,
> Unanxious for ourselves, and only wish,
> As duteous sons, our fathers were more wise."

One object of the foregoing remarks is to make known to the young Missionary the light in which he will ordinarily be viewed. It will be acknowledged that he has the *purse;* but the *wisdom* is another question. He must not, therefore, suppose that his ideas will always be regarded as the best. "I'm Sir Oracle, and ope my mouth, and then let no dog bark." It is very possible, indeed, that he may be deceived. He may suppose that his new schemes are approved of, because nothing is said to the contrary. But he should bear in mind, that want of moral courage is one of the greatest failings of the Native character. Agents may seem to assent, while all the time they have the most contrary feelings.

A man of judgment will carefully consult his most judicious and experienced Native fellow-labourers about proposed arrangements before committing himself in any way. He will not be ashamed to learn much from them. Besides, it will give them far more interest in the work when their advice is asked.

Nor must the Missionary be disposal to snub Young India when he gives himself airs in his presence.† Very possibly the feeling has been partly called forth by the Missionary himself. The people smile at newly-fledged civilians, who are generally far more consequential than the highest in the service. So, in like manner, a young Missionary is in danger of treating the Natives with less consideration than a man like Dr. Duff.

* "Report," p. 177.

† It is not asserted that conceit is a characteristic either of young European Missionaries or of young educated Natives. Still, it is a failing to which they are liable, just as older men have other besetting sins.

The Missionary must, therefore, not expect to be regarded as an incarnation of benevolence and wisdom. Let him be meek and lowly in his own estimation.

The Rev. R. Bruce remarked at the Punjab Conference :—

"When we ourselves were emerging from boyhood to manhood—when we were called hobble-de-hoys—were we not often guilty of impertinence? But men did not therefore banish us from their society; and in due time we learned to be men ourselves. So must we bear with our brethren. Pride begets pride; humility begets humility."—P. 155.

Great allowances must be made during the transition state of the Indian Church.

Paul writes to Timothy, "Rebuke not an elder, but entreat him as a father." A young Missionary should show special respect to Native Agents advanced in life.

At the same time, *weakness* must not be confounded with *humility*. The conduct of Eli with regard to his sons led to most destructive consequences. *Firmness* in what is right is quite essential.

Example in Everything.—The crab in the fable reproved her young for walking sideways, and not going straightforward. The reply was, "Mother, you walk that way yourself." It is of little use for the Missionary to preach to others what he does not practise. "Come," not "go," must be the word. Dr. Wilson, of Bombay, says:—

"Xenophon remarked, that the Asiatics would not fight unless under Greek auxiliaries. This observation is strictly applicable to our own days, and hence we have here not merely European drill establishments, but a considerable European force, with European officers, to lead the Native troops into the field. What is true in this instance, as regards this world's strife, is, to a certain extent, true in regard to the 'good fight of faith.' The first Native preachers of India ought certainly to have the full benefit of the experience and example of preachers from Britain and other highly favoured Christian lands."*

* "Memoirs of Mrs. Wilson," p. 147.

Mrs. Mason, of Burmah, relates the following incident:—

"When I began teaching the Karens of Dong Yahn, they refused to wash their own clothes, but insisted on my hiring a washerman for them. I insisted on their doing it themselves. Then they would not bring their clothes at all: so I was obliged to go to the rooms of each pupil, for I had then men, women, and children. Finally, it occurred to me that they held it as degrading because *we* hired a dhoby. So one Saturday I called all together, placed the children to mind the fires and the well, and took the mothers to the wash-tub; I got out my children's clothes, and went into the soap-suds in earnest. 'There,' I said, 'you see how book women can wash.'

"'Mamma makes herself a *cooly*,' said one of the preachers with unutterable scorn.

"'And what, Bahne, did the Son of God make Himself?' I asked, when he walked away. The example moved them all, and proved a decided success; so that from that time no more washermen were called for my school. Ever after I found they washed every week regularly in the jungles. One had gone so far as to get a flat-iron, and even ironed her husband's jackets." *

The Native Agents are, to a considerable extent, like mirrors, reflecting the likeness of the European Missionaries. If the latter consult their ease, and are not in earnest for the salvation of souls, it is not surprising that such should be the case with the former. Of course a new Missionary is not immediately responsible for the state of the Native Agents; that must rest with his predecessors. But if, after a reasonable time, they are still very unsatisfactory, let him solemnly review his own conduct, as well as theirs, to ascertain the cause.

Love the Animating Principle.—The fact that the European Missionary is the medium of paying Native Agents requires much caution. Unless carefully guarded against, there is danger, lest, instead of regarding each other as fellow-labourers in the Gospel, the feeling of employer and employed should arise to some extent. The

* "Civilising Mountain Men," p. 52.

course pursued by two great Missionaries deserves to be carefully considered.

The Rev. R. Clark says of the Apostle Paul:—

"We notice also the terms in which St. Paul invariably speaks of these his assistants in the preaching of the Gospel. He ever avoids a commanding tone; and never lets them feel as if they were his servants or dependents. However inferior to himself, he associates their names with his own in some epistles, especially those of Timothy and Silas. Priscilla and Aquila are termed his 'helpers in Christ Jesus.' Urbane he calls 'our helper in Christ;' Onesimus, 'a faithful and beloved brother;' Archippus, 'our fellow-soldier.'" *

The noble Xavier understood the Indian [illegible]:—

"Everywhere men like to be cured tenderly; but in no country more than in India. The Indian constitution is, when offended, as brittle as glass; it resists a sharp stroke, or breaks into shivers: by kind treatment it may be bent and drawn out as you will. By entreaties and mildness you may, in this country, accomplish anything; by threats and severity, nothing at all." †

The same devoted Missionary thus wrote to one whom he constituted head of the Mission during his absence in Japan:—

"In writing to those who, amidst sufferings and exhaustion, are bearing the heat and burden of the day, be careful that you may never blot the page with the smallest drop of bitterness. Let the accents of authority be expressed only in love and tenderness. Let no tinge or shadow of scolding, of bad feeling, or of anything which might wound or grieve them, ever enter into your mind." ‡

Reproof, indeed, will sometimes be absolutely necessary. Xavier thus concludes a letter of this description:—

"The above I have dictated. Recognise in what follows

* "Calcutta Christian Intelligencer," November, 1869, p. 368, abridged.

† Venn's "Life," p. 220. ‡ *Ibid.*, p. 141.

my own hand and heart. O Cyprian, if you knew with how much love to you I wrote these things, you would thank me day and night, and perhaps you would not be able to restrain your tears while reflecting upon the very fervent and tender love with which my soul burns to embrace you. Would that the arcana of the heart could be laid open in this life! Believe me, my brother Cyprian, you would clearly see yourself engraved in my inmost soul. Farewell."*

Justly was it said of Xavier, "he possessed in a very high degree some of the mental qualities of the leader of a great enterprise. He was of a generous, noble, and loving disposition, calculated to gather followers, and to attach them firmly to his leadership."†

The following remarks are abridged from the Church Missionary "Instructions":—

"The best and most successful Missionary will always be the one who considers most and loves most his Native brethren in the Lord.

"Sensitiveness and a proneness to take offence are always characteristics of a weak race; and the rough and somewhat unyielding energy of the Anglo-Saxon character often finds a difficulty in adapting itself to, and amalgamating with, the yielding, pliant nature of the Oriental.

"The Missionary cannot love the Native Christians too much, but this love should be rather tender, grave, and respectful, than free and familiar.

"There is an intimacy of mutual trust that rises by slow degrees, which, if forced on prematurely, too often breaks down altogether, and can perhaps never be regained.

"Superiority must not be offensively assumed, but perfect mutual understanding must not too hastily be supposed to have been attained. Here again the cure of all evils is to be found at the throne of grace, in the exercise of faith, and in the activity of the inward spiritual life. Let there be full, free, unreserved *spiritual* intercommunion; while the *natural* differences that belong to this present imperfect state are still acknowledged to exist."—Pp. 21, 22.

Undue Confidence and Suspicion.—There are two extremes, both very injurious. Some Missionaries, of an easy disposition, have placed implicit trust in Head

* Venn's "Life," p. 221. † *Ibid.*, p. 145.

Catechists, who seemed anxious to meet their wishes in everything. There have been a few instances in which much mischief has been done in this way. The Missionary himself is often the last person to hear of the misconduct of his Native Agents, especially of those in high positions. Notorious offences cannot always be substantiated; in India, persons of influence can produce any amount of counter-testimony; revenge is feared where a charge seems to break down. Falls occasionally take place even among Ministers at home. It will not be unnecessary, therefore, to guard against them in those who have had far fewer advantages.

There is another error equally dangerous—undue mistrust. It has a most injurious effect upon Agents, to imagine that no confidence is placed in them. To repose confidence begets an inclination to deserve it. Sharp, prying, suspicious Missionaries do little good. While sometimes true charges cannot be proved, more frequently in India malice causes false accusations to be brought. The foulest imputations have been cast upon men of unspotted Christian character. Let not confidence in an Agent, especially a tried one, be easily shaken. Should any charge be brought, keep it secret as far as possible. Macaulay says in his essay on Warren Hastings, that accusations without number will be trumped up in India against any man who is supposed to have fallen under the displeasure of the authorities. This applies, to some extent, to Missions. Besides, the usefulness of an Agent will be greatly impaired. Consider well the moral character of those who make the complaint; ascertain whether there has been any quarrel. Natives *who are not connected with the case in any way*, will often ascertain the real facts much better than Europeans. Some of the best English judges in courts of law are often, from the duplicity of witnesses, quite at a loss how to decide. As a rule, circumstantial evidence is preferred to direct testimony. In serious cases, the young Missionary should obtain the assistance of one or two experienced European and Native brethren. From the neglect of this, great injustice has sometimes been committed.

Qualifications of Agents to be considered.—The well-known maxim, "The right man in the right place," must be observed. Bishop Sargent remarks:—

"One man has more character for enterprise than another, has more power of self-denial, is not bound by local ties, can make a home in every village he comes to, and accommodate himself to every new circumstance which may arise. Another man has a more homely turn, he has a power which he can profitably exercise among those with whom he is in daily intercourse; he has ability and evident pleasure in cultivating the ground that has been already fenced in and reduced to some amount of order, but feels great awkwardness in going alone to the wild waste, and clearing out the ground himself. Others, again, are more at home with their books and school classes; their habits are more sedentary, and their pleasure and strength are with the young.*

Some time must necessarily elapse, in most cases, before it can be decided for which post a young Agent is best qualified by powers and inclination.

Improvement in Knowledge.—The wisdom or folly of a Missionary is, perhaps, in no way more clearly evinced than in his care or neglect of Native Agency. It is instructive to compare the great pains which the ablest and most successful Missionaries take in this matter, with the apathy shown by others.

Some Native Agents have never had any regular training; but it is a grand mistake to suppose, because they have passed through a theological institution, means are not required afterwards for their improvement.

The Bombay Director of Public Instruction speaks thus of teachers:—

"It must be confessed that the life of a Village Schoolmaster in this country has a very unfavourable effect on the intellectual character. Intelligent young men selected for their acquirements, seem soon to settle down into a listless mechanical routine of life, in the course of which they scarcely read a new book or gain a new idea. . . . It is a fundamental maxim of education that teachers must be

* "Ootacamund Conference Report," p. 159.

learners, and unless we can provide some means of renewing the knowledge and mental vitality of our Native masters, I fear they will, as individuals, show a certain and uniform decay of efficiency."

Nor is this confined to India. The Rev. F. C. Cook, one of the senior English Inspectors, writes as follows:—

"In the short vacation which I took this summer I spent some days with one of the oldest and most experienced educators in Germany, formerly a pupil of Pestalozzi, who has been principal of a training establishment for twenty-eight years, and has formed 600 teachers. He told me that many of his most promising pupils, whose attainments on leaving the establishment are very creditable (so far as I could judge not falling short of the average standard of youths trained two years at St. Marks or Battersea), often lose the knowledge and mental cultivation acquired in the seminary when they have charge of schools in country villages or small towns, and degenerate rapidly, either discontinuing all study, or reading in a desultory, unprofitable manner. This he attributed chiefly, if not entirely, to the absence of any external stimulus after the pupils have once obtained situations as Schoolmasters. He was of opinion that all school-teachers should pass periodical examinations until they have acquired fixed habits of self-improvement."*

The above applies equally to Catechists. Bishop Sargent, formerly Principal of the Church Missionary Theological Institution, Tinnevelly, says:—

"Their training ought not to be regarded as finished upon their leaving the Institution, but every Missionary should conscientiously consider it his duty to have his Agents with him, if possible, once every week, for conference, and by appointing certain subjects for discussion and inquiry, keep up among them the habit of study. This contact with the Missionary is of the very highest importance. When sanctified by prayer and reading of the Word of God, its influence upon their minds is of incalculable benefit."†

Catechists and Teachers.—A systematic course of study

* "Minutes," 1848, p. 61.

† "Ootacamund Conference Report," p. 164.

should be laid down for Agents of these classes. The Rev. J. Thomas thus mentions his practice:—

"As soon as the province of Tinnevelly was divided into different districts, efforts were silently made to improve the Native Agency. Instead of meeting my Catechists once a month, I proposed that there should be a meeting every week; and for a period of twenty years that weekly meeting was carried on, and it has continued to the present day. The Catechists come in every Friday, spend four hours with the Missionary, and, having heard a discourse from him in the evening, they return early on Saturday morning to their respective villages. On these occasions, the Native Agents are thoroughly grounded in Scriptural knowledge, and in Christian doctrine."

Bishop Caldwell also reports:—

"I continued to devote one day every week to the instruction of the Catechists."

"I have also spent one day every fortnight with the Schoolmasters assembled in a body, when I have endeavoured to train them, as well as the advanced age and defective education of most of them admit, not only in the ordinary work of a teacher, but in the art, so little understood by natives, of putting questions and teaching the children to think."*

When districts are too large to have *weekly* meetings, Catechists are assembled *monthly*, remaining about three days together.

In addition to the instruction in the above manner by each Missionary, it is very desirable to have general meetings of the Agents for examination and to infuse life into the whole. Bishop Caldwell thus describes the plan followed in the Tinnevelly Missions of the S. P. G.:—

"Last week the annual examination of the Catechists and Schoolmasters connected with the Society for the Propagation of the Gospel in Tinnevelly, took place at Edeyenkoody. As the system of instruction and examination which is pursued in this Mission has been well thought of, and is regarded by some as worthy of more general adoption, we shall mention

* "Missions to the Heathen," vol. ii., pp. 12, 14.

some particulars about it here. In almost every Mission in Southern India, the Native teachers are assembled, periodically, in some stations once a week, for systematic instruction by the Missionary under whom they are placed. The adoption of this plan has arisen in part from the paucity of commentaries on the Scriptures and standard text-books in the vernacular languages, but is chiefly owing to the circumstance that Native teachers of the ordinary type are found to deteriorate rapidly both in knowledge and efficiency when left much to themselves. The most valuable, mental, moral, and religious training which a Native teacher can receive, is that which consists in his being frequently brought in contact with a European Christian mind. In general, each Indian Missionary instructs his Native teachers according to the best of his own judgment; but in the Missions of the Society for the Propagation of the Gospel in Tinnevelly and Tanjore, a course of instruction is agreed upon, annually, by all the Missionaries in common, and the Native teachers connected with all the Missionary districts are assembled together, annually, for a public examination in the various parts of the course.

"It is believed that, in this way, two important ends are secured: the instruction imparted by the Missionaries becomes more systematic and thorough, and the Native teachers, especially those of them who have passed the period of youth, are induced by the prospect of a public examination, in which their places will be determined by their merits, to keep up their acquaintance with such books as they have read, and to take a practical interest in new subjects of study.

"It was a very interesting sight to witness 110 Native teachers, belonging to six Missionary districts, assemble together in Edeyenkoody for the annual examination. All of them are engaged either as teachers of Christian schools, or virtually as pastors of congregations, or in both capacities, or as itinerant preachers of Christianity to heathens: all combine work and study; and it is from amongst them that an ordained ministry is being raised up. They were examined by the six Missionaries who were present, assisted by two Native ministers—(other two were unavoidably absent)—who had formerly been amongst the examined, but who now took their place amongst the examiners. The examination lasted for three days, and was kept up for nearly twelve hours a day. It was conducted wholly in Tamil. The greatest number of

the questions and answers were oral, and the value of every answer, whether oral or written, was determined by marks, in accordance with a pre-arranged plan.

"The Native teachers were divided into two classes—a more advanced class and a less. The more advanced class were examined in the prophecies of Isaiah from the 42nd to the 53rd chapter, inclusive, with special reference to the prophecies relating to the person and work of the Messiah. No question was put which required an acquaintance with the language of the original on the part of those who were examined, but within that limit the questions that were proposed, and which numbered at least 200, were as searching as the examiners were able to put.

"The lower class were examined minutely in the Sermon on the Mount. All the Native teachers, without distinction of class, were examined in Church History—to the end of the persecutions—to enable them to realise the similarity of their position in some respects, and its great dissimilarity in others, to the position of the converts from heathenism in the first ages of the Church. They were examined also in the contents of the 'Arunachala Purana,' a popular collection of Hindu legends, to ascertain whether they had studied and understood the religious system which they were called upon to oppose.

"At the close of the oral examination, a few questions, to which written answers were required, were put to the more advanced class, and it will be seen that though those questions were few, they were varied and searching. I. Expound the passage: 'He shall see of the travail of His soul, and shall be satisfied." II. Explain 1 Cor. iii. 12—15: 'Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, &c.' III. 'What considerations, irrespective of prophetical promises, are fitted to encourage us when at any time we are tempted to despond on account of the slow progress of Christianity and true Christian piety in this country?' IV. 'What are the best means of improvement in the composition and delivery of sermons?' V. 'What arguments would you make use of with a Vedantist who should deny the objective reality of the world, and of everything perceived by our senses, and maintain that everything that is supposed to exist, except Soul, is an illusion?' To put questions such as these with the expectation of having them satisfactorily answered on the spot, and without reference

to books, implies the existence of a larger amount of theological and general knowledge, and more power both of thinking and of expressing the thoughts, than most persons would expect to meet with in Hindu Catechists unacquainted with English. Notwithstanding this, the questions were very satisfactorily answered, with the exception of the last. Indeed it was the opinion of those of the examiners who had had the best means of forming a comparative estimate, that not one out of fifty candidates for orders in England could have passed the ordeal better. What Hindus generally want is strength of character; it is evident that when carefully instructed they are not deficient in the power of acquiring knowledge.

"Perhaps the most important, and certainly the most interesting, part of the examination, was that which was intended to test the progress of the Native teachers in extemporaneous preaching. Sermonising has been systematically taught for several years, and progress in it tested at the annual examination. Twenty-eight of the most advanced and promising Native teachers preached brief sermons in succession from one and the same text. The test was a very severe one—eight minutes to prepare, and eight minutes to preach; and arrangements were made that no person should know what the text was prior to the commencement of the eight minutes allowed him for preparation. The Missionaries and the rest of the Native teachers present formed the congregation, and the merits of each sermon, considered as a popular, extemporaneous discourse, were determined by marks. This is the fifth year in which sermonising has been included in the examination, and an improvement has been apparent every year. A marked improvement was observed in the sermons delivered on this occasion. The text was 2 Cor. v. 14: 'The love of Christ constraineth us,' a text which could scarcely fail to draw out some manifestations of Christian devoutness and earnestness, if any such existed; and it was peculiarly gratifying to observe that there was as much improvement apparent, generally speaking, in the earnestness and edifying character of the sermons, as in their style and delivery.

"The fourth day of the meeting was devoted to the business of the Local Committee, when the Missionaries present after Divine service, and sermon, and the communion, assembled together to review the results of the examination, record their

opinion respecting remaining deficiencies, and draw out a plan of study for another year.

"If it is admitted, as it must be, that it is to a Native ministry that we must look for the eventual Christianisation of India, the teaching and training of Native evangelists should be regarded as one of the most important duties devolving upon European Missionaries."

A somewhat similar course is pursued in the American Madura Mission, and one or two others. In a number of cases the work is almost entirely neglected. Where every Missionary fixes his course, if done at all, the subjects selected are not always the most profitable. One man is wild on the subject of unfulfilled prophecy; so that is a prominent branch of study. Others ride different hobbies. The Catechists and Teachers of a Mission are, in general, so much alike, that what is best for one station is best for all of the same class. There is little or no force in the argument for leaving it to individual Missionaries, that each may best adapt the studies to the particular wants of the case. On the other hand, there are strong reasons for united action.

1. *The selection of subjects will be more judicious.*—It stands to reason, that the most experienced Missionaries consulting together, will arrange more wisely that when the whole is left to individual whims.

2. *Negligence will be better guarded against.*— Some Missionaries, from short-sightedness, or even indolence, will not take any pains with their Agents. The general examination will act as a stimulus.

3. *The sympathy of numbers will be secured.*—The value of this is well known.

The Madura Mission, besides a general gathering once a year, has an intermediate meeting in sections. The following testimony is borne as to the results:—

"The Catechists and Readers, numbering 123, are, we believe, improving in knowledge, efficiency, grace, and charity. The system carried on in the Mission, for ten years past, of giving them, and the Teachers as well, a course of study, in which there are semi-annual examinations, has done much to

improve them, and to quicken a desire for higher attainments, mental and spiritual."

The extension of railways affords great facilities for the meetings of Agents. Where it is still impracticable for them to assemble, some of the advantages may be secured by local examinations, with uniform questions, as is followed by the Universities.

Subjects.—Of these there is no lack. Portions of Scripture should always form one division. Points connected with the Divine life in the soul would yield valuable topics, *e.g.*, How may convictions of sin, so far as human agency is concerned, best be produced? repentance; faith; the atonement; justification; sanctification; marks of true conversion, &c. Practical religion, especially the points in which Native Christians are most defective, should also receive attention. Church history, including that of Modern Missions, will furnish many profitable subjects. The Hindu and Muhammadan controversies; questions connected with Mission work, the obstacles to progress and how they may be best overcome, &c., are other important topics. Catechists should be exercised in composing sermons, and Teachers in giving lessons.

The same subjects in most cases will not serve for Catechists, Readers, and Schoolmasters. Divisions should therefore be made as necessity demands. Agents acquainted with English must also have separate subjects.

FIXED GRADATIONS.—Subsidence into an inactive contentment with existing requirements is much to be deprecated. There should be, as far as possible, a constant stimulus to effort. Certain standards should be laid down for the different classes of Agents, and all should be encouraged to aim at higher usefulness. This also affords one means of overcoming the salary difficulty. The pay can be fixed according to the standard. Exceptional cases, now and then, will occur, of men highly qualified in the most important respects, yet who, from defects in their early education, cannot pass examinations in every branch. The Mission can take up such separately, and decide as circumstances may demand.

PASTORS AND NATIVE MISSIONARIES.—Agents of such grades should have no direct examinations. They should, however, superintend the studies of the Catechists and Teachers, which will be equally improving to themselves. A prominent part should also be allotted to them in conducting the examinations and valuing the answers.

In addition, the Pastors and Native Missionaries should have what are sometimes termed "Clerical Meetings," both with the European Missionaries and with each other, to supplicate God's blessing on their labours and to take counsel together.

Christian Literature.—A taste for reading should be fostered among Missionary Agents. The means of doing so will be noticed under another head.

Training to Independence —Feebleness is a grand defect in converts; direction and help are needed in almost everything. There are several causes. The national character is one of them; the recent introduction of Christianity is a second. But a third and very powerful reason is the pupilage in which they have sometimes been kept—the highest perfection being submissive acquiescence in everything. A Missionary remarked in commendation of his Agents, "My Catechists are like children; they come and ask me about everything." But so far from being satisfied with *children*, that would perish without the fostering care of parents, the aim ought to be to raise up *men*, able to judge for themselves and maintain an independent existence. In some cases Malcom says, "the Missionary is all in all; and at his departure, or death, every trace of his work may disappear."

There are two main points:—

1. *Independent Judgment.*—This is the first stage. Some Missionaries, ignorant of the people, say to Native Agents, "I think so and so of such a matter; what is your opinion?" Every man of ordinary intelligence knows, that in the great majority of cases the Native Agents will *appear* to coincide with the Missionary, though their real views may be directly opposite. This, undoubtedly, is a great fault; but the Missionary should not expose them to the temptation. To elicit any genuine expression

of opinion, to exercise the judgment in a *right way* to any extent, the Missionary must not afford the smallest clue, by *speech* or *manner*, to his own sentiments. The people of India are very shrewd observers.* The great fear is, lest, instead of considering the merits of the case, they should surmise the Missionary's inclinations, and decide accordingly. It is important that this should not be the state of things. The effect is *positively injurious* upon the Native Agents. It prevents in some cases any accurate judgment being formed. The Native, if left alone, will view the matter from a different standpoint. Many things he knows much better than the Missionary, and he may be right while the European is wrong. Besides, the judgment is not exercised.

The Missionary must proceed as in courts-martial, where the members *lowest* in rank express their views *first*. In this way there is no bias. The Agents should state the grounds of their opinions. Others present who differ should explain their reasons. After the Missionary has heard all opinions, and been enabled to form a correct judgment, he may give his own.

Prudence, of course, is necessary. Any mere spirit of opposition must be repressed. Towards God and His Word the most reverential submission should be inculcated; and due respect should be shown by all to those who are over them in the Lord.

2. *Independent Action.*—Every Agent should, as far as possible, have a distinct field of labour. It has been well observed:—

"Responsibility is what, with God's grace, develops and makes men. A man should feel that he has a work, which nobody will do if he neglect it. He should have the certainty of detection, and a fear of consequences, when neglecting duty." †

Some have proposed to make Native ministers *co*-pastors

* An amusing instance was mentioned at the Punjab Conference. "The Judge's Chaprassie (peon, messenger) conveys intelligence every morning to the expectant suitors, awaiting his arrival at court, of the state of the Judge's temper that day."—"Report," p. 113.

† "Madura Report," p. 118.

with foreign Missionaries. The Rev. Dr. J. Newton has the following remarks on this:—

"(1.) If we make Native Pastors mere colleagues (*anglice*, curates) of Missionaries, not more than one or two out of twenty, if so many, will ever show anything like independence of character. They will preach and go through any routine that may be set before them; but for anything that requires judgment or energy, they will simply lean on the Pastor; and the more so, because it will be obvious that the only reason for such a partnership in the office, is that no confidence is reposed in them. The only way to make them efficient is to give them the power and responsibility.

"(2.) As for the danger of their making mistakes, the fact need not be denied; but in such cases private counsel, offered in a friendly way, by the Missionary of the station or district, would generally suffice to rectify the error. And even if it should not, this would be an evil of much smaller magnitude than that of keeping the Native Church for ever in swaddling bands; unless, indeed, the error in question was one of very grave character. In an event of this kind, however, there would always be an appeal to the Presbytery." *

The Rev. R. Clark thus shows that failures in some cases, which also happened in the early Church, should not present independent action:—

"We shall not generally be wrong in throwing on our Native helpers independent work as far as ever they are able to perform it, and responsibilities as far as ever they can carry them out. Only let the work be their own. Let them be principals in it rather than mere helpers and Agents of English Missionaries; after a certain period of close and intimate connection with us, let us push them from us to try their own powers by exercise, and to gain strength by action, and confidence by experience. Let us dare to trust them out of our sight, even as our Church, in sending us forth, has trusted us out of their sight. Some of them may perhaps fail, but what of that? Even in the times of the Apostles all were not equally useful or equally faithful. All were not 'like-minded.' There were differences between Euodias and Syntyche, who had to be exhorted 'to be of one

* "Missionary Notes and Queries," vol. iii., p. 17.

mind in the Lord.' There were grievous contentions, and jealousies, and divisions, and disorderly practices, and connivance at gross immoralities amongst the elders of the Corinthian Church. Of Hymenæus and Philetus, who appear to have been teachers, it is said 'their word did eat as doth a canker.' Nay, Paul and Barnabas themselves contended so sharply together, that a separation from each other was necessary; and if Mission *leaders*, and even Apostles, are imperfect, we cannot expect perfection in subordinates. There is no reason for discouragement because some failures occur, but by placing responsible duties in the hands of Native teachers, and by giving them more or less independent charges, the whole body will be invigorated, and if only a few are able zealously to witness for Christ away from our central and head-quarter Missions, with nothing to trust to but God and His promised presence and help, Christianity will the sooner take root, and become indigenous in the land, than is likely to be the case, if they always continue to lean with great weight on foreign support." *

Due consideration, it is true, is required. It would be very unwise to place a solitary young Christian as Catechist or Teacher in a heathen village. Grievous falls have been the result. Even older men have succumbed. Dr. Mullens says:—

"Left in posts of responsibility, where they could not be always watched, surrounding temptations have in time carried them away. Perhaps opportunities presented to them of making money, by fields, fish-tanks, lending at high interest, and the like, have tried them too strongly; have undermined their piety, filled them with envy, and ruined their usefulness." †

Still, in many cases Native Agents have not been thrown sufficiently upon their own resources. They will make some mistakes; but all have, more or less, to learn by experience.

It may naturally be expected in thus training Agents to independence, that occasionally it will manifest itself

* "Calcutta Christian Intelligencer," November, 1869, p. 372, abridged.

† "Memoirs of Lacroix," p. 247.

in opposition to the views of the Missionary. A wise man will rejoice to some extent at this, as it gives promise of vigour. The grand corrective of whatever is wrong, will be to inculcate at the same time childlike obedience to God.

Social Intercourse.—Few things have happier effects in many ways than friendly meetings in the social circle. The Rev. J. Hesse says that this will draw out the hearts of Native brethren as nothing else, not even, in many cases, united prayer, will do. The true character is best seen; mind comes more in contact with mind; love is cherished; the animating spirit is imbibed. One of the most important parts of the training which the Apostles received from our Lord was of this desciption.

The degree must vary with the number and character of the Agents. To Native Ministers, as Dr. Mullens recommends, the Missionary should give at all times "a warm welcome to his study and his table." Catechists may now and then be invited to tea.

The Rev. J. Hesse recommends the use of the vernacular in such intercourse:—

"Here I take it for granted that the Missionary will not converse with his native brethren in any other language but their own. If he does, he will always remain a stranger to them, and they to him." *

It is important to influence the wives of Native Agents. Sometimes they are sad drawbacks to their husbands. If the Missionary is married, when he invites the latter, let him also, as far as practicable, get the former. Many of them are not accustomed to use knives and forks. Where this would occasion awkwardness, they can come to tea.

Holy Enthusiasm.—Next to the influences of the blessed Spirit, what is chiefly wanted for the success of the Gospel in India is holy, devoted zeal. All reformers of every description have been men deeply in earnest. Deficiency in enthusiasm is one of the greatest defects both in European and Native labourers. It has well been asked:—

* "London Conference Report," vol. ii., p. 37.

"Oh, where is the spiritual perception that looks forth on the world as the great scene of a moral conflict, and beholds it under the stirring aspect which it presents to the beings of other worlds? Where are the kindled eye and the beaming countenance, and the heart bursting with the momentous import of the Gospel message? Where the fearlessness and confidence whose very tones inspire conviction, and carry with them all the force of certainty, and the weight of an oath? Where the zeal which burns with its subject, as if it had just come from witnessing the crucifixion, and feels its theme with all the freshness and force of a new revelation? The zeal which during its intervals of labour, repairs to the mount of vision to see the funeral procession of six hundred millions of souls? to the mouth of perdition to hear voices of all these saying as the voice of one man, 'Send to our brethren, lest they also come to this place of torment?' to Calvary, to renew its vigour by touching the cross? Enthusiasm is sobriety here. In this cause, the zeal of Christ consumed Him; His holiest ministers have become flames of fire; and, as if all created ardour were insufficient, here infinite zeal finds scope to burn; 'for the zeal of the Lord of hosts shall perform it.'" *

Meetings for Prayer.—The sacred flame which ought to burn within the breast of every Missionary can only be kindled and maintained from above. The Spirit of God must produce all real success in Missions. Mere human learning and eloquence will leave men in the state described in Ezekiel's vision—bone may come to bone, sinews and the flesh may come up upon them, the skin may cover them from above; but there will be no breath in them—a nominal profession of Christianity, but no spiritual life. The true Missionary will, therefore, be a man of prayer, and will seek by every means in his power to foster the same spirit in his associates.

Learning from Native Brethren.—While the Missionary should do all in his power to benefit his Native fellow-labourers, he may also profit greatly from them himself. Missionaries have gone on mispronouncing words for thirty years, and made mistakes in other ways, because

* "The Great Commission," pp. 443, 444.

they did not follow the course thus recommended by the Rev. J. Hesse:—

"If we wish the Natives to follow us, we must show them that we too are willing to follow them in every particular in which they can be a model to us. Make it a habit to have your sermons and other speeches criticised by your Native assistants, not only as to pronunciation of idiom, but also as to choice of illustrations, adaptation to the people and circumstances. Listen carefully to how they preach and teach. You will find much to imitate.

"And then, in regard to cases of discipline, settling of disputes, and other matters requiring not only Christian tact, but a minute acquaintance with national, local, and personal affairs, customs, and the like, let us never neglect to consult our Native fellow-labourers before committing ourselves in any way." *

Wesley's Rules for his Evangelists.—This chapter may fitly conclude by quoting these:—

1.—Be diligent, never be unemployed for a moment. Never be triflingly employed, never while away time.

2.—Be serious, let your motto be "Holiness unto the Lord." Avoid all lightness, jesting and foolish talking.

3.—Believe evil of no one; unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

4.—Speak evil of no one; else your words expressed would eat as doth a canker, Keep your thoughts within your own breast till you come to the person concerned.

5.—Tell every one what you think wrong in him, and that plainly and as soon as may be, else it will fester in your breast. Make all haste to cast the fire from your bosom.

6.—Be ashamed of nothing but sin, not of fetching wood (if time permit) or drawing water, nor of cleaning your own shoes or your neighbour's.

7.—Be punctual, do every thing exactly at the time, and in general do not *mend* rules, but *keep* them, not for wrath but for conscience' sake.

8.—You have nothing to do but save sinners, therefore

* "London Missionary Conference," vol. ii., p. 37.

spend and be spent in this work, and always go out to those who want you, but to those who want you *most*.

9.—Act in all things not according to your own will, but as a son in the Gospel. As such it is your part to employ your time in the manner which we direct, partly in preaching and visiting the flock from house to house, and partly in reading, meditation, and prayer. Above all, if you labour with us in the Lord's vineyard, it is needful that you should do that part of the work which we advise, and at those times and places that we judge best for His glory.

The Papers on Native Agency in the Missionary Conference Reports should be carefully studied.

XVI.—THE NATIVE CHURCH.

VALUE AS AN EVANGELISTIC AGENCY.

The last chapter treated of the importance of trained Mission Agents. They form the commissioned officers of the Christian army; but the non-commissioned officers, the rank and file, also deserve great attention. Andrew "first findeth his own brother Simon."

The Rev. D. McIver said at a Mildmay Conference :—

"In the south of China, probably seven-eighths of our membership have been brought in, not directly as the result of the preaching, either of the European Missionary, or of the appointed Chinese evangelist, but simply from private Christians telling to their friends and neighbours about the Saviour they had found."

India furnishes testimony to the value of family influence :—

"One of the most successful and experienced missionaries in India writes that every effort should be made to push work in family lines. Whenever a man is baptized make a systematic effort through him and others to get the whole family connection. One preacher has brought into the Church

nearly fifty of his relatives, great and small, during the past fifteen years. Another preacher has worked among his own relatives and friends, and as a result fifteen families are now ready to be baptized. No wonder, with these facts before him, the Missionary concludes 'This working matters in family lines is a tremendous power.'"

The following counsels, the result of great experience, should be carefully pondered:—

"It is remarkable how often in modern Missionary annals great success has been found to have arisen in a large degree from the zealous efforts of *private individual Native Christians*, of men who have not been the salaried agents of a foreign Missionary Society. The first impetus is indeed given through the instrumentality of the European evangelist, or of the agents employed by him. But when large and rapid extension has followed, it will almost always be found to have been effected by activity of the kind above referred to. The Committee therefore cannot too strongly urge what past experience has so plainly taught, the necessity of stimulating native converts from the first to voluntary evangelistic efforts.

"With a view to the Native Church being a real Evangelising Agency, the first principle to be attended to, is that of impressing upon every convert the duty of making Christ known to others; while the gifted amongst them should be trained for the special office of a teacher.

"The duty belongs to all converts—the office to the gifted few.

"Simple as this principle appears, it is the *besetting temptation of every zealous Missionary* to violate it by becoming the chief teacher, and so overshadowing mutual instruction. There is danger lest the native plants, which might put forth vigorous shoots under the canopy of heaven, should grow up thin and weak under the shade of European superiority.

"It is sometimes said that endeavours to stir up the Native Christians to voluntary aggressive effort amongst the heathen must be deferred till a higher spiritual tone has been attained. On the contrary, the absence of these efforts is often the cause, rather than the consequence, of a low spiritual condition in native congregations."*

* "Native Church Organization, Church Missionary Society," pp. 9—11.

To be doing good to others is one of the best means of getting good to one's self. "He that watereth shall be watered also himself."

Organization of Work.—How to secure a working Native Church is the problem. Dr. Blaikie gives the following advice to Ministers at home, which will yield useful hints for India:—

"Suppose the minister full of the desire to have an active congregation, and anxious to begin the varied operations—how is he to set about the work? In the first place, let him *pray* about it, and about every part of it, and about every Agent that may be asked to take part in it, and about everything that may be undertaken by each. Let him seek to have the feeling deeply impressed on himself and all his coadjutors that this is not a warfare which he has begun on his own charges—that it is the Master's work, on which they may expect the Master's countenance if only it be directed to the advancement of His glory. Further, let him be careful to consult the office-bearers of the congregation. It may be that the elders will have little to say about it; they may have no help and no counsel to offer, and asking their advice and countenance may be a mere form, without practical result. But, on the other hand, there may be both counsel and help, and in any case there is such a tendency in men to complain if they are not sufficiently recognised in any undertaking, that it is always well to cut off all occasion for such complaint.

"Suppose, then, the elders devolve the active promotion of the work on the minister, the first thing he may have to settle is—the operations to be undertaken. This, of course, will depend on the nature of the case, the character of the population, and the composition of the flock. In general it is desirable to proceed cautiously, letting one branch of operations be pretty well established and consolidated before other branches are begun. Whether the work be a work of teaching, or of visiting, or of taking part in meetings, the minister must not expect to find a sufficient staff of Agents duly qualified at once. It will be well for him if he can find one or more capable of entering into the work intelligently, of giving it a tone, and of setting an example to the rest. But with regard to many he must lay his account with the need of a tolerably long process of education. Moreover, the minister must not expect that his people are to enter heartily at

once into all that interests him, or are to rush to offer their services the moment he announces that he has need of them. He must take special means of awakening their interest.

"And here it may be useful for us to consider what it is that gives to some ministers the wonderful power they possess of securing the services of others. We say of some men that they have a remarkable power of organisation. They succeed wonderfully in getting others to work for them. What is the secret of this success? Not mere zeal, not mere activity (though these are included), but a combination of qualities deserving of careful study. Of these the following may be noted:—

"1. A clear aim and a firm will; the minister having a definite object which he can easily state and get others to understand, and holding firmly to it till it be attained.

"2. Great readiness for personal labour; for a leader must not spare himself, but be forward in personal service.

"3. Judgment and tact in finding out what other people are most fit for, and attaching them accordingly.

"4. Elasticity and fertility of resource, capacity of adapting himself to circumstances.

"5. Friendly interest in those whom he associates with him, a capacity to make common work a stepping-stone to mutual friendship, confidence, and affection. In a word, personal attractiveness and power to interest.

"Further, the minister is not to deem it enough merely to announce from the pulpit the project he has on hand and his reasons for taking it up. He must first of all try to talk freely on the subject in his ordinary and pastoral intercourse with his people, taking them as it were into his confidence, making them the partners of his aims and of his plans, and asking them to become his fellow-workers in carrying them into effect. And when the work is going on he must try to make it the occasion of developing a social feeling among the workers, of associating with it a sense of social enjoyment, and likewise a sense of spiritual benefit to themselves.

"With every class of agents in congregational or parochial work, it is most important to have regular meetings for prayer, conference, and quickening of interest. It is not desirable that these should be very frequent, but it is quite essential that they should be regular. At such meetings the minister may tell of what has been done, or of what is doing elsewhere in similar enterprises . . . It is, moreover, desirable to have

occasional, or, perhaps, periodical, meetings *of the various classes of workers* in a congregation for social intercourse, and for addresses connected with the work. This tends to knit them together in brotherly bonds, to develop a spirit of interest and mutual affection, as well as to gather recruits from among the more willing and interested members of the congregation, who may be specially asked to be present on such occasions."*

Various points connected with the management of the Native Church will now be noticed.

NEW CONVERTS.

The treatment of individual inquirers forms the subject of a separate chapter. The course to be pursued when there are several will now be considered.

Forming Congregations.—It is the practice in Tinnevelly and some other districts, when a body of inquirers show a disposition to give up idolatry and to embrace Christianity, to take down their names as persons under instruction. A Catechist of tried character is sent to reside among them. If they are few in number, he likewise teaches the young. Where many come over, a Schoolmaster is likewise appointed. Should no Catechist be available, one in the neighbourhood visits the place as often as possible.

The need of sending a Catechist without delay is thus shown by the Rev. Dr. E. C. Scudder:—

"There is nothing like taking time by the forelock here as well as in other enterprises. Satan sets to work the moment he hears of the possibility of a community's becoming Christian. Enemies spring up on every side, and bring all their forces into play to dishearten and terrify the people. Threats and persecutions of every kind are liberally employed. Hence, if a counterforce is not at once instituted, the liability to secession is, to say the least, imminent. It is at such a time that the presence of a Catechist and the existence of a school are especially important. It gives you a hold, disarms fear, begets confidence, and counteracts the dissuasive efforts of the enemy. Get a village through the difficulties attending

* "For the Work of the Ministry," pp. 224—226.

the first step of coming, and the way is comparatively easy afterwards. Many a congregation has been lost by backwardness and delay in pushing in the necessary agencies at the opportune moment." *

Missionary superintendence is also necessary in the early stages:—

"The present great want is Native Agents possessing the independence, tact, judgment, and piety requisite for the work. Till these are secured the Missionary must exercise a constant and vigilant supervision." *

Persons should not be received who hope to derive *direct* pecuniary benefit from the Mission, nor those engaged in unjust lawsuits, &c. In other cases, there should be no scruples. The late Mr. Ragland, of Tinnevelly, aimed at a high standard from the commencement, and was very slow in sending Catechists. The consequence was that the number of converts was exceedingly small. The recommendation of the Ootacamund Conference will work much better on the whole:—

"That when any number of heathens openly abandon idolatry, and desire to be formed into a congregation of inquirers under the instruction of a Missionary, they should be received, though their motives may be, in part, of a low and inferior character; but that great judgment and caution are requisite in the management of such congregations, and that no effort should be spared to show them the necessity of their being actuated by higher and purer motives, in order to their enjoyment of the spiritual blessings peculiar to a genuine Christianity."—"Report," pp. 264—5.

A Catechist possessing prudence and piety will, in most cases, with God's blessing, be instrumental in bringing about a change. While sympathising with the people in all their troubles, he will take care not to involve himself in their lawsuits. As far as possible, he will act as a peacemaker. Feuds have thus often been terminated forming the commencement of a happier state of things At first the Catechist will probably require to give instruction from house to house. An effort should be made

* "Allahabad Conference Report," p. 234.

to gain the confidence and goodwill of the people. An interest should be taken in all belonging to them, and especially in the welfare of their children. "Where the head goes, the tail follows." This is peculiarly the case in India. Great attention should therefore be paid to the leaders of the little community. Their conversion should be sought with earnest prayer to God. At the same time, others should not be neglected. Wherever an impression seems to have been produced in any case, it should be carefully followed up.

Meetings for public worship on Sabbath should be immediately commenced. In general it is a bad plan to build a church for the people at the expense of the Mission. Let the meeting rather be held at first in some convenient house of one of the best disposed of the leading men. By degrees the Catechist may suggest the desirableness of having a separate place of worship. In the rural districts of India, a large proportion of the people build their own houses. They can therefore very easily erect a small chapel. Though of the humblest description, it will possess special interest as being *their own*. They will guard against injury from white ants; where repairs are needed, they can easily be attended to. On the other hand, if a good brick chapel were built by the Mission, masons would require to be engaged for its repair, and the people would think that it was no concern of theirs.

As the little congregation gathered strength, the first place of meeting, perhaps little better than a shed, would be replaced by a succession of buildings, each larger and better than the preceding.

Should a Catechist not be available, inquirers should be encouraged to hold meetings among themselves, and to observe the Lord's day. The one best fitted should be encouraged to act as leader. Private prayer should be enjoined. Short sentences might be taught, to begin with, as the publican's prayer. Simple forms might be supplied for family and public worship. Other suitable books might be put in their hands, if they are able to use them.

At the Allahabad Conference, the Rev. L. Skrefsrud, referring to work among the Santhals, said:—

"From the commencement they endeavoured to make converts depend upon themselves, and not trust to foreign aid. The most suitable convert in a village is made pastor. They maintain themselves by their own labour."

By some such course, a Missionary "would scarcely be compelled to say to a deputation from a distant village, 'I can do nothing for you from want of funds.'"

The following plan is adopted by the Wesleyan Telugu Mission, which has not been long established:—

"When a number of persons in a village place themselves under instruction, we take the most likely man in the village itself and train him for a year or so, and then send him back to do the work of teacher and conductor of village worship, an experienced Catechist or a Native Minister visiting the congregation as often as possible." *

Training.—Members of congregations connected with the Arcot Mission pledge themselves as follows:—

"1st. We promise most faithfully to abandon idolatry, and worship the true God.

"2nd. We promise to observe the Sabbath, abstaining from all secular work."

Inquirers from low castes that eat the flesh of animals which died of themselves, are required to give up the practice.

"Besides these specific requisitions, the paper contains a more general promise to walk according to the rites and usages of the Christian religion, and to submit to the discipline of the Christian Church, whenever a necessity for its application may arise.

"Under the name of Catechumens, or adherents, or nominal Christians, they are first taught, among other things, to repeat the Lord's Prayer, the Ten Commandments, the Apostolic Creed, and a Catechism containing the truths of the Word in a simple and comprehensive form. If, at the expiration of a year, in connection with the knowledge thus gained, any of them afford satisfactory evidences of newness of life, and so desire it, to them the rite of baptism is administered. Of

* "London Conference Report," vol. ii., p. 371.

course, there are well-marked exceptional cases where the term of probation is shorter, but these are rare." *

Suitable Scripture texts and hymns in native metres should be committed to memory.

The late Miss E. J. Whately recommends the following course:—

"In dealing with Christianised heathens, it would seem best to leave their customs, habits, and dress unchanged, except so far as they may be contrary to modesty, cleanliness, or health, and to retain their names at baptism under ordinary circumstances, unless there should be some strong reason, in a particular case, for a change; or that the old names were connected with associations felt to be objectionable in any way." †

The training must be largely regulated by the circumstances of the people.

Christian Villages.—When heathens embrace Christianity, some Missionaries are disposed to bring them together. Mr. Leupolt said at the Liverpool Conference :—

"With regard to congregations, he had advocated from the beginning, and still advocated, where it was possible, the aggregation of converts in villages. Unless truly converted, firm, and men of experience, they would, if scattered among the heathen, be carried along with the stream."—"Report," p. 296.

In some cases, land has been purchased or rented by the Missions, and regular settlements formed. In North India, and to a smaller extent in some other parts, what is called the "compound‡ system" has been adopted by several Missionaries. The arguments in favour of the plan are those mentioned by Mr. Leupolt. The converts are immediately under the eye of the Missionary, and can meet with him daily for Christian worship. The general feeling is against this course. Although some may thus

* "Allahabad Conference Report," p. 237.
† "Clear the Way," p. 66.
‡ A compound means a plot of ground on which a house is built.

have been preserved from falling away, the segregation of converts seems unadvisable for the following reasons:—

1. *A feeble dependent spirit is apt to be produced.*—Additional force is given to one of the greatest defects of the national character—want of independence. The Missionary is regarded as the "Cherisher of the Poor," the "Father and Mother" of all thus brought together. Instead of exerting themselves for a living, they go and tell him their wants. He is expected to get employment for them, or otherwise procure support. Of course, they are never satisfied, and always complaining.

It has happened in England that the squire and clergyman have been combined in the same individual. Experience shows that such a union is undesirable. So it is to be deprecated that a Missionary as landlord should be brought sometimes into collision with his convert tenants, occasionally perhaps requiring to eject them for non-payment of rent. It is a maxim with Hindus—Never pay unless you are compelled.

The tree in the midst of the forest has little strength of support; it is the oak exposed to every wind under heaven, which strikes out its roots firmly. In spiritual things, it is the same. The Rev. F. Baylis says:—

"Our people truly are weak, and in the midst of the heathen they are exposed to some peculiar temptations, which may not assail them in a Christian village, though there may be others there of equal power; but, while a few may yield to these temptations, and fall away, *because they were not of us*, the piety of others will be strengthened. . . . I can testify that some of our strongest and best Christians are those living in the midst of heathens, and thus bearing witness for Christ."*

2. *There is danger of attracting worthless characters by the hope of worldly advantages.*—Mr. Baylis says, "I am obliged to confess that the two or three Christian villages that have been formed in South Travancore are far from being in a satisfactory state." He adds that, unless the

* "Ootacamund Conference Report," p. 253

Missionary has the power of expelling those who misbehave, "the village may ere long become a sink of iniquity, prove the source of his greatest pain and anxiety, and be a disgrace to our holy religion."

3. *It hinders the spread of the Gospel, and is opposed to the spirit of the New Testament.*—The disciples of Christ were to be like salt, or leaven, diffusing an influence around. "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." In India, there is perhaps no agency which has been more effectual in inducing people to place themselves under Christian instruction than the influence of relatives.

The system is the old Romish improvement upon the method of Christ—monachism revived under a different form.

The trials of converts living among the heathen are less than many suppose. Again and again Missionaries have testified, that when they have changed their system and left converts among their countrymen, anticipated dangers proved groundless.

Where a youth, belonging to a family bitterly opposed to Christianity, is baptised, it *may be* necessary for him to come to the Mission premises, but an *adult* convert should be encouraged to remain in his own house. Instead of his coming to the Missionary, the latter should go to him as often as possible. A Catechist, if available, should be settled in the place.

The Rev. R. A. Roberts, of Nassick, Bombay, after stating the evils apt to be connected with the system, said at the Calcutta Decennial Conference:—

"I am fast coming to the conclusion, if I have not already done so, that if a village becomes Christian, that is a cause of thanksgiving, but that to form a Christian village is a mistake."—"Report," p. 282.

Interference with Temporal Concerns—This may be noticed here as allied to the preceding. Bishop Sargent made the following remarks with regard to it at the Bangalore Missionary Conference:—

"In conclusion, we have to consider the question how to

deal with new converts in reference to secular affairs? New converts are perhaps unreasonable in their expectations of what a Missionary can do for them, but this is an unreasonableness which has its origin altogether in ignorance. They know how among the Hindus one man has no scruple or difficulty in trying to influence a Government native official, if he is interested in any matter, and they expect that a European Missionary can do the same with European officials. They wonder, too, how it can be right for a Missionary to take an interest in their spiritual good and stand aloof from them in reference to temporal good. . . . Still there are many ways in which a convert feels relieved of his trouble when he comes about it to a European Missionary—first of all by giving him a patient hearing of his grievance, and if needful expressing our sympathy with him; secondly, by giving him wise counsel as to the measures he should adopt; and lastly, in extreme cases, telling some one (not a Native Pastor, but a Mission writer perhaps) to draw up in due form a petition for the party which they may present to the official authority. I think there are also some rare cases in which the interests of the Mission require that the Missionary should supply means for employing a vakeel (lawyer) to take up the case *as a special one*, and have it properly pleaded before some Court in order to establish some right which Christians properly claim, and which opponents unjustly refuse them or of which they strive to deprive them. Beyond this we cannot go. From the very first, the people, especially our Mission Agents, should be fully informed on this point; for in such things, it is they who have in reality the training of our people, and give them either right or wrong notions on aid which European Missionaries can lend them in secular matters."—"Report," vol. ii., pp. 35, 36.

A few points may be noticed more in detail.

Almsgiving.—Help may occasionally be given to widows, orphans, and the like, but not to the able-bodied poor. Dr. Scudder remarks:—

"Habits of thrifty industry and manly self-sustenance can never be acquired so long as the poor are encouraged to expect that charity will surely step in from time to time to avert the otherwise certain consequences of idleness and improvidence."

"Assistance should, in all cases, if possible, be afforded in

such a form as to preclude its immediate consumption. Money placed in the hands of poverty-stricken converts in this country will, in ninety-nine cases out of a hundred, be speedily eaten up, and the destitute will be as destitute as before. Rather always put only the means and implements of earning subsistence into the hands of the sufferers, and make them responsible both for their safety and their use."*

Loans.—The Rev. J. Herrick, Madura, said at the Bangalore Conference: "I have long since come to the conclusion that I cannot lend money even to Christians." At the Allahabad Conference the Rev. E. W. Parker, Moradabad, thus described a conversation he had with a Native brother about loans, to whom he had told his losses in this way:—

"He said the people did not consider it necessary to pay us Missionaries; but they know they *must* pay their own native brethren, and if a native loans money he will watch and advise the man who has his money so that he will be able to pay, and at the same time accomplish the object for which the money was loaned. 'It does them good,' says this brother, 'to pay up, but it makes them careless, lazy, and complaining if they are not made to pay. For this reason you Missionaries cannot do this work.'"—"Report," p. 368.

Dr. Scudder thus describes the course followed by the Arcot Mission to aid indigent converts suddenly brought under their charge:—

"The Missionaries appealed to the sympathies of the Native churches, and met with a hearty response. Experience soon led to the organisation of the *Sahodara Sangam*, or Band of Brothers, a benevolent society, whose design was to afford assistance to destitute Christians in the form of small loans, generally without interest, which loans the recipient pledges himself to repay, if prospered in his business. These loans, however, have almost never been loans of cash." †

Letters asking for Employment.—If the Missionary is on friendly terms with civilians, he will often be asked

* "*Bangalore Conference Report*," vol. ii., pp. 58, 59.
† "*Bangalore Conference Report*," vol. ii., p. 58. For further details on this point see the Allahabad and Bangalore Conference Reports.

for letters of recommendation to them. Hough has the following remarks on this point:—

"The officers of Government are teased with applications of this nature from every quarter, and are often obliged to make a deserving individual wait a long time for a situation. Some of the offices are filled with writers, who work several months without emolument, in order to entitle themselves to be first promoted, as vacancies occur. A Missionary ought, therefore, to be careful how he subjects his friend to the alternative of either refusing to comply with his request, or, if he grant it, of passing over many who have a claim to preference, and are better qualified for the service than the person he may recommend. Such an application would not be listened to by a man of the world, and perhaps would be dismissed in anger. The public servants seldom or never interfere in this way with each other's patronage; and a case will rarely occur that can justify a Missionary in making such a request. Besides, if he once interest himself on behalf of a Native in such matters, he will have incessant applications for a similar favour; whereas, if the first petition be dismissed, he will be spared a great deal of trouble in future. He has only to explain to the man, that every gentleman has his appropriate department of service; that his own is that of religion; and that, as he should not be pleased with any one for interfering with him in the appointment of his servants, so he cannot think of troubling others." *

Lawsuits, Oppression.—Caution is necessary in receiving accounts of cruel treatment, ascribed to the opposition of the heathen to converts. Hough says, "I have known Native Christians complain without reason, and more than once have had cause to suspect that they were the aggressors." He adds:—

"Should it appear that the heathen only are to blame, it will be much better to try the effect of expostulation, and exhort them to peace and goodwill, than to hale them forthwith to the judge. Such is the Native's respect for the European character and rank in the country, that this mode of proceeding will often prove successful; and in that case,

* "Missionary Vade Mecum," p. 97.

a kindly feeling may be produced in their minds, instead of the animosity usually occasioned by judicial proceedings."

Dr. Scudder thus describes his experience in such cases:—

"The plan I have frequently adopted with success is, to bring the contending parties together, hear the alleged grievances of both sides, and then settle the matter as best I could; always expressing the determination that while, on the one hand, I would strenuously resist every attempt on the part of the superiors to persecute or wrong their inferiors, I would, on the other, just as strenuously insist that the inferiors should not only perform their lawful obligations, but also show due deference and courtesy to their social and official superiors. This policy has almost invariably resulted in the speedy adjustment of relations between the hostile parties." *

The Rev. W. Burgess says with regard to the lower castes:—

"Our duty is to make them harder-working and more trustworthy than they were before, that their employers may be constrained to acknowledge that by their servants embracing Christianity, even they themselves are gainers rather than losers." †

As a general rule, it is undesirable for the Missionary, or any of his Native Agents, to appear in Courts. A hostile judge might take the opportunity of insulting him publicly as having nothing to do with the case. An impression would thus get abroad that the Missionary was in bad odour, and that any connection with him would be prejudicial. Ordinarily the Missionary should limit himself to giving advice. Still, there are circumstances in which the Missionary is bound publicly to take up the cause of his people:—

"Even when the Government of Madras censured the Missionaries for appearing in Courts of Justice as the friends of the oppressed Christian, the Home Government reversed

* "Bangalore Conference Report," vol. ii., p. 315.
† *Ibid.*, p. 297.

the censure, and vindicated the conduct of the Missionary as being the natural and proper guardian of the just civil rights of the convert."

The Committee of the Church Missionary Society, while mentioning the above, gives, at the same time, the following directions:—

"The Committee affectionately but earnestly warn each Missionary, especially every young Missionary, not to take up supposed grievances too hastily; but to wait and consult with other Christian men till they have ascertained the reality and importance of any alleged social or civil wrong.

"The Missionary should never assume a position of hostility to the ruling powers, or have recourse to public censure, or the lash of newspaper invectives. Let him rather *address the authorities in respectful and confiding terms*, as those upon whom God has laid the responsibility of upholding the great principles of Christian duty. If such addresses be unheeded, let a temperate statement of the case be transmitted to the Mission Directors at home, with such particulars as will bear the closest sifting, and as the Missionary is prepared to avow before the public." *

"The duty of labouring for *his own personal maintenance* should be carefully and constantly impressed on every convert."

At the annual Conference of Bengali Christians, held in 1888, "almost all speakers agreed that the present poverty existing was largely the fault of the Christians themselves; and was the result of idleness, pride, or reckless expenditure, and that it was the duty of Churches to discourage and seek to uproot these faults. The duty of the Churches to assist the widows and orphans of the community was enforced by several speakers, and agreed to by all."

With the spread of Christianity, there will be less and less necessity for interference with the secular affairs of Native Christians.

* "Church Missionary Intelligencer" for 1860, p. 261.

RELIGIOUS SERVICES, ETC.

Daily Services.—These have been adopted to a large extent in Tinnevelly and in a few other districts. Bishop Caldwell thus describes them :—

"There are one or two full services weekly, besides the Sunday services, in every station where a Missionary resides, when the entire service for the day is read, and a sermon preached; but at the ordinary morning and evening prayers to which I now refer, and which are conducted by the Native teachers in the various villages of a district, we are content with an abbreviation of the prayers, such as would be read at family worship, together with the Psalms, or one of the lessons, and a brief catechisation or exposition. Catechisation, or catechetical instruction of some kind, is never omitted, morning or evening, and forms everywhere the chief means in use for training up our people in Divine knowledge. Generally, the Native Teacher teaches the people only one subject a week, a subject appointed by the Missionary in accordance with some general plan of instruction, and the people are examined as to their acquaintance with it on the occasion of the Missionary's next visit. This reiteration of the same lesson is found to be necessary, if we wish the mass of the people to make real progress; for the same persons are not present every day, and even if they were, we find we must repeat the same statement frequently, 'line upon line, and precept upon precept,' and put it before their minds in different lights, before the majority of them thoroughly comprehend it. In general, the women alone attend prayers in the morning, when the men are out at work in their fields, and the men alone in the evening, after the work of the day is over, when the women are engaged in preparing the evening meal, the principal meal of the day. All children, however, attend both morning and evening, and there are a few older people here and there, who like Anna the prophetess, 'depart not from the temple day or night.'"*

Uneducated converts most require daily services as substitutes for family worship. There is greater difficulty in securing the attendance of the higher classes, and many Missionaries prefer that they should have prayers with their families.

* "Tinnevelly Missions," pp. 62, 63.

Public Worship.—The principle observed in the liturgy of the Church of England—requiring the people to take part in the service throughout—is peculiarly adapted to the conditionof new converts. Their minds being almost totally undisciplined, it is very difficult for them to give continued attention either to a long prayer or a long sermon. The vacant look during a protracted address often indicates plainly that the mind of the hearer is untouched. Even apparent attention is not a certain criterion, as is shown by Dr. Paterson. (See page 184.)

Sermons should not be read; the tone of the voice should be varied, and the delivery animated and full of action. As observed in the chapter on preaching to the heathen, abstract reasoning must be avoided, and ideas illustrated by parables and other figures. In addition, it is common in Tinnevelly and elsewhere occasionally to ask questions. This tends to arouse the people and carry them along.

The great aim of the Missionary should be to preach Christ. The late Mr. Mundy remarked:—

"There ought to be in every sermon, whatever the subject might be, so much of the Gospel—such a full exhibition of Christ in His glorious character and His perfect work, that, should there happen to be a single sinner present who had never heard the truth before, he might, though he should never hear it again, not be suffered to depart without being made clearly to understand the way of salvation, and the only medium through which he could possibly be reconciled to God, and his soul be saved from the 'bitter pains of eternal death.' This is the only way in which a minister can hope to make 'full proof of his ministry,' and be 'free from the blood of all men.'"—"Memoirs," p. 240.

Adult Sunday Schools.—It has been shown (p. 169) that even in England many of the hearers do not understand sermons. Much more is this likely to be the case in India. Hence in several Missions, especially in rural districts, it is found more profitable to the people to have only one sermon on Sunday, in the morning. In the afternoon, all present, both old and young, are formed

into Bible classes. Adult males and females unable to read, receive oral instruction. In this way they often learn more than they can from a sermon.

Bishop Caldwell thus describes the course he followed:—

"After the Sunday service, a Bible class or adult Sunday school was held, divided into two portions, one consisting of those who could read, and the other, a very necessary class at first, consisting of those who were unable to read, and who had to be instructed orally. A portion of Scripture was always appointed to be committed to memory and repeated at these Bible classes, and appropriate lessons were appointed to be learnt by the others." *

Singing.—The early Missionaries naturally introduced hymns in European metres and set to European tunes. The Germans especially met with some measure of success in this attempt. When some members of a congregation have passed through boarding schools, the singing of European tunes is comparatively fair; but in other cases it is often much the reverse. Both on account of the difficulty of teaching adults European tunes, and the preference of the people for their national music, Missionaries in many parts of India now use hymns set to the latter. Some of the words and airs are very beautiful; though others seem to Englishmen to be monotonous and wanting in character. The national music is gaining ground. In different parts of the country, apparently without any communication, a movement has taken place in its favour.

Hymns in Native metres are specially suited to village congregations. Hymns in English metres are generally richer in Gospel truth. Both should be used where practicable.

Cottage Lectures.—Evening meetings may often be held with advantage in houses conveniently situated. The aged and infirm, who are not able to walk to church, may thus be reached, and persons in the neighbourhood who are not in the habit of attending public worship, may sometimes be induced to come. The

* "London General Conference Report," vol. ii., p. 355.

occupants of the houses should be urged to invite their friends.

Dr. Blaikie says :—

"The cottage lecture derives its special charm from its domestic character, being a meeting of a few neighbouring families to hear the Word and join in praise and prayer. It is family worship on a larger scale. It has a kind of hallowing effect on the house and on the neighbourhood ; the simplicity, ease, and affectionateness of the service has a great charm, especially for the rural mind, and it tends, perhaps, to gender more of a kindly, neighbourly, Christian spirit than even the Lord's Day service, where many of the people are unacquainted, and a distant feeling towards one another must to some degree prevail." *

Prayer Meetings.—On the importance of these it is unnecessary to dwell. Native Christians, in general, have great fluency in prayer, and their petitions are often appropriate and touching.

Wynne says, "The chief things to be aimed at in prayer meetings are brevity and warmth. The readings should be short, the exposition short, and the prayers short." †

In addition to the foregoing, *Bible Classes, Classes for Catechumens* and for *Communicants* might be noticed.

Native Ideas to be consulted.—At the Calcutta Decennial Conference, the Rev. A. Clifford, C.M.S., Krishnagar, expressed the following opinion :—

"I cannot help thinking that if, in arranging the religious services of Native congregations, European Missionaries were to put their predispositions aside and allow their Indian brethren to use such channels of their emotions as are most natural and appropriate in their eyes, we should find that the result was a more healthy development of devotional life and Christian enthusiasm. . . . Let the people sit in their own way and worship with that bodily posture which seems to them most devout, let them sing their own rugged songs to their own national music, and accompanied by their instruments, then their soul will feel unfettered, and they will find themselves, if I mistake not, in a frame of

* "For the Work of the Ministry," p. 210.
† "The Model Parish," p. 223.

mind far more ready to respond to the secret promptings of the Comforter, the Convincer of sin. . . . I do not say discard our old methods, but let them be thoroughly naturalised."—"Report," pp. 99, 100.

Attendance Register.—The Rev. F. Wilkinson, South Travancore, says:—

"I have endeavoured during the year to impress the people with the importance of a regular attendance on Divine worship. Each congregation has a book containing a list of the adult members of the congregation. The Catechist reads this list at each service on the Sabbath, and places a mark opposite the names of those present. These lists are examined and re-written every six months. On examination, the names of those who were very irregular, unless there be a sufficient reason for their irregularity, have been taken out of the list, placed at the end of the book, and an account kept of their attendance. If they improve in attendance, they are re-entered in the list. Such discipline, though it may diminish the numbers in our congregations, has, I believe, a wholesome effect upon the people."—"Report" for 1863, p. 7.

In most cases, it will not be practicable to call out names in cities; nor even in some rural districts. It is very desirable, however, to keep some account of the attendance.

Learning to Read.—Converts, not too old, if unable to read, should be urged to learn. By using large sheet lessons, beginning with easy words of two letters, many may be taught. A commencement should not be made with the alphabet, for the number of the characters is apt to be discouraging.

Every Missionary should know exactly how many of his converts can read.

Copies of the Scriptures, &c.—Inquiry should be made whether each family, containing a member able to read, possesses a copy of the Word of God. The circulation of general Christian literature should also be encouraged. This will be noticed again in the chapter on the subject.

Family Worship.—The observance of this should be frequently enjoined, and the necessary directions given.

At least one discourse a year should be devoted to the subject of family religion.

While prayer directly from the heart is to be preferred, short, simple forms may sometimes be used with advantage. Such are now available in the principal vernaculars.

Visiting.—The maxim is well known, "a house-going minister makes a church-going people." Much knowledge and influence may thus be gained, which may be turned to the best account.

General Booth says:—

"I cannot tell exactly how it is, but I know that no men are so beloved as those who visit; and a call, with a few loving words, and an earnest prayer, will be remembered for some time to come. That is the way to wrap the hearts of the people round you, and to make them love and pray for you." *

Social Meetings.—Christian headmen and others may occasionally be asked, with advantage, to tea. Care will be necessary to prevent jealousy on the part of those who cannot be invited.

Missionary Meetings.—A Missionary Prayer Meeting on the first Monday of the month has long been maintained by some denominations. Interesting intelligence might then be communicated. An Annual Missionary Meeting, in connection with efforts made by the congregation, should also be held.

Hinduism has numerous festivals which please the people. A little variety and excitement of a Christian character may be legitimately employed.

The *Missionary Diagrams* of the Working Men's Educational Union, or Magic Lantern Slides illustrative of Mission work, may be exhibited with great advantage. The former are now sold by the Religious Tract Society. A catalogue of them can be obtained on application to the Secretary, 56, Paternoster-row, London.

Special Services.—The Rev. C. H. Spurgeon makes the following suggestion to Ministers:—

"Allow me, beloved friends, to urge upon you, with all

* "Salvation Soldiery," p. 17.

affection, the adoption of special means for the conversion of your congregations. Many Pastors can bear witness, that persons who have remained undecided under their ordinary addresses have been led to surrender their hearts to Jesus at a special meeting, when exhortation, persuasion, and instruction were all aimed at the seeker's spiritual good.

"Will you not then, if you have hitherto omitted to do so, give serious heed to the suggestion that you should hold a series of services for calling in the careless population around you, and for leading to decision, under the power of the Holy Ghost, those who have heard in vain? To secure the ear of the outside world let all means be used. If men will not come into our chapels, let earnest services be held out of doors, or wherever else the people will come.

"Let our members be exhorted to assist us in drawing in the outlying multitude to hear the Gospel. Let them hold cottage meetings and other gatherings, which they may be qualified to arrange or assist in conducting. To win attention from our neighbours, it may be in some cases best to call in other Preachers to give interest to the services. A new voice may attract ears that have grown dull by wearing under us." *

Kemble suggests "that special services be so used as to maintain their character as *special*. They are temporary, and will have a certain effect for a time; but when they are long continued, their special influence will come to an end. In special movements *novelty* is an important element, and contributes much to their success. They will feed our regular congregations." †

Pond's "Pastoral Theology," Aitken's "Manual for Parochial Missions," Donne's "Getting Ready for the Mission," &c., will yield useful hints.

EFFORTS FOR VARIOUS CLASSES.

Communicants. — Church members are a very important class, and should receive special attention. Their names and addresses should be registered, with, in each case, the age and occupation of the parties. Those who

* "New Year's Address to Ministers," abridged.
† "Suggestive Hints on Parochial Machinery," p. 32.

live near each other should meet weekly, as noticed under "Elders." They should be urged to acquire clear and enlarged views of Divine truth, to seek advancement in religion, to maintain consistency of conduct, to manifest a Christian temper, to be eminent for a right discharge of all social duties, and to make earnest efforts by every means in their power for the spread of the Gospel.* From this class must be drawn the lay Agents noticed in another section.

Members of Congregation. — This class includes persons at various stages of progress. Some may have only recently placed themselves under Christian instruction. Such should be carefully watched over and taught. Often, however, there are many persons, merely members of congregation, who remain contented with their position. It is to be feared that some are the victims of a great delusion. Dr. Campbell says:—

"The Churches grant them privileges, and treat them in a manner which must inevitably generate a notion that there is a great and essential difference between them and the world around, who stand connected with no Christian society, and that they are, at least almost, if not altogether, Christians. They are allowed to be largely mixed up with the Churches. The Churches are not simply consenting—they are inviting parties. They have laid the snare—the congregations have only fallen into it: they marry them, they baptize their children; in sickness and in sorrow they visit their families, as they do those of their own members: after death, they give them what is designated Christian burial." †

Every effort should be made to impress upon such persons the worthlessness of a mere outward profession of Christianity. They should, if possible, be induced to meet weekly in classes for instruction. Each class should not contain more than twelve. Dr. Campbell thinks that it would be advantageous to have two or three Church members in each class. "Thus it is among the Wesleyan

* James's "Church Member's Guide."
† "Jethro," p. 242.

Methodists, whose classes are composed of believers and others desirous to 'flee from the wrath to come.'" *

Christian Children.—Great care should be taken that the children of all parents under Christian instruction receive as good an education as circumstances admit. Many of the Native Christians in rural districts were originally low in the social scale. It is important in every respect to elevate them. At the same time, the education imparted must be suitable to the station in life they will probably occupy. Such as promise to become valuable Mission Agents should receive a good education. Others who can only be expected to be ordinary labourers would be unfitted for work by remaining long at school. Still, all should be taught sufficiently to be able to read the Word of God. At least every year, when the census is taken for the "Report," the names and ages of the children should be registered, with a notice if they are at school. Lads employed during the day should be encouraged to go to night schools. All should attend Sunday schools. Young men should be received into Senior Classes.

Sermons specially addressed to the young should be preached at stated periods. The duties of parents should form at least once a year the subject of a discourse.

As already mentioned, *Band of Hope Societies* should be encouraged. *Children's Scripture Unions* should be formed where practicable. The training of the young to usefulness is noticed under another head.

"The Rev. W. Burgess declares the 'guiding principle of action' in his own district to be:—'Let us look after the children of our own people, and educate them at all cost. Those Missions are the most successful which devote their energies to the uplifting of the children of their congregations.'" †

The Sick.—In visiting the sick, one of the first objects to be aimed at is to find out, as correctly as possible, the

* "Jethro," p. 247.
† "London General Conference Report," vol. ii., p. 370.

spiritual condition of the patient. Bishop Wilberforce says :—

"First, you should endeavour to ascertain the great question of all: Is the soul to which you are ministering really converted to God or not? Has the man really repented of his sin? Has he really sought and found pardon in the blood of Christ? If not, the mere comforting him in his sin, instead of comforting him by making him know his utter sinfulness, and drawing him to Christ for salvation, and so for true peace, is really nothing else than slaying his soul." *

"Great consideration," says Wynne, "should always be given to the bodily state. In violent sickness the sentences spoken must be short, pointed, and plain. Sometimes a few striking verses of Scripture, distinctly repeated, is all that can be borne. Sometimes a simple declaration of the free pardon that is in Christ Jesus." †

The patient may be recommended to use himself some of the ejaculatory prayers in the Psalms. Champneys says, "I have always found it very useful, in visiting the sick, to repeat briefly, in the parting prayer, what has been said in the particular teaching of that visit." ‡

In some cases converts are urged by their heathen relations and neighbours to resort to superstitious ceremonies for the cure of disease. They should be warned against this where necessary.

SELF-SUPPORT.

Importance.—One of the greatest mistakes made in the management of Missions in India has been the doing everything for converts, instead of calling forth their own efforts from the commencement. The old practice has thus been described :—

"Frequent visits of English Missionaries; despatch of Native Catechists; cart-hire, mules, forage; expenses at inns; hire of a house or two; before long, building of a nice large chapel; appointment of one or two Catechists on comfortable

* "Addresses to Candidates for Confirmation," p. 130.
† "The Model Parish," p. 148. See pp. 143—153.
‡ "Parish Work," p. 42. See pp. 28—45.

salaries; schoolroom and furniture; schoolmaster on salary; and so on. General result: a large annual bill to pay in London; conviction on the part of the new converts that English people are very rich, are their mother and father, and that they themselves need do and give NOTHING!"

Dr. Anderson justly remarks: "The self-supporting principle among Native Christians, in all its applications, needs an unsleeping guardianship and culture."* This is further urged in the following extract:—

"The Native Churches, like young children, are conscious of weakness, and prefer things to be done for them. A wise Missionary, and the Society which sustains him, should therefore from the outset RESIST THE TENDENCY which most Missions show to perpetuate the dependent system. In former days, before our present experience was gained, Missionary labours assumed a shape which fell in with the simple character and position of the Native Church, and tended to perpetuate it. In many Missions of many Societies everything was supplied to the Churches—men, buildings, schools, and funds. All motive power came from outside; and the members grew numerous, and money began to fail, before it was thought that they could do anything for themselves. UNDER PRESSURE they have begun to do much; and everywhere it is found that the effort, once made, being based on right principle, brings a double blessing. It both relieves a Society's funds, and infuses new life into the Churches that put it forth. Principle is strengthened, self-confidence is gained, liberality increases, union is promoted. It is these things which are raising the Churches of recent days to a much higher position than their predecessors held. But there is a readiness to go backward; the greater strength, wisdom, and resources of Missionaries and Societies, so overawe the Churches and discourage their own small efforts, that dependence seems natural, as certainly it is easy; and it requires constant watchfulness on the part of the Missionary, and constant encouragement and pressure on the part of a Society, to maintain the right and healthy course, and to urge the Churches forward in the path of true self-help."†

* "Memorial Volume," p. 326.
† "London and Calcutta," pp. 206, 207.

Experience seems to show that where Native Christians hang like a dead weight on a Mission, the preaching of the Gospel *seems to lose its power*. A more cruel wrong can scarcely be inflicted than to render people helpless dependents on others. So far from exciting gratitude, none have less of the feeling.

In support of the above the following may be quoted:—

"The Committee cannot, therefore, too frequently urge what the last thirty years of Missionary experience have so plainly taught—the necessity of stimulating from the first, among Native converts, voluntary effort; effort humbly dependent towards God, independent and self-reliant towards the Foreign Missionary Society."*

An experienced Missionary once remarked to the compiler, "Our Native preachers are always making excuses for their *poor* people." The Rev. R. A. Hume said at the Calcutta Decennial Missionary Conference:—

"Let us not underrate the ability of the Christians to support their own institutions, nor allow them to underrate it. It is difficult for the foreign Missionary to avoid this common mistake. The poorest Christian inmates of the poor asylums can out of their pittances afford to buy tobacco and betel-nut. Hence they can afford to give something for the Church of Christ, if they wish. As Hindus and Musulmans these Christians all gave something for their religious purposes, and gave it frequently too. They will not give less for Christ's Church unless Missionaries unintentionally lead them to do so."—"Report," pp. 268, 269.

One of the surest ways of improving the temporal position of converts is to train them to give to the cause of Christ.

It has been well observed, "If you wish to get up a party, don't give them money; but take money from them." D. F. McLeod, Esq., remarked in his paper read at the Punjab Conference:—

"It has been found, that even children of the ragged

* Instructions to New Missionaries, "Church Missionary Intelligencer," August, 1869.

schools begin to take an interest in Mission work, when once persuaded to contribute to it—as this gives them (to use their own expression) 'a share in the concern.' And I believe that, in Churches gathered from amongst the heathen, an increase of spirituality has always occurred when they have undertaken to support their own Pastors."—P. 137.

To teach people to contribute towards the erection of their church often leads to higher things. They will value the building more; they are likely to attend more regularly, and to give more heed to the things that are spoken.

There are other advantages. A Missionary in Bengal complained, that after he built a fine Church for his Native Christians, they would not take the trouble of stopping a hole in it to keep out jackals. Not many miles off, the Native Christians belonging to another Society built a Church entirely at their own expense. Of course, they looked upon it in a very different light. And not only so. An old Muhammadan in the neighbourhood remarked, "Now that the Native Christians themselves have taken to build their own Christian mosques, they must be in earnest."

At present the resources of Missionary Societies are absorbed, to a large extent, by the maintenance of religious ordinances and schools among converts, so that new stations cannot be occupied. It is evident, also, that the many millions still perishing for lack of knowledge cannot be evangelised by the Protestant Christians of Europe and America alone. The great aim should, therefore, be, with the Divine blessing, to rear a vigorous Christianity, able to propagate itself.

If due means were employed, probably in few parts of the world would converts give more liberally in proportion to their incomes than in India.

A Missionary in Persia remarked, "Nestorian oxen eat from the straw of America." A Native Christian afterwards said, "That word has worked in my heart ever since. I trust that hereafter we will eat our own straw."* May a similar change soon take place in India!

* "Woman and her Saviour in Persia."

Objects.—Some of the principal may be mentioned:—

SUPPORT OF PASTORS AND CATECHISTS.—This is the primary duty of the Native Church. It should therefore be the leading object presented. Every effort should be made to bring it prominently before the people. The Annual Meeting, when the accounts are presented showing what has been done towards self-support, should be regarded as one of special importance. Effective speakers should be secured to stimulate the people to increased exertions.

Dr. Mullens says that the *system of annual appropriations*, now adopted by several of the great Missionary Societies, may be used to stimulate self-support:—

"On the one hand, the Directors of a Society may take this position: 'Native Churches have no claim upon us and upon foreign Churches for the maintenance of Gospel ordinances intended to secure their spiritual welfare; our work is to maintain a Gospel agency among the heathen.' On the other hand, they may say: 'Under the conditions of heathen life you have been comparatively poor; your resources are few; but we will *help* you to secure your chapels and schools, and to maintain your Pastors, until you can do this for yourselves.' The entire control of Missionary Agency and of Missionary expenditure is thus placed in their hands. Their duty is limited to the maintenance of the foreign Missionary, with his special line of wants, and such Native Agency as may be wisely employed with him. The aid given by Christian affection to the Native Churches is annually examined; it can be judiciously applied according to their standing, strength, and wants; it can be specially directed to stimulate their own efforts; and it may be so controlled as to prevent or diminish the occurrence of a Society's debt."*

CHURCH BUILDING, REPAIRS, &c.—In the early days of Missions, some Societies built expensive Churches with steeples or towers. The effects of this have already been noticed. Now a wiser course is generally taken. Some Societies do not make any building grants. The erection and up-keep of Churches are thrown entirely upon the

* "London and Calcutta," pp. 206, 207.

people. As a rule, no congregation should ask help to build their place of worship. If they are few in number, a small cheap building will suffice, which in India they can easily put up for themselves. If they require a large building, their means will be in proportion. Instead of doing something for themselves and then begging, right and left, for the remainder, the aim should be to make each congregation meet the whole expense. It simply requires more time. Let the people make an extra effort for two or three years, and the object will be gained.

A Missionary in Travancore wished to have a large brick chapel at the Central Station for Missionary Meetings, &c. He applied to friends in England for help; but none was received. Upon this, he made additional efforts to stir up the people, and with such success that they raised twice as much for religious objects as ever they did before.

In the Cuddapah District, a number of poor Málas, or Pariahs, have placed themselves under Christian instruction. The following extract from a Report of the Rev. J. Higgens, S.P.G., will show what can be done even among such a people:—

"I have always found that help is often unappreciated, whereas 'help yourselves' never fails to draw out some good. Acting in accordance with this principle, I have insisted in every case when, for instance, a new school-room was to be built, an old one repaired, or any furniture, &c., to be procured, that the people should effect it by subscriptions among themselves, and look to me for no more than my 'share' as an individual interested in the concern. Thus it has resulted, that though during the year four little school-rooms or chapels have been built, and numerous necessary articles supplied in each village, no outside assistance has been solicited, and the people have borne most of the burden themselves. I confess, indeed, that these new chapels are far inferior to the olden ones in make and size, and I would much rather prefer better built places for the worship of God, but I have the consolation to think that while at first the people gave but a tithe compared with what was furnished out of the Mission Fund, now the Missionary's quota is but small, and the people make up the rest. Besides, when a village has built up a school-

room with their own money, they are more proud of it, they take better care of it, and they lose the habit of looking to the Missionary for every little thing that must be done to it.

"Let us enter one of these unpretending edifices. While yet at a distance from it, you may see its white walls flashing out in bright contrast with the green cultivation around. It is built of rubble and covered with thatch, and is about 25 or 30 feet long by 12 or 15 in breadth, and presents a clean well-swept room with whitened walls, to which Native idea of decoration has added a broad streak of red all round the base. At one end is a table, rude and country made, with a bench beside it that serves as the Missionary's seat; both have been purchased with the people's money, and the 'fair white' cloth which serves as an altar cover has been woven by the men for this particular purpose, the women having spun each her hank of yarn. The bell that summons the people to prayers, and the cymbals with which they accompany their singing, have been bought by subscription. On the table is a little wood box with a slit on the lid; it is the village exchequer, and is now weighty with six months' collections, principally derived from the weekly offertory; and the little tin platter by it is the collection plate which goes round once a Sunday." —"Mission Field," July, 1863.

Roman Catholics are often blamed by Protestants for too great attention to outward forms; but Xavier wrote thus:—

"With regard to the revenues of the college, take care that you expend them rather in the building up spiritual temples than material buildings. In buildings of this latter kind, whether of wood or stone, lay out nothing which is not absolutely necessary. . . . It is by spiritual temples that God is chiefly honoured, such as in training children in Christian doctrine."—Venn's "Memoir," p. 224.

EDUCATION.—Hitherto almost the entire expense connected with the education of the children of converts has been met by the Missions. It is time that a change took place. With the aid of Government Grants, Missions ought gradually to be relieved.

MISSIONS.—Bishop Caldwell observes:—

"The Divine blessing cannot be expected by any congre-

gation, whether in England or India, which leaves the heathen around it to be evangelised by the zeal of strangers, which holds itself aloof from the contest with evil, which Christ's Church militant here on earth must for ever wage, or which is content to enjoy Christian privileges from generation to generation without paying for them. It is the praying, working, giving congregation that is refreshed with showers of blessings. If we wish to call forth the dormant faith, love, and zeal of a people, whether it be in England or in India, there is no way of doing it so effectual as that of stirring them up to do good to their neighbours. Work is the best remedy for rust, whether in a machine or in a Church. At every turn of the wheel some portion of rust is ground off, and the cold, dull organisation gets warmed up and brightened."—"Mission Field," April, 1860.

Dr. Anderson states that the establishment of the Micronesian Mission had a most beneficial effect upon the infant Churches in the Sandwich Islands. He adds:—

"I am only illustrating a *principle;* and it is one of high practical importance; namely, that it is impossible for Mission Churches to reach their highest and truest state without the aid of what is to them virtually a foreign Mission—without some outside field of labour for them, resembling the 'hole of the pit' from which they had themselves been digged." *

It cannot be expected that Native Christians should do much at first for the heathen, as their primary duty is to support religious ordinances among themselves. Still, it is highly desirable to train them to efforts to benefit their unevangelised countrymen. Perhaps only one liberal public collection a year should be sought at the commencement. Interest will be deepened by devoting the proceeds to some special object. A good plan is to support Native Agents, labouring exclusively among the heathen. Information should be given at the monthly Missionary Meetings, and reports presented at the great Annual Missionary gathering.

BIBLE AND TRACT SOCIETIES.—All Missions in India

* "Foreign Missions," p. 107.

owe a debt of gratitude to these useful institutions. The Native Churches should be induced to make contributions towards their support. The first step might be an annual collection, to be divided between the two Societies. Only a trifle would be raised at the commencement; but the principle of giving is the main thing.

THE POOR.—The rule of the Tranquebar Mission is, that each congregation must provide for its own poor. This is an excellent arrangement. The utmost caution should be exercised by the Missionary in rendering temporal assistance. The people may be poor; but to give them money makes them dependent, and tends to deprive them of the very little energy they possess. They live upon the gift, and then come begging for more. The sick and disabled deserve every consideration; but "if a man be indolent," says Wayland, "the best discipline to which he can be subjected is, to suffer the evils of penury."

Widows' Fund.—In some Missions, provision is made for widows by means of monthly payments by their husbands while alive. They have been found of much service. In Calcutta there is, in addition, a fund for orphans. As the rules have been drawn up after obtaining the opinions of eminent actuaries in England, Missionaries wishing to establish any similar fund should obtain copies of them.

Rate of Giving.—The Rev. J. Ross says of the Church, "Her incessant begging to obtain the mere means of subsistence is her own continual perplexity, her ministers' disheartenment, and the world's derision." The remedy proposed is the scriptural rule of giving away a stated proportion of our income. Jacob's vow was, "Of all that Thou shalt give me I will surely give the tenth to Thee." It is estimated that the Jews were enjoined to give at least a full fourth of their income to religious and benevolent objects. Dr. Cather quotes the following from Richard Baxter:—

"On the whole, therefore, when we investigate the whole Scriptures, I am persuaded it is the duty of Christians generally to devote some stated proportion of their income

to God in pious and charitable purposes. There may be men so poor that they have no income, there may be men who have insufficient for their habitual necessities and wants, so that they can't meet the necessities of life; but the duty of a Christian, generally, is to devote some stated proportion of his income to God. I am further persuaded that one-tenth is as likely a proportion as can be generally prescribed from Scripture, and I am further persuaded that this is a matter that we have more than human direction for."

Replies to some objections may be given, in a greatly abridged form, from Arthur:—

Ob.—"In urging upon us to give away a tenth, you are reviving the Levitical law, and that is abolished."

Ans.—The spirit of that law is, "Of thine own have we given unto Thee." This is not abolished; and, blessed be God, never will be!

Ob.—"But we are not now to be brought under rule; for the law is love."

Ans.—To those who use this objection we have only one thing to say: If the law is love, will you keep the law? It is, "Thou shalt love the Lord thy God with *all* thy heart, and thy neighbour *as thyself*." And you invoke the law of love to save your money!

Ob.—"But if you teach men to give a tenth, they will give that and be content, though they ought to be giving much more."

Ans.—Could we succeed in bringing up the Church generally to that proportion (though far below what we hold to be the due of many) the state of things then would present a wonderful improvement on that existing now. Besides, whoever begins life by keeping a law of proportion, is the most likely of all men to advance his proportion as his Benefactor augments his blessing.

Ob.—"But, at all events, surely you would not apply your rule to the poor?"

Ans.—Certainly not to the destitute. One object of liberality is to relieve and comfort them. But rising above those who need help, upon whom do you fix as poor? It would be no small blessing, if some of those well-meaning but ill-judging persons who are continually

telling the poor that they are too poor to do any good, or support any cause, would stand out of the way of the poor. The worst thing you can do for a man is to pauperise him. I would say to the poor, Never count that man your friend who teaches you to lean on other people. He is your friend, and your children's friend, who teaches you to lean alone on the good providence of God, and on your own right hand.

On the very same ground that it is a serious injury to a man to pauperise him, it is a great service to teach him to save something, and give it away. The one induces feebleness, the other power; the one inclines him to be listless in earning, and thriftless in spending; the other to be alert in earning, and careful in spending. The moment a man begins to save something and give it away, he rises in the social scale, and takes his place in the family circle of benefactors. When one sees how the poor tax themselves by waste, by hurtful luxuries, by ill-spent time, how often their spare money, not pre-engaged for good ends, is the cause of their ruin, one feels indignant at those self-constituted friends of theirs who would protect them from the calls of generosity—the very calls which would raise and make men of them.

There was One who was no amateur in poverty, but had known it from the manger, in His own lot and that of His friends. Did He think it a pity that the widow should give away her two mites? He who delights in mercy has never yet denied to the poor the joy of giving. O what a blessing had it been to many a poor working-man, what a saving to his means, what a comfort to his home, had his father trained him to honour the Lord with the first-fruits of all his increase!

The giving of a fixed proportion of their income is especially suited to the condition of converts in India. Like their countrymen, in general, they have little fore-thought; whatever money comes in is soon spent; little or no provision is made for the future. They need a plain direct rule, and probably no better plan can be devised than to urge them to *begin* with one-tenth. Bishop Caldwell in South India, and Dr. Mullens in Bengal, re-

commend its adoption among their people. A good tract on the subject should be widely circulated.

The Rev. A. V. Timpany says:—

"The Missionary must give along with the rest, or he will have as poor success as the commander who says, 'There, men, is the battery; take it,' and immediately betakes himself to a place of safety." *.

Endowments.—Some persons would seek to reproduce in India nearly the same system of supporting the ministry which prevails in endowed Churches at home. They suppose that it is difficult to secure faithfulness in a clergyman dependent upon the contributions of his people.

The Christian should ask, What rule is laid down in the Word of God? The command given in the New Testament to the Churches gathered among the heathen is plain:—

"*Let him that is taught in the word communicate unto him that teacheth in all good things.*"

It is admitted that sometimes this may lead to evils. The Churches under the Apostles showed traces of it, as well as those of the present day. The evils, however, are often caused, not by the rule itself, but by injudicious conduct in other respects.

Sir Charles Trevelyan justly observed, we all need to be looked after. Every legitimate stimulus to exertion is required. The *natural tendency* of endowments is to lead to indolence. In Ceylon the Buddhist priests in the interior are supported by temple lands; on the coast they depend upon the offerings of the people. The Buddhists in the maritime provinces are far more zealous than those in the centre of the island.

In England, notwithstanding the natural energy of the Anglo-Saxon character, the bracing climate, the Christian training of the nation for a thousand years, the strength of public opinion, and the many beneficial influences brought to bear, it cannot be denied that endowments, both in the case of Churches and Schools, have, in a con-

* "Calcutta Decennial Conference Report," p. 264.

siderable number of instances, diminished exertion. This evil would be greatly aggravated in India, where the people are naturally less vigorous; where the climate tends powerfully to lassitude; where one of the worst forms of heathenism held undisputed sway for more than two thousand years; where public opinion is weak; and where many incentives would be wanting. The effect would be, to some extent, the same as that of the pauperising system of Missions in former times. An enemy could scarcely devise a surer plan of robbing the Indian Church of energy.

It is most preposterous to ask an infant Church, just emerging from heathenism, to bear the burden, in all coming time, of what ought to be a wealthy and powerful Christian community. The objection is made, that the Indian Church of the future will still find ample scope for benevolent effort. Experience, however, confirms the remark, that, as a general rule, *those who do least for the support of the Gospel among themselves, do least to send it to others.*

Another objection to endowments is, that the money might be far more profitably spent at present. In some cases investments do not yield more than 5 per cent. A sum which would maintain an Agent for twenty years must, therefore, be sunk to secure an endowment. Were this amount expended at once in paying Mission Agents, in a few years there would be other self-supporting stations. The late Mr. Ragland seems to have held the views which have been advocated:—

"The only property he possessed was a small investment of 500*l.* left him by his father. This sum, after having been most distinctly offered to his nearest relatives in succession, to prove that he had not the slightest idea of making it a corban, was presented anonymously to the Society as his jubilee contribution. The gift was subject to the condition, 'that it should not be appropriated to endowments, but be spent forthwith.'"—"Memoirs," p. 151.

General Fund.—Some who would depend upon the voluntary offerings of the people, recommend that all raised

within a district should be thrown into a common fund, and afterwards distributed. This plan, in a modified form, is adopted by the Free Church of Scotland. All congregations contribute to what is termed the "Sustentation Fund," which is divided equally. In addition, the larger congregations supplement the salaries of their Ministers. The disadvantage of this plan is, that the burden falls largely upon the willing; while many who could do much more, give little. The members of a congregation say, Whether we give or not, the Minister will receive at least 150*l.* a year from the Sustentation Fund. This has caused dissatisfaction among the liberal. Another plan is adopted by some denominations. They interpret the Scriptural rule, already quoted, as meaning that each congregation should support its own Minister. The responsibility is thrown upon the people. Still, on the principle that the strong should help the weak, there is a special fund, supported by the wealthier congregations, from which aid is given to small Churches. No congregation can claim anything *as a right.* Inquiry is made into each case. Assistance is readily given where the people themselves seem to be doing all that can be reasonably expected. Where they do not, simply from unwillingness, give what is necessary, their application is rejected. The consequences fall chiefly upon the Minister, who is generally most at fault. As a rule, zealous, faithful Ministers do not require to complain of the want of liberality on the part of their people. Aid from the fund above mentioned is often given in such a way as to stimulate effort. A promise is made, that if the congregation raise so much more, a certain grant will be allowed. In this manner liberality is so called forth, that in a few years the congregations become entirely self-supporting, and the Fund is devoted to assisting new Churches.

There may be special reasons for a General Fund *at first* in India. A change can easily be made when required. It is otherwise with endowments, which are stereotyped.

Modes of Raising Money.—Various plans are adopted, some of which may be noticed.

COLLECTING BOXES OR POTS.—By means of these, considerable sums are raised in South India. In Tinnevelly, small earthen pots, which cost about Rs. 5 per 1,000, are used. They must be broken before the money is taken out. In the London Mission, Travancore, small pasteboard boxes, made up at the Mission Press, are preferred. Some of the richer Native Christians have wooden boxes, the lids of which can be unscrewed when necessary.

Converts should be recommended, whenever their earnings are received, to put one-tenth, or whatever other proportion seems fit, into the box. Some who are paid daily may put in their mite every evening. Persons on monthly salaries can most conveniently lay aside their proportion monthly. Farmers can best give after harvest. In many parts of India there are two crops a year. Meetings for receiving contributions should be arranged to fall a little after the close of each harvest. This will tend much to secure a larger amount.

Bishop Caldwell thus explains the reasons which led him to adopt the use of boxes :—

"It had been the custom, in collecting funds for our various local Societies, for those who were interested in the collection to go from congregation to congregation, and from house to house, inducing the people to promise to contribute, and collecting the promised contributions when the appointed time came round. Though this practice was unobjectionable in itself, yet amongst a people who are at once very parsimonious and very dilatory, and with collectors who, being Hindus, are apt to think authority preferable to moral influence, it led in many cases, almost necessarily, to what appeared to me to resemble compulsion. The contribution assumed more or less of the character of a rate, and people who had paid their share were often tempted to bring some sort of pressure (not invariably an intellectual pressure) to bear on those who had promised but had not yet paid. Even in the more favourable class of cases the practice gave rise to a good deal of unseemly 'dunning.' All this might have been tolerable enough in the collection of funds for secular purposes, but it seemed to be peculiarly unsuitable for an Association for the Propagation of the Gospel, everything connected with which should be

done, not grudgingly or of necessity, but with a ready mind and a hearty will.

"When in charge of a small parish in England a few years ago, I had been struck with the advantage of placing a Missionary box in every house in the parish, so as to supersede the necessity of getting in the subscriptions by monthly or quarterly visits from house to house. I had determined to try the experiment amongst our Native Christians on my return to India. On my arrival I found that the experiment had already been successfully tried in several of the Church Missionary Stations in connection with local Missionary efforts, and that all I had to do was to introduce the plan into my own district."

The results are thus stated:—

"All probability of collecting the subscriptions by compulsion being now precluded, and people being left free to put into their kalasams (pots) as much or as little as they pleased—interest in the work of the Society being now the only impulse to liberality, and the expectation that the pots would be opened in the presence of the people of the neighbourhood being the only check upon meanness—I had an excellent opportunity for studying the development of each person's real disposition. In a considerable number of instances people were found to give pretty nearly what they were accustomed to give under the old plan; but there were also many cases, as might have been anticipated, in which there were first who were last, and last who were first.

"There were people in comfortable circumstances in whose pot little more than the value of the pot itself was found, and who, instead of being abashed when their two or three coppers were counted out and exhibited, were evidently chuckling at their good luck in having been let off so easily this year; and there were poor people, day labourers, whose half-year's pot was found to contain a week's wages.

"I was quite prepared to expect this year a smaller amount than was realised by the previous mode of collection; but I felt persuaded that the diminution, should there be any, would not be a loss but a gain, inasmuch as I should now at least have the satisfaction of knowing that compulsion of every kind had ceased, and that the contribution was in reality, as well as name, a voluntary one. I was much gratified, however, to find, on the various collections being

reckoned up, that the total amount was considerably greater, instead of being less, than that of the previous year."—"Mission Field," April, 1860.

Collecting boxes are yet confined to a few Mission districts. Every Native Christian family in India should be supplied with one. It would tend greatly to call forth liberality.

COLLECTING COMMITTEE.—The Rev. D. Gnanamuttu gives the following account of the mode of raising subscriptions at Nallur, Tinnevelly:—

"In the beginning of this year a general fund was established, and it was resolved to explain the object and benefit of it to the people, and to ask them to support it by their prayers, contributions, and co-operation. To manage this fund a President, Vice-President, Secretary, and a Committee consisting of twelve Members (six Catechists and six Members of the congregation) were appointed. It was arranged also to hold meetings and raise contributions in all the congregations. Agreeably to this, our first meeting was held at Palavanur on the 25th of January last. The Rev. W. Clark occupied the chair; the Rev. A. Samuel, three Catechists, and two Members of the congregation addressed the assembly. This was in every respect an interesting meeting. The contributions of that congregation came to more than Rupees 80. Since then the Catechists and myself have held meetings in fifteen of the principal villages, and up to June 22nd the sum of Rupees 501-7-6 had been subscribed. The meetings were held at such a place and time as the people themselves fixed. At each place, two or three speakers addressed the meeting, and then the head of each family was asked what he would contribute. Such as were willing to contribute named whatever sum they were inclined to give, and paid it down at once, or paid part of it with a promise to give the rest in a short time. After this, the women and children came forward and paid their contribution. Thus everything went on quietly and satisfactorily. The people not only willingly gave, but also stimulated others to give. Each contributed to his ability from 1 Anna to Rupees 12."—"Madras C. M. Record," Nov., 1861.

MONTHLY SUBSCRIPTIONS.—In towns, persons with fixed

salaries, paid monthly, sometimes adopt this mode of contributing.

HARVEST THANK-OFFERINGS.—This plan has been tried with success in some Missions in rural districts. The Rev. J. Higgens, Cuddapah, says:—

"In addition to the weekly offerings as a source of revenue, I have this year introduced the custom of bringing 'first-fruits,' and the people have adopted it as cheerfully as I could wish. Indeed, it seems to me that they prefer this mode of showing their gratitude to God for His benefits to any other. And, certainly, it falls in more with Eastern notions and Eastern customs than the more cold, though at the same time more practical importation from the West, the dropping of coppers into a tin plate. Moreover, in poor districts, the payment in kind is preferred and more practised; and at the end of harvest, an expenditure of some of the new grain in idolatrous services is thought necessary, and hence the 'Jathra,' or annual village festival. Instead of offering a certain amount of grain in worship of an idol, which was their old custom, my endeavour is to substitute a truer form, by teaching the people to return thanks to the 'Lord of the harvest,' and to remember Him 'who visits the earth and waters it, and who crowns the year with goodness.'

"On an appointed day, and before Divine service, each family comes up in order before the Minister, the head of it bearing in his hands a vessel containing whatever amount of grain he thinks to offer. The vessels are gaily decorated, and as much as possible of a festal character is given to the day. The grain is poured out, and the man repeats that of what God has given him he has brought the first-fruits as an offering to Him; and when all have gone through the prescribed form, the Thanksgiving Collect for plenty is used, and the service proceeds as usual."—"Mission Field," July, 1863.

WEEKLY SUNDAY COLLECTIONS.—"Upon the first day of the week let every one lay by him in store as God hath prospered him," is a precept which should be enjoined. It has been well said that the weekly offering "should be regarded not as an appendage to, but an essential part of Divine worship, an acknowledgment that the earth is the

Lord's and the fulness thereof, that He is the Giver of all, that we owe all to Him who gives us richly all things to enjoy."

In village congregations produce is sometimes brought. It may be set in a little heap in one of the corners of the church at the close of the service.

OCCASIONAL SUNDAY COLLECTIONS.—At home money is often obtained for special objects in this way. It affords a good method of raising funds when the amount required is not large.

CHURCH BUILDING SOCIETIES.—Rhenius invited his people to give each one day's average gains a year to a Church Building Fund. This was found very useful. The plan is still kept up in some districts of Tinnevelly.

MARRIAGE FEES.—The people are accustomed to spend freely at marriages. In some Missions fees are paid, graduated according to the circumstances of the parties.

SPECIAL THANK-OFFERINGS.—The Rev. W. T. Satthianadhan says:—"The habit of giving special thank-offerings for special mercies should be fostered and encouraged."

HANDFUL OF RICE. — It is the custom of Hindus in some parts of India, whenever food is to be cooked for the family, to set aside one handful to be given in charity. This practice should be retained among converts. With the communion alms, it might form a sufficient fund to meet the wants of the poor of the congregation.

Wesley's Rules about Money.—His three rules are short, easily remembered, and comprehensive. They should be impressed upon the Native Church. "1. *Gain all you can* (righteously). 2. *Save all you can.* 3. *Give all you can.*"

LAY AGENCY.

Unpaid Agency.—The idea is still too prevalent among converts, that only those who are supported as Mission Agents are bound to make any efforts for the spread of the Gospel. The Rev. R. R. Meadows, North Tinnevelly, writes: "Something, it seems, had been said previously at Vageikulam on the subject of their seeking out the women

of the congregation, and then their conversation had been, But our *wives* get no salary—that is, they are not to act the part of Christian women, the part of wives of Christian teachers, unless they are paid for it!" *

Its Importance.—The late Archbishop Sumner, in a sermon on behalf of the Pastoral Aid Society, spoke as follows:—

"The Scriptures enjoin all Christians to 'exhort one another daily, while it is called to-day,'—to 'edify one another,'—to 'speak to one another in psalms and hymns, and spiritual songs,'—to 'warn the unruly,'—to 'comfort the feeble minded,'—to 'assemble themselves together that they may provoke unto love and to good works,'—to visit the 'fatherless and widows in their affliction.' So speaks the Word of God. And is man wiser than God? Is man to see danger when God prescribes duty? To forbid when God commands?

"Thus Satan would have it, for thus his kingdom is maintained. . . Never, never, brethren, shall we be a Christian community till this error is dispelled; till it is with us, as it was with those first called Christians, when every one who has the knowledge of Christ in his own heart believes it his duty to bring to the same knowledge the individuals with whom he is connected—his child, his servant, his dependent, his labourer, his neighbour. Then, and not before, may the kingdoms of this world become the kingdoms of our Lord and of His Christ."

The late Bishop Daniel Wilson remarked:—

"Lay Agency is of incalculable moment; a Minister cannot undertake everything himself; he must not fritter away his time; he must not widen too much his field of personal effort; he must concentrate; he must influence; he must be the centre to a hundred hands and minds moving around him." †

The late Dr. Hamilton, of the Scottish Establishment, says:—

"An Apostle or Evangelist seldom visited a city, or a town,

* "Madras Church Mission Record," March, 1862.
† Introductory Essay to Baxter's "Reformed Pastor."

without planting a congregation in it, and on his departure the faithful were so thoroughly imbued with his spirit, that they carried on the work, and acted as Missionaries in the streets and villages where they resided. Every believer felt himself answerable for the interest and honour of our holy religion, and however low his rank, or slender his talents, gratitude to God, and compassion for men, compelled him to exert his best energies to make known the glad tidings of redeeming mercy, and to lead his perishing neighbours to attend to their everlasting safety. If the Churches were at rest, believers endeavoured to strengthen and establish each other in their attachment to the Gospel, and to augment their numbers by accessions from the rank of idolaters. If the Churches were broken up and scattered by persecution, this extended the knowledge of the truth and accelerated its triumphs; for the dispersed became heralds of the cross, and went everywhere preaching the Word."

Such efforts are peculiarly needed in India. The late Bishop Cotton observed in his last charge:—

"And yet more we must look to our Native Christians for active and aggressive warfare against heathenism. A convert's very first duty is to *show forth the praises of Him who hath called him out of darkness into His marvellous light*, and the way to do this is to impart of this light to his friends and kinsfolk. For in his baptism he became a soldier of Christ, bound to fight manfully under His banner, and to add soldiers to His kingdom. I do not mean that he must necessarily become an ordained Pastor: God may have assigned to him a position in life inconsistent with the direct ministry of the Word. But he must desire to make others partakers of the treasure which he himself has found, he must be a Missionary in spirit though not in name, he must preach the Gospel by persuasion and influence, though not openly in the Church and the bazaar. I thankfully acknowledge that there are among the Native Christians men who try worthily to fulfil these responsibilities; but we all long for their number to increase, and their influence to become more open and decided: we wish them to feel that the duty of making their countrymen Christian falls, humanly speaking, essentially on them; that this fair land of India is their native country, and not ours; that the time

* "Life of Hamilton," vol. ii., p. 20, quoted by Dr. Campbell.

should be near when these episcopal sees, multiplied twenty-fold, are occupied by Indian prelates; that we English bishops are only the foreign Augustines and Theodores, to be followed, I trust, by a goodly succession of native Stigands and Langtons; we desire, in a word, that every convert in his own sphere and neighbourhood should be conscious in some degree of that irrepressible longing which filled the whole mind of St. Paul: *Brethren, my heart's desire and prayer to God for India is, that they might be saved: necessity is laid upon me, yea, woe is unto me, if I preach not the Gospel; I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh*, to whom, no less than to Israel of old, and to Europe and America now, pertaineth the adoption, and the covenant, and the promises."—Pp. 29, 30.

The Deputation to India of the American Board expressed the opinion that "the grand *desideratum* of foreign Missions now is, that every convert should feel that, as a Christian, he is bound to declare the great salvation to his neighbours."

In modern times the Moravians and Wesleyans have perhaps best exemplified a working Church. Dr. Campbell says:—

"The Moravians are, up to this hour, the most thoroughly Missionary body in the world. Their achievements in Greenland and Labrador, and their primary movements in the West Indies, will be remembered with admiration to the latest times. Their plan is perfect; all they want is numbers and pecuniary means. The pivot on which their success has mainly turned, has been the skill with which they have worked and wielded the agency of their converts. They were the first Missionaries by whom it was reduced to a system. Their people are completely organised, and lay assistants, both males and females, constitute everywhere their principal and most efficient agency." *

Watson says of John Wesley:—

"He encouraged the labours of the pious in every direction, in spreading the light through their respective neighbourhoods; and by this means, under the Divine blessing, he

* "Jethro," p. 96.

increased his own usefulness a thousand-fold, and, instead of operating individually, powerful as that individual operation was, he became the director of a vast system, which remained at work in his personal absence, and was continually pouring into the Church of Christ its contributions of conquest from the world." *

Labour in the cause of Christ eminently contributes to promote the spiritual growth of converts themselves. An experienced witness says :—

"The surest way to reform such men, is to get them first under right motives, then surround them with good influences, and next give them something to do." †

The success which has attended the labours of voluntary agency is a great encouragement (see page 368).

The Church Missionary Committee urge that efforts for others should be inculcated from the first :—

"The *Missionary spirit* should be stirred up, excited, and cherished from the first; it will give a reality, a vigour, an independence to Native Christianity, which is often lacking. Less would be heard of the feebleness of native converts, and of their inability to help themselves; and above all, the work would spread, so to speak, of itself, and such an extension would soon appear as we are too slow to expect, waiting, as is sometimes, surely, too idly said, for the outpouring of the Spirit. True, we depend wholly upon that outpouring—but may it not be the case that the gift has been already granted to an extent which we have not recognised, and that our want of faith has stinted its manifestation?"

Bishop Caldwell says that he found *new* converts "in general as willing as the *old*, if not more willing, to form themselves into associations for the evangelisation of their heathen neighbours." ‡ Blaikie says, "In young converts the evangelistic instinct is strong, and it ought to be turned to action."

Safeguards against Abuses.—At home it cannot be

* "Works," vol. vii., p. 284.
† Wilson's "Moral Wastes, and How to Reclaim Them," p. 12.
‡ "Bangalore Conference Report," vol. ii., p. 45.

denied that lay agency has, in some cases, been attended with evils. Watson thus shows that connection with the Church, and watchful oversight by its Ministers, are the best preservatives:—

"We have a large subordinate agency at work in every part of the kingdom, and, in most cases, with the greatest benefit to the cause of true religion; but its lasting benefit and efficiency consist in its connection with the order, discipline, and direction of a Christian Church. Those powers are vested in its Ministers. They must rise with this auxiliary agency, and work with it. To them belong the careful cultivation of ministerial talent, and ministerial zeal, and devotion—learning, at least in a few, sound biblical knowledge and powerful and instructive preaching in all—and an ever-active and wakeful zeal prompting every subordinate agency, and, by the legitimate influence resulting from office, gifts, and graces, at once maintaining it in activity, and giving to it its right and safe direction."

The whole may be compressed into Bishop Caldwell's short rule: "*Make the congregation the centre round which all work revolves.*"

Classes of Agents.—Dr. James Hamilton described Methodism as "a Church which finds a work for every talent, and a talent in every member." General Booth says:—

"Get fixed in your mind the ungainsayable truth *that every soldier can do something.* Find out what that something is, and get him at it as quickly as possible.

"You will find that people have 'likings' for different kinds of labour, as well as different capacities. Try as far as you can to meet these different tastes. You will get ever so much more work out of a man if it be in the line for which he feels himself specially adapted, and you have any amount of work that will suit anybody and everybody." †

One man, besides maintaining a consistent walk, is well acquainted with Scripture and able to speak in public; another, of equal Christian character, has no gift of

* "Works," vol. viii., p. 289, quoted by Dr. Campbell.
† "Salvation Soldiery," pp. 70, 71.

utterance, but may exert a highly beneficial influence by private intercourse; a third is fond of the young, and can secure their attention; a fourth is a "son of consolation," especially fitted to visit the sick; a fifth, noted for his wise, conciliatory spirit, may become a Member of the Panchayet or Council for settling differences among Christians; a sixth possesses active business habits, qualifying him to watch over the secular affairs of the congregation. Every Pastor should have a list of his people, study their character, and encourage them to engage in fitting occupation.

General Booth says:—

"*Classify your people* after this fashion, and to do it effectually, make some one *serjeant* of each department, and put the responsibility of that department upon his shoulders. By laying the burden of detail upon others, you will be able to get an immense amount of work done without killing yourselves, as many have done by striving to do everything themselves." *

The division of labour which should take place must depend upon the size of the congregation and the progress made. At the commencement, perhaps there may be only one man recognised as elder or Christian headman. The following extract is from a Report of the highly successful Mission in Chota Nagpore:—

"Since 1861, and especially since last year, our principal care is directed to dividing the whole district into small circles which in time may become parishes. Over each of these circles, containing from ten to fifteen villages or hamlets within a radius of about three miles, a reliable and trustworthy man is appointed, or will be appointed in time. These men, called elders, have to watch over the affairs of the Christians under their care. They gather them together on Sundays at their own houses, or at the village chapels already built, for prayer, for reading the Word of God, and for learning the Catechism. Regularly they have to bring in their reports about anything which has happened. By-and-

* "Salvation Soldiery," p. 72.

by, as the Lord prospers us, these little circles will receive teachers; and when the right time has come, also their Pastors. The elders are unpaid, but the Native Church has promised to care for the necessities of their teachers and Pastors."—"Report" for 1863, p. 7.

On the other hand, a large congregation may have various classes of lay agency, as the following:—

LAY PREACHERS.—It is said of the early Christians, "They that were scattered abroad went everywhere preaching the Word." Converts in secular employ, as far as they are qualified and willing, should be incited to give addresses in towns and villages. On Sundays especially, they may visit places within convenient reach, giving addresses and speaking to the people much in the same manner as Catechists. In different Missions there are persons who render valuable service in this manner. One or two of the most earnest, devoted Native Christians the compiler has met with in India have been men of this stamp. They possess one peculiar advantage—the heathen cannot twit them for preaching merely for pay. It must, however, be admitted that caution is necessary. There have been cases when lay preachers provoked the retort, "Physician, heal thyself." No countenance should be given to men whose Christian character will not bear strict investigation.

Some training is very desirable. A weekly meeting for this purpose would be of great advantage. It should be ascertained whether the members of the class can read with ease and accuracy. If not, exercises in reading should be instituted. The persons under training should give short addresses on specified subjects, similar to those they would give when actually engaged in the work. These should be afterwards criticised in a friendly manner. In some cases outlines of addresses might be written out. Care should be taken to avoid a dry imitation of English preaching. The style suited to an Oriental audience should be retained.

Lay preachers should be encouraged to give themselves to reading as far as circumstances permit.

The first attempts at preaching in public should be

made in the company of the Native Pastor, or some other person of experience.

ELDERS OR CHRISTIAN HEADMEN.—The Presbyterians have recognised Church officers called lay elders, who assist the Pastor in watching over the members of the congregation. The class-leaders of the Wesleyans are also well known. The Committee of the Church Missionary Society, in a Minute entitled "Suggestions on the Organisation of Native Churches in Missions," make the following recommendation:—

"Converts should be encouraged to form themselves 'into *Christian Companies*' (Acts iv. 23) for mutual support and encouragement: the members of such companies should not be too numerous or too scattered to prevent their meeting together in familiar religious conference. Local circumstances will decide the convenient number of a company; upon its enlargement beyond that number it should be divided into two or more companies.

"One of such company should be selected, or approved of by the Missionary, as an elder or '*Christian Headman*,' to call together and preside over the companies, and to report to the Missionary upon the efforts made by the members for extending the knowledge of Christ's truth. Each Christian company should be encouraged to hold *Weekly Meetings* under its headman, with the occasional presence of the Missionary, for united council and action, for reading the Scriptures and prayer, and for making contributions to the Church Fund—if it be only a handful of rice, or more, as God shall prosper them.

"*Monthly Meetings of the Christian Headmen* should be held under the Missionary, or some one whom he may appoint, at which meetings the headmen should report upon their respective companies, hand over the contributions, receive from the Missionary spiritual counsel and encouragement, and commend their common work, in united prayer, to the great Shepherd and Bishop of souls."

MEMBERS OF PUNCHAYET.—It is much to be regretted, though not surprising, that disputes should not unfrequently occur among Native Christians. Judson always insisted that the party offended should first obey the Scriptural precept, "If thy brother shall trespass

against thee, go and tell him his fault between thee and him alone." (Matt. xviii. 15.) When this fails, perhaps the good offices of the Christian headman may suffice. As a last resource, an appeal may be made to the Punchayet, an ancient Hindu institution. Bishop Caldwell gives an account of it in his "Tinnevelly Missions" (pp. 66-9). The concluding remarks may be quoted:—

"The Missionary's influence in his own district being much greater than that of any other person, the people of every congregation, the headmen included, are prone to refer every case to him, instead of settling it among themselves; a tacit conspiracy is thus entered into to make him a universal 'ruler and divider;' and if he be young and inexperienced, he will probably fall into the temptation, until his patience is wearied out with disputes and litigations (a large crop of which is continually ripening in a country where illiterate peasants are the proprietors of the soil, and where all property is held in hereditary co-parcenary); whereas if he steadily makes it his aim to develop the capacity for self-government which every congregation of any size is found to possess, and to organise some central court of appeal, such as the *Niyáya Sabei*, or 'Council of Justice,' which we had at Edeyenkoody, and which was composed of five householders, annually chosen by the whole people, he is set free to devote his time and strength to the spiritual work of his office, with only a general directive influence in the administration of temporal affairs, and the interests of the people themselves in the end is more effectually advanced."

CHURCHWARDENS OR FINANCIAL COMMITTEE.—The Missionary should have as little as possible to do with pecuniary matters. Xavier wrote:—

"To avoid giving offence, I wish that neither you nor any one of our Society should collect the dues appointed for the sustentation of the College and the neophytes, but that it should be transacted, if possible, by some other fit person. It will not be difficult, I think, to find a person of some property, so that there may be no risk of loss, and that poor contributors may not be too rigidly pressed for payment." *

The General Committee should be divided into sections,

* Venn's "Memoir," p. 229.

each undertaking a particular department. One Sub-Committee might attend to collections for the support of the Ministry; another take charge of buildings and current expenditure; a third might have the oversight of the Poor Fund; and so on.

SCHOOL COMMITTEE.—It has been mentioned that hitherto almost the entire support of schools has fallen upon the Missionary Societies. A change should take place. Every Christian congregation should be considered to be responsible for the maintenance of its own school. Grants-in-aid can now be obtained from Government. The aim should be to support the school entirely by the contributions of the people, with help from Government. The school should be held to belong to the congregation; the Missionary Society meanwhile simply giving a kind of grant-in-aid, to be gradually reduced. A School Committee would tend to excite interest and bring the people to see their duty in the matter. Some progress has already been made. The Rev. A. Clifford said at the Calcutta Decennial Conference:—

"In the principal villages of the Krishnagar Mission we have established local School Committees, to whom is committed almost the entire management of the schools, and the disposal of all school funds."—"Report," p. 95.

SUNDAY SCHOOL TEACHERS.—The establishment of Sunday Schools, both for old and young, is strongly recommended. Their value, however, depends mainly upon the teachers. They may be either highly useful or almost worthless. The first point is to secure Christian men, and the second, to train them for the work. No one should be appointed a teacher till he has passed through a course of preparation. The following hints are abridged from a lecture on "The Training of Sunday School Teachers":—

"The training of a teacher consists in setting before him good *models* for imitation, and in leading him to observe the methods adopted by others in such a way as to derive help and guidance for himself. He should remain for two or three weeks a diligent observer of the plans at work in a

well-conducted class. The young tyro's attention should be directed to some striking points, and he should be led to analyse the causes of the success or failure in teaching.

"The last element in the training of the teacher is actual *practice* in his work. But it must be remembered that practice in teaching is not a part of *training*, unless you can secure two things: *First*, that such practice be properly *graduated*, so that the candidate shall begin with the easier forms of work; *Second*, that the practice be under supervision and direction, otherwise it may rather lead to confirm in wrong methods than to teach him right ones.

"Far more skill and teaching power are needed by the teacher of an infant class than by one who has older children to deal with. The sort of practice which a beginner needs is best gained in a class of average boys and girls, neither at the bottom nor at the top of the school. At first he should conduct a reading lesson, and put a few questions on it, in the presence of an experienced teacher. Then he may be encouraged to offer oral explanations; and after he has gained confidence, he may be asked to study a prepared or printed lesson, and then give it to a class accustomed to receive such lessons. Afterwards he may be required to prepare and arrange a lesson of his own, and to give it under observation."

Courses of lessons should always be given in Sunday Schools. Each teacher should not be allowed to make his own selection. The lessons should be studied in a Teachers' Preparation Class. Quarterly meetings of the teachers for social intercourse, discussion of school business, and prayer, will be found of great benefit.

The increased attention paid to Sunday Schools is a hopeful feature of Mission work in India. The American Methodists have shown the practicability of forming Sunday Schools of purely heathen children without the basis of day Schools. The Indian Sunday School Union will aid the movement.

There are several works on Sunday School Management published by the Sunday School Union which will be found useful. The Indian Missionary Conference Reports contain papers on the subject. A copy should be obtained of "The Indian Sunday School Manual,

specially adapted to Sunday School Work in India," by the Rev. Dr. T. J. Scott (M.E.M. Press, Lucknow).

CHRISTIAN ENDEAVOUR SOCIETIES AND GUILDS.—Valuable plans are now adopted to enlist the young in aggressive Christian service. The "Young People's Society of Christian Endeavour" originated with a New England pastor in 1881. It spread with great rapidity in the United States. At the annual convention in 1888, there were reported 5,000 societies, with a membership of 325,000.

Each member takes and signs a pledge something like this: Looking to the Lord Jesus Christ for help, I promise to try to please Him in my thoughts, words, and acts; to be faithful in secret prayer; to read this pledge and at least five verses of Scripture each day; and that I will prayerfully imitate Him in seeking the conversion of others.

Somewhat similar societies have been established in England under the name of "Guilds."

The Rev. R. Glover says in his "Ministry of the Church to the Young":—

"Who has laboured in any school or in any Mission district without discovering the usefulness of the Christian boy and girl? Set a boy to catch a boy. There is nothing promotive of conceit in such action. A score of young people loving the Saviour will be the sweetest of choirs for your Mission Services, and over and above the sweetness of their melody, will contribute a sort of appeal more touching, perhaps, and moving than any that you can address to the hearts of men. We are letting some of the best forces in the Church go waste by not employing the children in the work of saving souls. Let us repent, and wake to a better mind." —p. 70.

A beginning in the above direction has already been made in India, and the movement should be vigorously prosecuted.

DISTRICT VISITORS.—Agents of this class *may be* very useful. Often, however, the results at home may be thus described:—

"Any one, taking a handful of tracts, can repair to a district, and proceed, after the fashion of a letter-carrier, to knock at every door, and distribute them, and periodically repeat the process in the work of exchange. This is a safe and a bloodless enterprise, and its trophies are of a nature corresponding with its character. But it is not thus that souls in multitudes are to be won for Christ, and plucked as brands from the burning. The good effected by tracts is, no doubt, considerable; but they are to be viewed only as an auxiliary and very subordinate species of instrumentality. If visitors and tract distributors should rest satisfied with this, the number of their converts, when their labours are ended, will soon be told."*

Some admirable instructions to District Visitors are quoted in Bridges' "Christian Ministry." A few of them are given below:—

"You will visit the families comprehended in your section as often as time and other circumstances may render expedient. You will make it your first object to gain their attention and secure their confidence by convincing them that you have no other end in view than their welfare.

"Your first inquiries would relate to those subjects which afford the greatest interest to the poor—such as their occupation; the number of which the family consists; the ages of the children; whether they attend any school, or can read; whether the family possesses a Bible, or any other religious books; and, when you find a disposition to answer your inquiries, you will endeavour to ascertain whether the persons you visit attend public worship. You will gently and prudently lead their attention to religious subjects, endeavouring to impress their minds with a sense of the importance of their immortal souls, and of the value of the Holy Scriptures, as a message of mercy from God to sinful man. You will pay particular attention to the young, the sick, and the aged. You will encourage parents to send their children to Day and Sunday Schools, and recommend grown-up persons, who cannot read, to attend adult Evening Schools. You will not attempt to force yourselves on those who show a determined aversion to your visits; but you will express to them, in a friendly manner, your readiness to call

* "Jethro," p. 261.

upon them again, should they become more disposed to receive you."

Information should be given to the Native Pastor of any persons who seem interested in religion.

WORK FOR ALL.—While special departments should be assigned to persons who have an aptitude for them, there are certain duties incumbent upon every professing Christian. Dr. Pentecost, in an admirable tract, "What can I do?" (Partridge) enumerates the following: "1. You can let your light shine before men. 2. You can pray. 3. You can speak for Jesus. 4. You can give away a tract or write a letter to a friend," &c.

A good tract on the subject, adapted to Indian Christians, should be prepared and circulated.

Supposed Difficulties.—It may be objected, that the Missionary will have far greater trouble in making the proposed Committees do their duty than in attending to the business himself. This may be true at the commencement. When a mother first teaches her little daughter to sew, the work done may seem a very inadequate recompense. Regard must be had to the future. It is a matter of vast importance to train the Indian Church to self-reliance.

The difficulties are much less than many imagine. Independent action is a characteristic of the Anglo-Saxon. On the other hand, from the earliest ages, the Hindus have loved to act in concert. Every village is an organised little republic, competent to manage its own affairs. Division of labour has been introduced to a large extent.

If the converts have not already been pauperised, the Missionary will find good materials to work upon. Even with a moderate degree of administrative ability, an earnest man may effect much.

Organisation to be Gradual.—The cautions on this point of Dubois (pp. 137, 138) and of Blaikie (pp. 370–372) should be borne in mind. This is necessary to success.

Annual Report.—As already mentioned, a meeting should be held every year to review what has been done, and to stimulate the people to increased effort. It is

desirable also to print a short report in the vernacular for circulation among the Native Christians. The cost will not be great, and the money will bring in a good return.

EVILS TO BE GUARDED AGAINST.

Lax Discipline.—"The Church," says Angell James, "which neglects the right treatment of offending members resembles a state in which the administration of justice is omitted, and crime permitted to be practised with impunity; that part of the design of Church union, which consists in mutual watchfulness, is lost; backsliders are encouraged to go further astray, hypocrites are patronised in their self-delusion, the ruin of men's souls abetted, the society is corrupted, and the honour of religion is compromised."*

There are certain sins incident to fallen humanity which prevail throughout the whole Christian Church. Though they deserve special attention, the design of this volume is rather to treat of what is peculiar to India. Hence only a few points will be noticed.

Backsliding into Heathenism.—This applies specially to new converts from the lower classes. Premature baptism, the influence of heathen relatives, improper motives in the adoption of Christianity, and the terror excited by supposed judgments inflicted by deserted gods, are the main causes. General Booth says:—"My experience has taught me that the use of appropriate means is as indispensable to preserve the converts as it is to save them."

Heathen Practices.—There is danger of the observance by converts of old idolatrous customs. This will require to be guarded against with care. Archdeacon Koshi says:—

"Baptised Christians are supposed to be free from the influence of the belief in charms and omens, the regard paid to incantations and the evil eye, the dread of demons, and other fancies of heathenism. But these idle notions are so

* "Church Member's Guide," p. 176.

deeply ingrained in the Hindu mind that no general persuasion of their delusiveness can always prevent the terrors which they used to excite from reviving under peculiar temptations."

Formalism.—The following remarks on this danger are from the Rev. W. Burgess:—

"One of the marked peculiarities of Hinduism is its elaborate ritual. Its spirit is essentially ceremonial. In fact, beyond that, it speaks of little else. According to its teaching, salvation might have no connection whatever with any internal moral change. Now, one of the chief dangers incident to a Christian community emerging from such a faith, naturally will be that of supposing that the essence of Christianity consists in forms and ceremonies duly observed, without any recognition of the fact that a change of heart is the chief object to be aimed at. And this is just as we find it."†

Evils connected with Marriage.—The Rev. F. Baylis says:—

"Another principle I would insist upon is, that no man or woman regularly connected with the Mission, whether baptised or not, be permitted to marry among the heathen, as leading to many and serious evils; and that every marriage be conducted according to settled rules, and after a Christian manner; and that any who refuse to comply with the rules of the Mission in this respect be at once excluded from all connection with the Mission."‡

The Rev. E. Porter observes, with reference to Native Christians:—

"We must carefully instruct them on the evils of early marriages and betrothals. Let us also endeavour to disabuse the mind of our converts as much as possible of the idea that woman is born only for marriage, and let us show that woman has her peculiar department of useful labour both in the married and unmarried sphere of life. Let us show them that in the Church of Christ she can employ her time

* "Bangalore Conference Report," vol. ii., p. 309.
† "Bangalore Conference Report," vol. ii., p. 294.
‡ "Ootacamund Conference Report," p. 257.

and talents usefully for the glory of God, in the visitation of the sick, education of the young, and in promoting the spiritual good of her own sex.

"We must guard our Native Christians also against unsuitable marriages, such as an educated woman marrying an uneducated man, a pious woman forming a connection with a worldly man, and *vice versâ*; seeing that such marriages are generally attended by the most miserable results to both parties, and bring scandal on the Christian name. In many of these cases much good may be effected by Christian watchfulness, private rebuke, and counsel wisely administered."*

Quarrelling.—The heathen, especially the women, often indulge in virulent and obscene language. Improvement in Native Christians takes place only gradually. The Rev. A. Davidson, Booldana, Bombay Presidency, writes:—

"What has caused me especial grief during the past year, is the tendency to quarrel with and intrigue against each other which has shown itself among my people. About three months ago this increased to such a degree, that I felt it necessary to appoint a day of fasting and humiliation before God."—"Bombay C.M.R." for 1862, p. 46.

The *Punchayet*, already noticed, will be of great service in settling disputes.

Getting into Debt.—Ward says, "A Hindu seldom makes provision for the future: he borrows to supply his most common wants, and then evades payment as long as he can." The same want of foresight is found among Native Christians.

Intemperance.—At the Bangalore Conference the Rev. W. Burgess said:—

"Another danger threatening the very life of the Church arises from the introduction of intoxicating drinks in Christian households. This is very deplorable; and the extent to which the practice obtains is really becoming quite alarming, and calls for a very decided stand on the part of every Christian minister, who has at heart the well-being of the Church of Christ in India."—"Report," vol. ii., p. 297.

* "Ootacamund Conference Report," pp. 245, 246.

Some remarks have already been made on this subject. (*See* pp. 38-40.) It is satisfactory that an increasing proportion of Missionaries are now total abstainers.

Caste.—The early Missionaries in South India tolerated caste, in the hope that it would yield gradually under Christian teaching. This expectation has not been realised. Rhenius says, "Although a century has passed since the establishment of Protestant congregations in this country, the attachment to caste, instead of diminishing among the Christians, has rather increased, and is, perhaps, more obstinately insisted upon by them than by the heathen."* Some profess to retain caste simply as a *civil* distinction. The Rev. E. J. Hardey once said to one of these caste Christians:—

"'Suppose you had lived at the time when our Lord Jesus received sinners and ate with them, would you have sat down and eaten with Him, and these sinners and publicans?' 'No,' said this caste Christian; 'no, sir, I would not."†

Missionaries have sometimes been deceived, supposing that their people had entirely given up caste, while in reality such was not the case. There is most danger of this when large bodies come over, all originally of the same caste. The spirit shows itself when persons of another caste, of whom as heathen they were jealous, seek admission into the Christian Church.

Caste has given by far the most trouble in South India. The evil was caused, to a large extent, by the course pursued by the Missionaries themselves. With the exception of the Lutheran Missionaries of the Leipzig Society, a vigorous stand is now made on the subject by all Protestant Missions. Its complete renunciation is demanded.

Caste feelings should be especially guarded against in Mission Agents. Caste-keeping Catechists have been known to advise heathen Pariahs not to become Christians.

Race Feeling.—The prevailing idea among Hindus is that "the former days were better than these." The country is supposed to be getting poorer and poorer under

* "Memoirs," p. 210.
† "True Yoke-Fellows," p. 294.

British misgovernment and rapacity. From individual cases of misconduct, *some* English papers draw sweeping conclusions against all Hindus. The Native press retaliate, and, on similar grounds, charge Englishmen with pride, cruelty, and injustice. The evil is worst in Calcutta, where the *Indian Mirror*, edited by a Bengali, made the following remarks on the tone of the Native newspapers :—

"Any one who will go through the weekly reports in the Native papers cannot help thinking that in the current vocabulary of our contemporaries, education means the loss of respect for the Government; public spirit is synonymous with empty bluster; patriotism is hatred of Englishmen, and impartiality is gross abuse."

On the other hand, there are some papers, both English and Native, that discuss questions fairly, and seek to promote friendly feeling.

It is to be expected that the Indian Church will be influenced more or less by the tone of general society. The following caution has been given :—

"These race distinctions *will probably*, for some time at least, *rise in intensity with the progress of the Mission.*

"The distinctions may be softened down by grace; they may be hid from view in a season of 'first love,' and by the sense of unity in Christ Jesus; but they are part of our nature.

"Differences of views and feelings arising from distinctions of race are irrepressible. They are comparatively weak in the early stage of a Mission, because all the superiority is on one side; but as the Native Christians advance in intelligence, as their power of arguing increases, as they acquire the art of writing impressive statements, as they become the rivals of the European in the pulpit and on the platform, long-cherished but dormant prejudices, and even passions, will occasionally burst forth.

"Now when such a crisis occurs, the European Missionary, who is duly mindful of the existence of this root of bitterness, will be prepared to meet it—not by charging the Natives with presumption and ingratitude, not by standing upon his British prestige, but in the spirit of the Apostle who had learned to

bear all things for the elect's sake; who, in such a trial as we have described, exclaimed—

"'Now ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.'"*

The Missionary should do all in his power to promote kindly feeling. The precept, "Be courteous," has already been noticed. Another point of importance is to seek to guide aright Native aspirations by calm reasoning—not by ridicule.

INDIAN CHURCH ORGANISATION.

This is an interesting subject; but opinions will be regulated, to a large extent, by early training.

It may be observed that, at present, every Missionary is virtually a Bishop, overseeing the Native Ministers. Dr. Mullens says:—

"Here is a practical New Testament Episcopate, sprung not from theory but from circumstances; an Episcopate forced on men of all Churches—Episcopalians, Presbyterians, Independents, Wesleyans, and Lutherans."†

Different views will, of course, be entertained as to what will be the ultimate form of Government.

The Church Missionary Society's "Instructions to Missionaries" thus point out some of the evils which have resulted from not developing the powers of the Native Church:—

"(1) In respect of the Missionary: his hands soon become so full that his time and energy are wholly occupied by the converts, and he extends his personal labours to the heathen in a continually decreasing ratio. His work also involves more or less of secularity and account-keeping. The character of a simple Missionary is complicated with that of the director and paymaster of the Mission."

* "Instructions to Missionaries of the Church Missionary Society," pp. 25, 26.

† "Liverpool Conference Report," p. 23.

"(2) In respect of the converts: they naturally imbibe the notion that all is to be done for them—they are dependents upon a foreign Mission, rather than members of a Native Church. There may be the individual spiritual life, but there is no corporate life; though the converts may amount to thousands in number, they are powerless as a body. The principles of *self-support*, *self-government*, and *self-extension* are wanting, on which depend the breath of life in a Native Church.

"(3) In respect of the Missionary Society: The system entails a vast and increasing expense in its Missions; so that instead of advancing to 'the regions beyond,' it is detained upon old ground; it is involved in disputes about Native salaries, pensions, repairs of buildings, &c.; and as the generation baptised in infancy rises up under this system, the Society has found itself in a false position of ministering to a population of nominal Christians, who in many instances give no assistance to the progress of the Gospel.

"These dangers and imperfections must be removed by *introducing as early as possible among the Native Christians that elementary organisation which may give them corporate life.*"—Pp. 30, 31."

Church Missionary Plans. — The Committee of this Society have given great attention to "the development of Native Churches with a view to their settlement upon a self-supporting, self-governing, and self-extending system." The Committee say:—

"*As soon as converts can be gathered into a Christian congregation, let them be organised, so far as possible,* in accordance with *national characteristics.* The Missionary should avail himself of national habits, of Christian headmen, of some kind of Committee similar to the Indian Panchayat; so that, when the Native Church is at length formed, every member of it may feel that this membership binds him more closely than ever to his own people and country.

"Let the Native Christians be trained to *self-dependence*, and to *self-government*, in Church matters, from the *very first stage* of a Christian movement."*

Details are given in "Native Church Organisation"

* "Instructions to Missionaries," p. 26.

(1884), and in more recent circulars. Space permits only a few extracts. There are two principal Committees :—

"*Pastorate Committee.*—For each Pastorate there shall be a *Native Pastorate Committee*, which shall consist of the Native Pastor and of at least three Lay Communicants, elected annually by communicants who are subscribers to the Native Church Fund, out of each congregation included in the Pastorate. Not more than one-third of the Lay Members of the Pastorate Committee may be paid agents, either of the Society or of the District Church Council, except by special sanction of the Corresponding Committee. The Chairman of a District Church Council shall be *ex-officio* a member of every Pastorate Committee connected with that District Church Council."

Its duties are to collect and disburse Church funds, to promote self-support, to seek to deepen spiritual life among the Christians, and to encourage evangelistic work among the heathen.

"*District Church Council.*—A District Church Council shall consist of (*a*) a Chairman, whether European or Native, appointed by the Parent Committee; (*b*) a Native Vice-Chairman, appointed by the Chairman; (*c*) such (if any) of the European Missionaries of the District as may from time to time be appointed by the Parent Committee; (*d*) all Native Clergy labouring in connection with the District Church Council, and Lay Agents in charge of Pastorates; (*e*) such (if any) Native Clergymen connected with the Society in the District as the Parent Committee may from time to time appoint; (*f*) at least two Lay Delegates annually elected by and out of the members of each Pastorate Committee. The Secretary of the Corresponding Committee shall be a member (*ex-officio*) of it; and the District Church Council may invite to its meeting persons taking a practical interest in its work, but these must be regarded only as visitors, and shall have no vote."

The Rev. A. Clifford thus describes its duties :—

"All funds belonging to the Native Church are in the hands of the treasurer of the Council, and are disposed of as the Council directs. The Mission Society makes the Council a

yearly grant in aid, and by means of this grant and its own funds all Catechists and Pastors are supported. Natives employed in pastoral work are now, therefore, no longer the agents of the Foreign Society but of the Church. Such Agents cannot be employed, transferred, promoted or dismissed without the consent of the Council. Nor can any Catechist or Pastor be appointed to any village without the consent of the Local Committee of the place."*

"When Native Christians, speaking the same language, are spread over a large area, it has sometimes been found desirable to have a Provincial Council for the whole area, whose functions are more of a deliberative character."†

Details are not available with regard to the Native Church Organisation of other Societies. In general, each Mission adopts the forms of the denomination to which it belongs.

Control.—There are two extremes to be guarded against — keeping the Native Churches too long in leading strings, and throwing them off too early. The Rev. W. T. Satthianadhan said at the Calcutta Decennial Conference :—

"To withdraw the aid of Foreign Missionary Societies from the Native Churches must not be very precipitate nor entire. I have seen one or two Societies abruptly giving up all connection with Native Churches in some districts, and throwing them entirely upon their own resources. This is simply an obstructive if not a destructive policy." — "Report," p. 256.

The Church Missionary Society, in some cases, reduces its grant five per cent. yearly.

The venerable Bishop Sargent, after the experience of half a century in one of the oldest and largest Missions in India, thinks it premature yet to leave the Native Churches to themselves. The Rev. R. Clark, who has long occupied a prominent position in the Punjab, says:—

"No more can the Native Church undertake the manage-

* "Calcutta Decennial Conference Report," p. 95.
† "Native Church Organisation," p. 22.

ment of Missionary work, whilst a large proportion of men and funds come from home, than an infant can take charge of his father's house, and tell his father that he may now go away, and leave the house to him. No more can the purse-strings of foreign societies be placed in charge of the Native Church than the father's bank-book or the key of his strong box can be made over to his little boy. What the son *earns* is his own, and who is there who does not remember the joy of *first* earnings? When the Native Church can give European salaries to their own Ministers let them do so, if they then think well. Till then, their management of Mission funds must be in proportion to their contributions to them."

Mr. Clark, at the same time, is as strong against the other extreme. To the above he adds:—

(1) Let us cultivate the powers of our Native brethren to the utmost, and throw on them every duty of responsibility they can bear. It is a good rule to give over to them every work that they can do as well as we can. The advantage of *their* doing it will be far greater to the Native Church than if *we* did it. Let us give them full liberty, as far as ever they can use it well. A hothouse for the rearing of the weak saplings, is no longer the place for growing trees."*

Present Duty.—Bishop Stuart, at the London Missionary Conference, quoted the following:—

"Each distinct people must have their own Church or Churches, and must model them to suit their own needs. We give them the essentials of Christianity, but its non-essentials—things that are for edification, conscience, strength, and progress, but not essential to salvation—such things they must work out for themselves, and when the Christians in any country have become numerous enough and strong enough to do so, they may well be left to work out Church organisation for themselves, according to their own needs and circumstances. The Christian Churches of the future, if left to their own healthy growth and development, will differ much from us, and from each other, but holding the essentials of the faith, they will still, though many folds, be part of the one flock, and that surely is enough for every true Christian to desire."—"Report," vol. ii., p. 348.

* "Allahabad Conference Report," p. 316.

A loving spirit is of far more consequence than rigid views about Church government. Every Missionary should seek to discourage a sectarian disposition among his people. Dr. Mullens has the following observations on this point:—

"Against one mighty evil all Churches ought specially to guard in foreign Missions: that of training their converts, who are ignorant, and are dependent upon their teaching, in a bigoted and exclusive regard for the Church and system to which they belong. The evil has not been avoided; it has been fostered in cases not a few. But no sight is so sad as that of converts just drawn from heathenism looking down upon each other, and boasting against each other of the origin from which they have sprung. Far better is it for all Missionaries to act generously towards each other, to be an example of large-hearted Christian charity; and to say to the members of all Native Churches: 'ONE is your Master, even Christ, and ALL YE ARE BRETHREN.'"*

An essay by the Rev. J. Newton on "An Indian Catholic Church" will be found in the "Punjab Conference Report." The reproduction in India of minute ecclesiastical distinctions is deprecated. At the Allahabad Conference the Rev. J. Barton read a paper on "The Mutual Relations of Indian Churches, or the Indian Church of the Future." Two suggestions of Mr. Newton are specially recommended by Mr. Barton:—

"(1) Joint itinerancies by the members of the different Missions, both Missionaries and Catechists.

"(2) Mutual interchange of pulpits."

The Annual Conference of Bengal Christians, held in Calcutta, has been one means of drawing together converts of different Missions, and making them realise more their unity. A commencement in this direction has been made at Madras, and some other places.

The "Instructions to Missionaries of the Church Missionary Society" contain the following:—

"A *fourth* suggestion is:—

"That as the Native Church assumes a national character,

* "London and Calcutta," p. 213.

it may ultimately supersede the denominational distinctions which are now introduced by Foreign Missionary Societies.

"Let this consideration influence your *relations with the Missions of other denominations of Christians*, and even with the irregular efforts of unattached evangelists, and with all the vast agency for good by individual example and effort, by education, by Christian literature, which, thank God, abounds more and more in every heathen dependency of the British Empire.

"Regard with sympathy and joy this glorious amount of agency at work for Christianising the nations."—Pp. 27, 28.

It is to be expected that, for some time at least, Church organisation will differ in India as at home. The various Missions will naturally reproduce the forms to which they have been accustomed. Meanwhile, let Indian Christians be taught to regard themselves as only belonging to regiments with separate colours, but constituting "*One Grand Army of the Living God*," while the *one flag* that waves above all is the blood-red Cross of Calvary.*

Missionary Conference Reports and works on Pastoral Theology, previously mentioned, will yield further hints on the Native Church.

XVII.—EDUCATION.†

Employment as a Missionary Agency.—Probably no question connected with Missions has been more discussed than the place which education should occupy. By some it has been unduly exalted. A Missionary in North India says, "I have learnt fully to sympathise with those who think that *education* is the grand means which God has placed in our hands for bringing this people to a knowledge of His will." Others have denounced the establishment of schools as unscriptural, and would trust

* Rev. Dr. Chamberlain, "Bangalore Missionary Conference," vol. i., p. 322.

† Female Education is noticed under the head of "Efforts for Women."

solely to the direct preaching of the Gospel. Such one-sided views, however, are not general. The following extract, from a document published by the London Missionary Society, embodies the views held of Mission work by the great majority of Christian labourers in India :—

"In the past practice of the Society, no NARROW INTERPRETATION has been placed upon the expression, 'preaching the Gospel.' It has never been argued, either by the Directors or by the Missionaries generally, that the phrase is applicable only to a settled method of publicly addressing a considerable number of grown people. They have held that there are many methods of fulfilling the 'great commission' which a Missionary Society takes up, and of performing the important duty with which its brethren are charged. No controversy, therefore, has arisen among them or their constituents as to the PROPER mode of preaching. They consider that to secure an entrance for God's truth into the human heart, and to expound it fully to those who know but little of it, a variety of methods may justly be employed, according to the age and circumstances of those who are to be instructed. The Christian education of converts' children; the systematic Christian training of young people, male and female, who are not Christian; adult schools; family visitation; conversation with individuals; the composition of Christian books; the circulation of the translated Scriptures; suggestions for sound legislation; for the improvement of social manners; and the advancement of Christian civilisation; as well as public addresses, all fall within a Missionary's commission. Every such plan of usefulness should always be adapted to the circumstances which it is designed to meet. And every Missionary should give himself, as far as practicable, to those forms of usefulness for which his abilities specially fit him."

However, while nearly all are agreed that education may be legitimately employed to diffuse Christian truth, the *extent* to which it should be used must depend largely upon the circumstances of the case. A course to be commended under certain conditions may be inexpedient under others. It must be confessed that of late the difficulties connected with the subject have increased. In the early days of Missions, in many cases, no schools of

any description existed. Their establishment supplied a great want. Now, through means of the Educational Cess, fair elementary schools are springing up over the whole country. It is true that they are defective in not teaching Christianity: but in general the instruction is good *as far as it goes*, and the pupils at least are taught to read. To maintain a footing, Mission schools must be of a higher character than formerly, and therefore more expensive. Some doubt whether, under such circumstances, Missions should burden themselves with the cost at least of teaching *heathen* children. Other reasons, which will be noticed hereafter, operate against the higher missionary education.

The strongest advocates of missionary education also admit that the *manner in which it is conducted* is deserving of careful inquiry. While improvements are constantly being made in every department of science and art, it would be absurd to suppose that *any form* of evangelistic labour in India is perfect. The Rev. Dr. Miller says:—

"It must not be supposed that I am an indiscriminate apologist for Mission schools and colleges as they are. I know very well that *not one* of them is anything like so good as it ought to be, or even as it might be if the workers in it were themselves more devoted, or if there was more sympathy and intelligence in the home Churches and committees. Possibly there may have been, and there may still be, institutions which are so defective in tone and spirit and aim that they are of little Christian use or none. I neither affirm nor deny it. It is a question to be settled in each individual case. Only I do say that, if a case of this kind be detected, the remedy is reform, not extinction." *

Principal Brown, at the London Missionary Conference, put the case pithily thus: "Education is a necessity. . . Do not object to the things they (Missionaries) are doing, but object only to the way in which they are doing it." † The late Dr. Morrison said at the Allahabad Conference: "Preaching and education are not antagonistic. Let them

* Letter to Rev. J. M'Murtrie, "Educational Missions in India,' pp. 54, 55.

† "Report," vol. ii., p. 220.

go on in harmony together. Let not the artillery begin to fire into their own cavalry or infantry." *

Some remarks will now be made on the different forms of Missionary education, and on vexed questions connected with them.

VERNACULAR SCHOOLS.

First Examination.—When a young Missionary takes charge of a district, his first duty with reference to the schools is to visit them, and ascertain, as nearly as possible, their exact condition. They will be found in various stages according to the advance of the Mission. He should be accompanied by an experienced Native Agent. To see the schools in their ordinary state, no notice should be given of his proposed visit. It should not be mentioned even to the Native Agent, as information may be sent to the teacher, and efforts made to collect boys and make everything look tidy.

The Missionary should first see how the master teaches. The master should be requested to go on with the lessons for a time as usual, while the Missionary walks slowly round the classes, carefully watching everything. Afterwards, and during subsequent visits, he may direct his attention to the points mentioned below. Some of the principal may be entered in his *School Note Book*.†

Introductory.

Name of Village or Town. Population. Chief Employment.

School Premises.

Is the site central and convenient?

What are the distances of the nearest schools?

What distance must the pupils generally travel to reach the school?

Is the site healthy, and free from external annoyance?

To whom does the building belong?

* "Report," p. 133.

† This is very useful when a Missionary has charge of schools. Reference can be more easily made to former memoranda than if entered in a general note book.

What is the size of the building? What are the materials?

Is the accommodation sufficient?

Is the building well-lighted and ventilated?

Is the floor raised so as to be free from damp during the rains?

Is the building in good repair?

The repair of school-houses should be thrown upon the people. If proper means are employed, the children may be made to take such an interest themselves in the building as to get it kept in good condition.

Are the schoolroom and compound clean?

Is the schoolroom sufficiently furnished with seats and desks?

Is it provided with a black-board, table, box for books, sheet lessons, and maps?

The Teacher.

The name, age, and religion of the teacher?

What training has he had?

How long has he been employed?

What are his good and bad points?

Is there a pupil teacher attached to the school?

Are monitors employed?

The Pupils.

Are registers of admission and daily attendance kept?

These should always be examined when a school is visited. Teachers are very apt to neglect filling them up. The attendance should be entered *daily in ink*. All dishonest entries should be specially guarded against. Besides being wrong in themselves, they may lead to the loss of Government grants.

How many pupils are on the books at present?

What was the average daily attendance last month?

At what ages do pupils commonly enter school and leave?

Are the children clean in person and dress?

To what castes do they belong?

Information on this head must be obtained very quietly.

What are the religions of the pupils?

Instruction.

What are the school hours?

Is there a well-arranged time-table?

Are the children taught in classes or individually?

What are the numbers in each class, with the subjects of study, and the names of the class-books?

It should be seen whether secular or Christian "Readers" are used. The children should be examined as far as time permits, beginning with the youngest class.

Is the school opened and closed with prayer?

Do all the children receive sufficient religious instruction daily?

Are the younger children personally taught by the teacher?

Are the pupils sufficiently provided with books, slates, and writing materials?

Are the books purchased by the children?

Are the lessons properly explained?

The best way to ascertain the teacher's ability in this respect is to require him to give lessons on different subjects in presence of the Missionary. The examination of the children will show whether the teacher explains the lessons.

Are lessons prescribed monthly?

Are there periodical revisals of lessons?

Is an evening school taught? If so, what are the attendance, subjects taught, &c.?

Is there a Sunday school connected with the week-day school? What proportion of week-day scholars attend the Sunday school?

Fees, &c.

What fees are paid by the pupils?

What is the amount of the fees monthly?

How many children do not pay fees?

How are the fees appropriated?

What is the monthly income of the teacher, and from what sources?

Does the school receive a Government grant?

Miscellaneous.

What is the state of the general discipline of the school?

What punishments are used?

What circumstances specially hinder the progress of the school?

What improvements or changes are considered desirable?

Common Defects.—A few of the leading faults in the management of vernacular schools may be noticed.

Rote Teaching.—In Native schools the great object is to commit to memory certain books, without the slightest attempt at questioning or explanation on the part of the teachers. In Mission vernacular schools this must be guarded against. Catechisms and portions of Scripture are often glibly recited, with little perception of their meaning. Even trained teachers, from laziness, are apt to relapse into Native modes of teaching.

Defective Organisation.—The individual method is pursued in Native schools—each boy has his lesson separately. In Mission schools the children are divided into classes; but the teacher is frequently unable to keep the whole of his pupils employed. Though the class which he is teaching himself may be engaged, the other pupils are generally bawling out, professedly "learning their lessons," but actually doing little or nothing. A large proportion of the time of the children is lost.

Neglect of the Younger Children.—The teacher is apt to confine his attention mainly to the advanced classes, to make a show at examinations. Some Missionaries collect the children in their schools at the Mission-house, and examine corresponding classes. This is a good plan for the elder children, but as the young children cannot attend, there is danger of their being overlooked. When a Missionary visits a school he should frequently begin his examination with the younger classes. Beginners are often kept singing the alphabet without looking at the letters. The system of "payment by results" tends to check this neglect.

Want of Discipline.—Teachers in indigenous schools often treat their pupils with severity, but generally there is a great want of order and discipline. No teacher in a Mission school should be allowed to go about with a cane in his hand: least of all should he have it when giving religious instruction. Discipline will be greatly promoted by training the children to march, to sit down and rise up simultaneously, &c.

Curtailing Religious Instruction.—Most schools now

receive grants in aid. The visits of the Government Inspector secure attention to the secular lessons. The danger is lest the religious teaching should be neglected. To counteract this, the Missionary should lay great stress upon the latter. He should see that suitable religious instruction is given to *all* the children, not merely to the advanced scholars. The youngest pupils can be taught Scripture stories orally, and to repeat a simple catechism.

Means of Improvement.—Some of the means which a Missionary may employ to raise the character of his schools may be mentioned.

EFFORTS FOR THE TEACHERS.—"The whole question of elementary education is involved in a gradual elevation of the religious and moral character and of the intellectual standard of the teachers."

The Rev. W. Goudie says:—

"Our teachers have as much need of a distinctly Christian training as our catechists and preachers have; and when trained and appointed to their work should be held in equal honour with their brethren. The Missionary among us who is appointed to school work is thought no whit the less a Missionary on that account, and this is true of laymen and ministers alike. Yet our Native teachers have no place with our catechists and preachers. They come to us sometimes, saying, 'I want to do God's work, make me a catechist,' and we are constrained to ask whose work they have been doing as teachers. One of the most pressing duties of the present time is to improve the quality and magnify the office of our Native teachers."—"Harvest Field," 1888, p. 197.

The Missionary should endeavour to get trained Christian teachers from a Normal school; but if it is impossible to obtain such, he may do a great deal by his own efforts to improve his masters. Wynne says:—

"The master will, to a certain degree at least, respond to the friendly advances of his minister. And very affectionately should the minister strive to make him feel as a fellow-labourer with himself in the Lord. First, and chiefly, he should bend his energies to see that he is, in reality, a servant of God, and thoroughly in earnest in his own spiritual

life. Then he should endeavour continually to kindle in his heart a holy enthusiasm for his work. He should speak to him, pray with him, lend him books, sympathise with him, and encourage him in every way. He should draw him on to speak of the individual children taught—of their characters, their faults, his difficulties with them, his hopes and fears about them. The master is thus brought to entertain higher views of his work—to look upon it less as a means of earning money, more as a service for God's glory. He feels that his efforts are sympathised with and appreciated; this urges him to greater activity. His own heart becomes more enlightened from frequent spiritual intercourse with God's minister. He becomes more strictly conscientious, more laboriously diligent in his secular teaching, and, at the same time, he grows more anxious about the eternal interests of his pupils, more watchful over the development of their characters, more careful to seize every opportunity of training their hearts as well as teaching their minds." *

The masters should also be trained to teach and encouraged to study. Subjects should be prescribed to them to prepare, and at least monthly they should be examined upon them, and give lessons to be criticised by their fellow-teachers and the Missionary. Details under this head are given in the compiler's "Indian Teacher's Manual."

A PRESCRIBED COURSE OF LESSONS.—Without this the teacher's labours have an uncertain, desultory character. He should not teach what he likes, when he likes. A course of instruction should be laid down, with the period within which it is to be completed. The course must vary according to circumstances. The secular subjects will generally be regulated by the requirements of the Government Educational Code. The next section treats of the religious teaching, which should be marked out by the Missionary.

CAREFUL RELIGIOUS INSTRUCTION.—A village school with only one teacher should be arranged for this branch in two divisions—the *Senior*, including all the children able to read the Scriptures; the *Junior*, those not so far advanced.

* "The Model Parish," pp. 158, 159.

Junior Course.—If the children are very young or ignorant, a few introductory lessons should be given before a course of Scripture Narrative. They should be taught that they have a Father in heaven, the Maker of all things, that they have a soul that cannot die, &c. A short account of the Creation and Fall of Man should precede the leading incidents in the life of our Lord. This might form the first course. A similar series from the Old Testament might follow.

A First Catechism, each answer containing only one proposition in simple language, may be used with advantage. The whole should be frequently revised.

The nature and duty of prayer should often be explained, and the children urged to pray every morning and evening. Very short and simple forms may be taught.

Senior Course.—The Gospels and other historical books of Scripture do not differ much in difficulty. It is unnecessary to have one class reading Matthew, another Luke; and so on. It is likewise injurious, for the teacher has not time to explain and apply the Scripture lessons of so many classes. What is termed "the sympathy of numbers" is also lost.

The Bible contains milk for babes and strong meat for those of full age. A careful selection of passages should therefore be made. The course must depend upon the time the children will probably remain at school. The lessons in the Junior Division would give the pupils a slight general view of Scripture History, and thus prepare them for the study of any portion more in detail. Mondays, Wednesdays, and Fridays might be devoted to the Old Testament; Tuesday and Thursdays to the New Testament.

Vernacular Bibles are far too unwieldy and expensive to be used in schools. Well-chosen lessons should be printed separately. Editions for the teachers, with suitable explanations, are very desirable.

The Christian Vernacular Education Society has published "Easy Lessons on Christian Truth," "First Course of Scripture Lessons," "Old and New Testament Stories," "Selections from the Pentateuch," "Lessons on the Life

of Christ," &c., which may be examined. See the Society's Catalogue.

Books like "The Peep of Day," "Line upon Line," &c., should be read by the teacher.

A Second Catechism may be taught, and the duty of prayer should be frequently urged, as in the Junior Division.

Hymns form an excellent medium for imparting religious instruction in a pleasing form. Some of the most suitable should be committed to memory after explanation. If the teacher is competent, both English and native metres should be taught. Children sometimes sing them at home, where they are heard by their parents.

Day Schools should also meet on *Sundays*. Much additional religious instruction may thus be given.

A SUFFICIENT SUPPLY OF SUITABLE BOOKS.—Books are of great consequence. Dr. Duff remarked in an address:—

"'Give me,' says one, 'the songs of a country, and I will let any one else make the laws of it.' 'Give me,' says another, 'the school-books of a country, and I will let any one else make both its songs and its laws!' That early impressions—impressions coeval with the first dawnings of intelligence, impressions made when a new world is opening, with the freshness of morning upon the soul—are at once the most vivid and most indelible, has passed into a proverb." *

A good teacher will often make up for inferior text-books by oral instruction. In India, however, except in a few superior schools, "the book," says Mr. H. Pratt, "is everything, for the masters cannot supply what it fails to give."

The Missionary should insist upon the use of Christian Reading Books. All over India there is a temptation to use Government Readers, from which every allusion to Christianity has been carefully eliminated. Many Assistant Inspectors are Hindus or Muhammadans, who dislike Christian books, and teachers hope for more favourable reports if they use Government books.

* "Missionary Addresses," p. 169.

In Bengal, the elementary reading book, named *Bornoporichoy*, has been extensively used in Mission Schools. In the sixty-seven pages which the two parts contain, there does not seem to be a single allusion to God or a future state. The grand argument against telling lies or using bad words is, that a boy will be disliked by others if he does. The *Sunday Mirror* thus notices them:—

"We decidedly object to the tone of the Bengali primers used in our schools. We are sorry to say these books totally eschew the religious sanctions of morality, so much so that the word God is not to be found in their pages. It follows from this that boys of five to eight years of age are kept in woful ignorance of such a Being as God; and strange to say, it is these books which are used as texts wherever the Bengali language is taught."—Jan. 4th, 1880.

The *Bornoporichoy* is often followed by the *Bodhodoy*, based on *The Rudiments of Knowledge*, published by Messrs. Chambers: but the Bengali translation is mutilated as described below.

The original contains the following:—

"The Bible is the word of God, which has been given to us for our instruction; and if we read and study it with a humble heart, we shall learn what have been the works of the great Creator, and how kind He has been to the children of men."

The above is *omitted* in the Bengali.

The original contains the following:—

"It is our duty to love God and to pray to Him, and thank Him for all His mercies."

This also has been *omitted.*

The original contains the following:—

"When a body is dead, all its life is gone. It cannot see, or feel, or move; it is an inanimate object, and is so unpleasing to look upon, that it is buried in the ground, where it rots into dust, and is seen no more on earth. *But although the bodies of mankind die and are buried, they have* SOULS *which live for ever, and which are given up to God who gave them.*

The passage in italics, referring to a future state, has

been *omitted.* The translation merely states that the body is buried or burned on the funeral pile. The original contains the following :—

"Mankind are called *rational* or *reasoning beings*, in consequence of having minds to reflect on what they see and do. They are also called *responsible* or *accountable beings*, because they have souls, which are accountable to God for actions done during life. But none of the lower animals are rational or accountable beings. They have not souls to be accountable nor minds capable of thinking. They do not know right from wrong. When a beast dies it perishes for ever."

The above clearly points out the distinction between men and brutes. The latter perish for ever at death ; the former have souls and are responsible beings. The whole passage has been omitted.

It will be seen that the author has deliberately struck out the injunction to worship God ; the moral teaching has no reference to God's will, but simply to what people around would think or do ; all passages teaching the immortality of the soul, the responsibility of man and the difference between him and the brutes that perish, have been omitted. It is deeply to be regretted that such books are used in some Mission Schools.

It is alleged in excuse for the use of such books that Christian Readers are inferior in *style.* This shows a melancholy absence of what ought to be the ruling passion. Elegance of diction is of very little consequence as regards children attending ordinary schools, and the supporters of Missions at home would think Addisonian polish a miserable compensation for the want of Christian teaching.

It is true that the Christian Readers are not in the Johnsonese admired by Hindus ; but they were prepared by the best Native writers available, and the language was made designedly simple, as better adapted to children.

That books like the *Bodhodoy* should continue to be used by some Missions for thirty years in spite of repeated protests, shows the difficulty of educational reform in India.

Care should be taken to use *expurgated* editions of

Native classics. If this is neglected, idolatry, pantheism, fatalism, and immorality, will be taught in many cases.

ENCOURAGING A TASTE FOR READING.—It is of little use to give the ability to read unless it is profitably exercised. Both the teachers and the elder scholars should be induced to subscribe for cheap monthly magazines, and to purchase suitable books and tracts. A supply of such should be kept on sale by the Missionary.

ADEQUATE INSPECTION.—This is necessary, even at home. Wynne says:—

"Frequent occasional visits, also, are useful for general supervision. Not only at his own stated hour, but at all kinds of unexpected times, it is well for the Pastor to appear in his school. Master and children are thus kept more on the alert; discipline is more strictly carried on, and the natural tendency in both to grow languid and careless is checked. Not that the Minister should ever seem to take upon him the office of spy. He should not appear anxious to 'catch' his school off its guard. Many little faults that he observes on a sudden entrance he had better take no notice of. Anything that interferes with cordial confidence between himself, the master, and the children, mars his usefulness. Continual fault-finding is not suited to the holiness of his office and the nature of his message. In his visits, therefore, he must be always, as far as possible, genial and pleasant in manner. It is his frequent presence, and not the discoveries he makes, that keeps up the life of the school. Towards the master, especially, his bearing should be always friendly, sympathising, and respectful. If he finds fault with the teacher, or seems dissatisfied with him, in the presence of the pupils, more injury is done, by their loss of respect for their master, than any good the criticism produces can make up for. The children should feel, if possible, that their Minister and their teacher go hand-in-hand together in educating them. Sometimes, alas! the master, by his underhand ways—by his hypocritical eye-service, understood only too well by his pupils—counteracts all efforts to produce this feeling; but, as far as in him lies, the Minister should endeavour to speak and act so that such a state of feeling should exist."*

* "The Model Parish," pp. 161—163.

Many Missionaries know by experience that sometimes when they have visited schools unexpectedly neither teachers nor pupils have been present. Such visits should therefore be made occasionally. But the chief thing is to have searching monthly examinations. If there are many schools in the district, it is necessary to have a Native School Inspector. He should be a reliable, well-trained teacher, able to act as organising master. It should be his duty to visit the schools constantly, pointing out to the teachers whatever is defective. He should examine every school thoroughly once a month, submitting the results to the Missionary in a tabulated form.

The Missionary cannot devote much time himself to the examination of schools; but he should give some attention to it, both to test the accuracy of the reports of the Native Inspector, and to stimulate the teachers. It has already been suggested that all the Mission schools in a district should study the same lessons. If the schools are sufficiently near, the children can be collected, and those in the same classes can be examined together. This course, besides saving time, enables the proper rate of progress to be better ascertained, and both teachers and pupils are stirred up to greater efforts.

But, as has already been mentioned, the young children must also be carefully looked after.

Vernacular schools under untrained teachers, especially at any distance, are in general worthless without careful supervision. They should, therefore, not be so numerous as to render frequent visits impossible. Besides, much of the value of schools consists in the aid they give to other branches of Mission work. A kind of hold is gained over a village by a school; but this is in a great measure thrown away, if not followed up by preaching and visits from the Missionary.

THE PUPIL TEACHER SYSTEM.—Ordinary monitors are useful to some extent, but it is very desirable to have one older and more experienced youth in every school. Thus greater attention can be given to the younger pupils, and a superior class of teachers may be gradually raised up.

The pupil teachers should have certain lessons prescribed to them, and undergo periodical examinations.

The difficulty started will be that funds are not available. Some of the money spent on boarding schools might be allotted to this object.

GRADUATED PAYMENTS TO TEACHERS.—Men of a superior stamp should receive fixed salaries, but the system of "payment by results" works well with ordinary teachers. The scale of payment should be graduated according to the classes and the quality of the lessons. If the teacher receive alike for all, the school will be filled with mere infants; if the manner in which lessons are given be not taken into account, the teacher will look merely to numbers. If a boy does not recite any lessons, nothing should be allowed on account of him. He has probably been absent during the month, and the teacher has prevailed upon him to attend on the day of examination. Only half rates should be paid for lessons repeated indifferently.

The chief practical difficulty connected with this system is, that the examination involves considerable labour. As teachers wish their pay monthly, the examinations must also be held monthly. The work is greatly facilitated by having blank forms, including columns for the names of the pupils and each subject of examination, with summaries at the foot. The Native Inspector can mark the results on the blank form, the names of the scholars having been previously entered by the teacher. The monthly examination returns, which should be filed, will give the Missionary a good idea of the state of a school. If the Native Inspector is not trustworthy, he may, for the sake of a bribe or some other consideration, make the returns more favourable than they ought to be. They should therefore be occasionally tested by the Missionary himself.

EFFORTS AMONG THE PARENTS.—Heard says that in England, "It will task all the Pastor's influence to overcome the disposition of the parents to remove their children as soon as they are useful at the farm or the shop, and to detain them at home when any little call of

business or sickness make a press in the home work."* In India the Missionary can act only upon the Native Christians. Most of them, as heathen, would not have sent their children to school. However, by the influence of Missionaries and Native Agents, they have been persuaded in many cases to avail themselves of the education provided. Still, it requires constant effort. The object well deserves attention, for it has a very important bearing upon the future Indian Church.

School Fees.—These should be levied if possible. The instruction is more valued, and the attendance more regular. Among poor low caste children no fee, or at least only a nominal one, can be exacted. The children of the humblest Christians should be educated as far as practicable. Efforts to establish schools among heathen schools of corresponding grades have been very unsatisfactory. The children come to school irregularly, and only for a short time. Soon they forget all that they have learned. Hence the aim should rather be to get children of the middle classes, who can afford to keep them long enough at school to derive real benefit. From such, school fees can be obtained.

Mixed Schools.—By schools of this class are meant those attended both by girls and boys. This plan has been successfully adopted in Tinnevelly and some other districts. Years ago, Cousin called "the objection to mixed schools a wide-spread error, which makes female education on a great scale an almost insoluble problem." In many parts of India there is great difficulty in securing competent female teachers, and still greater difficulty in retaining them. Young girls may be taught with their brothers, who can also take them to and from school. The schoolmaster's wife may teach them a little needle-work a part of the day. This course cannot be taken with girls beyond a certain age; but it may be followed with advantage in many places.

Night Schools.—Some years ago considerable attention was excited in England by the early age at which children left school. A Conference for the special consideration of the subject was held under the patronage

* "The Pastor and the Parish," p. 120.

of the late Prince Consort. The remedy which was most generally approved was the establishment of night schools. Several have been opened with success in different parts of India.

One great benefit of such schools is, that they aid in increasing the supply of Mission Agents. Mental activity is sustained by night schools, and when Divine grace has touched the heart, young men accustomed to toil prove valuable labourers in situations for which most Agents from boarding schools would be ill qualified.

BOARDING SCHOOLS.

Dr. Murray Mitchell made the following remarks on this class of schools at the Calcutta Decennial Conference:—

"*Boarding Schools*, as distinguished from Orphanages, are certainly not less, but decidedly more, attended to than before. The feeling, so far as I know, is universal among Missionaries, that no part of all the work of the Church in India is more important than that of the careful training of Christian children. Home education, when it is what it ought to be, is unspeakably precious, and nothing can fully compensate for its absence; but in many cases, as the parents themselves have but lately emerged from heathenism, they are not equal to the difficult task of rightly training children; and therefore, in the present transitional state of the Missions, boarding schools for the young, and, perhaps, especially for girls, are of the highest possible value."—Report, p. 132.

Schools of this class seem necessary, for the present at least, to obtain a sufficient number of youths fit for admission into Training or Theological Institutions. Some years ago the boarding schools of the American Madura Mission were broken up, in the hope that the pupils would remain longer in the village day schools. This expectation was not realised to any extent—the children, when their parents could no longer support them at school, went off to labour. Hence the candidates for admission into the Theological Seminary became of a very inferior class. The boarding schools had therefore to be re-established.

It must be confessed, however, that in the early days of Missions, schools of this kind were often overdone, and were not on a satisfactory footing. The Rev. J. Vaughan says that in the Krishnagar Missions there were

"hundreds of sleek and well-dressed children in the schools, every one fed and clothed and taught at the expense of the Society, whilst the parents claimed this as a *right*, not by any means as a favour.

"I believe the system deplored reached its fullest development in the Krishnagar district, yet a similar principle has characterised the commencement and working of most of our Mofussil Mission stations." *

Children should not be sent to boarding schools so long as they can be fairly taught in day schools. Many of the pupils in boarding schools are the children of Mission Agents, who ought to be able to give them a good home training. All Missions should have classes for mothers, to teach them how to bring up their children.

In every case, where practicable, monthly payments should be required towards the board of the children. To the eye it may be more pleasing to see all the girls in a boarding school with a neat uniform dress, but does not the following extract show in reality a happier state of things?

"At first we clothed as well as boarded our pupils, and then led them to provide one article after another till they clothed themselves. It was delightful to see the interest parents began to take in clothing their daughters in order to send them to school. After they provided their own garments they took better care of them, and so learned to take better care of other things." †

It is remarked in the life of the poet Wordsworth:—

"A child will soon learn to feel a stronger love and attachment to its parents when it perceives that they are making sacrifices for its instruction. All that precept can teach is nothing, compared with convictions of this kind. In short,

* "Allahabad Conference Report," p. 267.
† "Woman and her Saviour in Persia," p. 46.

unless book attainments are carried on by the side of moral influences, they are of no avail. Gratitude is one of the most benign of moral influences."

The late Rev. J. Thomas, Tinnevelly, thus guarded against the evils most incident to the boarding school system:—

"I have remarked that boys who are fed and clothed at our boarding schools are apt to become both lazy and proud; and in order to prevent and remedy this evil, I have as hitherto made them muster every morning at five, except during the monsoon months, when they come at a later hour, and work in the compound and garden an hour and a half. They have also plots of ground appropriated to themselves, the produce of which they are permitted to realise and spend as they like. They are thus kept assiduously engaged either in digging the ground, drawing up water, or something else. As soon as the work is over, they bathe and return to their domestic departments. I find this an admirable plan, and would recommend it to similar institutions, as it keeps the boys from being ashamed to work, develops all their physical powers, and preserves them in vigorous health."

An attempt has been made to substitute the pupil teacher system for boarding schools. It has the advantage of making the youths feel that they are earning their support, while at the same time they are valuable in the schools. The difficulty is to secure their own training.

ELEMENTARY ENGLISH SCHOOLS.

Throughout most parts of India there is a strong desire to learn English. One way or other, the people are making efforts that their children may study that language. It is much better that it should be acquired in a Mission school along with Christian instruction, than that the children should attend purely secular schools. In most cases, these are the only alternatives.

English schools have this great advantage over those in which the vernacular alone is taught, that the pupils generally remain much longer. They afford an excellent

means of reaching the middle and upper classes, who are not acted upon by street preaching.

Only a few brief remarks can be made on this important class of schools.

Attend carefully to pronunciation in the lowest class.—Beginners are often neglected, and acquire a defective pronunciation which clings to them for life. The teacher appointed should be able to pronounce well.

Accustom the pupils to converse in English.—Young children pick up a language rapidly by merely hearing it spoken. Boys in school may learn a great deal of English orally. They should be told the names of objects around, and when they know a few verbs they should be made to frame simple sentences. Prendergast's system, already explained (pp. 73-77), may be turned to excellent account.

Always require answers in correct language.—Do not receive one or two unconnected words in reply to a question. Their absurdity can often best be shown by giving a literal translation of them to the pupil in the vernacular. Attention to the above is of greater importance than lessons in grammar from a text-book.

Let every passage read be thoroughly understood.—It is not enough that the pupils know the meaning of each separate word. They should translate the whole passage in correct idiomatic language.

Teach English simply as a language in the lower classes, and give information through the vernacular.—Most of the pupils do not remain long enough to be able to read with understanding an ordinary English book. If they leave school after having acquired only a few English words and phrases, the great object of education will have been lost. The remedy is to use the vernacular largely in the junior classes. This will not interfere with the progress of the children in English. "It may be argued that by reading history in the vernacular where it is now read in English, you diminish the schoolboy's opportunities of familiarising himself with English; but *under the present system, the boy learns neither English nor the vernacular.*" *

* "Education Report, North-West Provinces."

A child whose intelligence has been quickened by knowledge acquired through his own language, will make more rapid progress in English than a pupil who has done nothing else than sit listlessly the whole day with an English book in his hand.

Give religious instruction in the vernacular.—The way to reach the hearts of the children is through their mother-tongue. If they are addressed in a language which they comprehend with difficulty, their thoughts will be taken up merely with the words—not with the subject-matter.

Require a moderately high fee.—Some evil has been done by the multiplication of English schools. Natives who pick up even a few English words consider manual labour to be degrading, and would rather endure the most abject poverty than work. In some parts there are numbers hanging about in the hope of eventually obtaining some "situation." It may be said that stern necessity will teach them more correct views; but each individual is slow to learn the lesson, and during the years he spends in idleness, he is apt to acquire habits which will effectually prevent his ever becoming a useful member of society. A somewhat high fee will tend to limit the attendance to the children of parents able to keep them at school for a sufficient time.

Heathen Holidays.—A few Missionaries give holidays on great festivals. The reason assigned is, that the pupils will not come, and therefore, it is useless to keep the school open. This, *pro tanto*, seems an encouragement of idolatry. The festival is a marked day, and the children have nothing else to do than attend to idolatrous ceremonies. On the other hand, pupils should not be fined for non-attendance. The course thus described by Dr. Wilson, of Bombay, is generally followed and is the best:—

"With reference to the Native *holidays*, the rule of the school is, that permission is neither given to attend them, nor punishment inflicted because of their observance, or, to quote the Native expression used, they procure neither *raza* nor *saza*. The responsibility of the holidays is thus made to

rest, where it ought to rest, with the parents and children themselves." *

Anderson, of Madras, thus gives his experience of the above rule:—

"Without making attendance at school upon these days compulsory, but simply by keeping it open for all who choose to attend, the matter is settled practically, and the holidays set aside."†

HIGHER EDUCATION.

Origin and Aims.—The controversy with regard to the place of education in Missions has referred more to Colleges than elementary schools. It arose when Dr. Duff, in 1830, established an English Missionary Institution in Calcutta, carrying out the plan suggested by Dr. Inglis about 1824. Dr. Duff says, "Of this *rudimental* scheme, the *sole*, the *undisputed* author was Dr. Inglis." A sketch of it is given in "India and India Missions," p. 480.

The objects originally aimed at in the establishment of such Institutions were the three following:—

1. To bring the Gospel to bear on a class of the community not easily reached in any other way.
2. As a direct agency for the conversion of souls.
3. To train efficient Native Agents to assist in spreading the Gospel. ‡

The late Dr. Ewart, speaking of "the special AIM of English Missionary education," said: "This is, and always ought to be, the evangelisation of the pupils. We repudiate any other system than that which makes the conversion of sinners to God the chief end, and all the other machinery of the school subordinate to this." §

Baptisms, Past and Present.—For about a quarter of a century the conductors of Missionary Institutions were able to pursue their work undisturbed. Dr. Ewart,

* "Evangelization of India," p. 485.
† "True Yoke-Fellows," p. 93.
‡ Rev. G. Hall, "Ootacamund Missionary Conference," pp. 183, 184.
§ "Bengal Conference Report," p. 72.

writing in 1855, says: "We were first in the field, in endeavouring to give full effect to this branch of labour; and we laboured for several years without having many direct seals of our ministry. But of late, that is to say, within the last sixteen years, no year has passed away without several being admitted into the Church by baptism. Other labourers have followed us in the same path of operations, and, without having had to experience the initiatory difficulties against which we had to contend, have, as I believe, had at least equal, if not greater, encouragement.

"Since the commencement of our Mission in 1830, we have admitted into the Church by baptism—of males 70, of females 31; in all, 101. With the exception of about ten persons, these are the results of our educational labours." *

The Rev. G. Hall, writing in 1858, says: "In Madras alone, there have been nearly *one hundred* of this class gathered into the fold of Christ."†

The Rev. M. N. Bose said at the Calcutta Decennial Conference, that "in one year twelve young men were converted in the London Mission College, and twenty-nine in the Free Church."‡

The results, thus far, were encouraging. A large amount of Christian truth had been diffused, and Native Churches had received accessions of intelligent, educated men, qualified to render great service in the spread of the Gospel. A considerable change, however, afterwards took place.

It is to be regretted that no complete statistics of baptisms from Mission Colleges are available. These were asked for in the "Circular" issued by the Church of Scotland Foreign Mission Committee; but they do not seem to have been furnished. In 1872 the compiler collected, as far as he could, the numbers in Madras from the different Missionary Institutions for twenty years previously. They were as follows:—

* "Bengal Conference Report," pp. 76, 77.
† "Ootacamund Missionary Conference." p. 184.
‡ "Report," p. 330.

	Baptisms.
1852—56	39
1856—61	10
1862—66	5
1867—71	1

There have been some baptisms since, but very few. It was stated not long ago of a Missionary College in another part of India, that not one of its students had been baptised for twenty years.

It is now contended by some that the number of converts from Missionary Colleges is "*wholly irrelevant.*" The Rev. Dr. Miller says:—

"The great purpose which they are fitted to accomplish is, as has been once and again explained, to prepare the way of the Lord, and make His paths straight. The leading of individual souls into the Church, though it be the most glorious result, is yet not to be regarded as if it were all and everything. On the contrary, the great work of the Institutions may be most powerfully progressing where there are few or no open professions of Christianity."*

But he adds in a note:—

"At the same time, it should be remembered that the preparatory work of moral and spiritual training, which the Institutions are specially fitted for, must ever lead on towards distinct and open profession of Christ. If that preparatory work is progressing as it ought, then, unless there be special causes of one kind or other to restrain it, it will show itself from time to time in cases of distinct conversion and profession. But the number of such cases is no safe measure of the amount or value of the preparation effected; and, in India, special restraining causes of various kinds are at work so often that the statement above, strong though it be, is literally true."

At the Allahabad Missionary Conference the Rev. Dr. Wilson, of Bombay, while acknowledging the value of the preparatory work of Christian Colleges,

"still conceived that there was no reason whatever why

* "Lectures on Scottish Missions," pp. 30, 31, Madras edition.

immediate results should not be looked to as the great vindication of our Institutions as a direct illuminative and evangelistic agency needed by the present circumstances of India."—Report, p. 123.

The following extract from the *Free Church Record* expresses the view generally entertained:—

"It is true that very great value belongs to that process of elevating the Native mind which is unquestionably going on, and which is destined, we have no doubt, to issue in a great national movement for the abandonment of Hinduism, if not for the acceptance of the Gospel of Christ. But even with a view to this elevation, we are persuaded that individual conversions are the most important of all contributions to it, and are the surest indications of its progress."

Why Baptisms formerly more numerous.—While true conversion is the work of the Holy Spirit, He usually employs suitable means. Without these, the blessing cannot be expected.

The principal causes which, humanly speaking, led to greater *visible results* in former times will be mentioned.

1. *Some of the early Missionaries were men specially "endued with power from on high."*—The all-importance of this is shown by Moody. Dr. George Smith says: "In any Missionary method all depends, under the Spirit of God, on the *men* whom you send out as Missionaries." *

2. *Conversions were earnestly sought and expected.*—For these the Missionaries yearned. The prophet says: "As soon as Zion travailed, she brought forth her children." A Missionary who does not look for baptisms is not likely to have any. Strong faith is also required. Carey's watchword was, "Expect great things from God." The following is one of the Educational Regulations of the Church Missionary Society:—

"The master of a high school or college should be one who has full confidence in the power of the Word of God, under the operation of the Holy Spirit, to convert the soul, and who not only desires, but also expects that spiritual

* "Special Report, Educational Missions in India," p. 16.

conversions will be, through God's blessing, the result of his efforts."

While there are educational Missionaries at present as strongly desirous of baptisms as their predecessors, there is an impression, in some quarters, that such is not the case with all. The Bishop of Calcutta writes:—

"It is felt that, at least in some instances, *expediency* demands that so much caution and reserve be used in pressing the claims of Christianity upon the scholars, that they go through the school learning *about Christianity*, but never thinking of embracing it. I am afraid it is true that the teachers hardly *desire that conversions should* take place, fearing lest such conversions should alarm parents, and cause them to withdraw their children, and consequently Christianity is apt to be taught in a half-hearted way, in the hope that some day—that is, in the future, but not during their school life—boys may be moved to accept the Faith."*

A letter from an Indian Missionary appeared in a home periodical, in which it is debated whether baptisms are *desirable*. An educational Missionary told the compiler that he did not wish them, as he said they did more harm than good, causing ill feeling towards the teachers.

Baptisms from the higher castes in early times nearly emptied Missionary Institutions. John Anderson said that, in such cases, he and his colleagues sometimes sang the 46th Psalm, which echoed sweetly through the empty halls. When they became more numerous, they had less and less effect upon the attendance.

Baptisms would now scatter many of the students, and, with the Hindu movement and numerous rival institutions, they would not return so readily. Still, as the Rev. G. G. Gillan says, "If a diminution of numbers should follow, the quality both of the instruction and of the scholars would be more valuable from a Christian standpoint."†

The "Instructions" of the Church Missionary Society contain the following:—

"6. That we must be prepared cheerfully to submit to,

* "Special Report," p. 129.
† "Special Report," p. 21.

and even rejoice in, a diminished reputation and a reduction in numbers, if these are caused by a more thorough Christian influence being brought to bear upon the whole body of the scholars, and by a more marked prominence being given to those studies which alone can make men wise unto salvation." —*Madras C. M. Record*, July, 1872.

The Rev. R. Wardlaw Thompson says:—

"The more earnest the teacher is in pressing the claims of religion and Christianity upon his pupils, the more thoroughly will he realise my ideal of the Missionary educationalist. I think some of our friends are too timid about the possible consequences of such action. It would be a good thing for the schools and a good thing for Christianity in India, if we had a disturbance due to the conversion of scholars every year. The numbers in attendance might suffer; though I doubt if that would long be the case; but the moral influence upon the population would be very great." *

3. *There were no University Examinations or Government Inspection.*—In 1857 Universities were established in the three Presidencies. Examinations for degrees were held, and the results gained by the different colleges and schools were published all over the country. The obtaining of a degree became the great object of ambition on the part of Hindu youth. It was considered a certain passport to honour, wealth, and office. Education was valued simply as a means of obtaining that end. The number of passed candidates from each school and college was carefully scrutinised, and, as far as circumstances permitted, students resorted to the colleges which were most successful at the examinations. Formerly it did not matter much to the students in Missionary Institutions which subject they studied: now the grand question was, What is the value of this in obtaining a degree? As Christian theology was not included in the University examinations, the study of the Bible came to be regarded in a different light.

The late Rev. Dr. Ogilvie, of Calcutta, a Missionary of

* "Special Report," p. 121.

great experience, thus describes the effect upon the students:—

"The fact that, at all the examinations of the University no marks are given for religious knowledge, causes the students to regard this subject as utterly valueless for the only purpose they have in view—that is, the gaining of University honours. It is for this purpose alone that they attend our colleges, and now pay what may be considered high fees. The time devoted to the study of the Bible they regard as simply wasted. With such a variety of subjects to master, they consider their college hours too precious for any of them to be thrown away in getting up a subject which yields not the slightest return." *

The above extract describes the *natural tendency* of the present system upon the students. Its intensity varies with the eagerness for a degree and other causes. The Rev. Dr. Miller writes:—

"There cannot be a doubt that the boys' minds are, even with us, far too much engrossed with the mere thought of passing examinations; and in India, just as elsewhere, devotion to one object prevents the feelings from being engaged in any other. They learn their Bible well, and attend most regularly, and listen most diligently; but undoubtedly the pressure towards a very different object puts their minds into no favourable state for giving deep and earnest thought to what they hear and learn."†

In some cases the effects are said to be even worse. The Rev. W. A. Liston quotes the following from a Hindu, a native of Madras:—

"Some students who attend the mission schools, regard the hours devoted to the reading of the Bible as, though a gratuitous waste of time, a necessary evil to be submitted to in consideration of the saving effected in the matter of school fees. In this frame of mind the Hindu students attend the Bible lesson—present in body, but absent in spirit; and the recollection of the 200 hours or so annually, which in their

* "Report of Church of Scotland Institution, Calcutta," for 1868, p. 10.

† "The Free Church of Scotland Record," May, 1870.

opinion are lost for more useful studies, does not certainly increase their love, or lessen their indifference, but rather increases the latter, and, in some minds, excites an active antagonism to Christianity." *

The late Dr. Robson, when a professor in the Free Church College, Calcutta, made attendance on religious teaching optional. "The result was," says the Rev. K. S. Macdonald, "that the attendance dwindled away till the benches were almost empty." †

While the University examinations had everywhere the above influence upon the students, in a number of cases they had an injurious effect upon the course of instruction. Some Missionaries nobly resisted, and did not abridge in the slightest the religious teaching, or alter the Christian tone which they endeavoured to infuse, as far as possible, into all the studies. Others, however, succumbed. This is not surprising, considering the many influences around dragging them down to a mere secular standard. Their students wished it; the teachers, most of them Hindus, generally urged it; the published Reports of Directors of Public Instruction, ignoring the religious element, commended or censured the Institutions simply with regard to their success in secular subjects, and their comments were placed before the general public by means of the press. Missionaries would naturally wish their students to take a good position when competing with Government colleges. They thought they could do so more successfully by assimilating the instruction to the Government course. The crowning argument with them probably was, that this was necessary to retain the students.

A Missionary, now deceased, says in his Report:—

"I have never concealed the fact—certainly I have no wish to conceal it now—that, in the College classes, the portion of time that we can devote to the *direct* teaching of Scripture, during the Institution hours, is but very limited; and even that limited portion is not unfrequently liable to be interfered with."

* "Special Report," p. 140.
† "Calcutta Decennial Conference Report," p. 177.

In some cases the Bible is taught only twice or thrice a week. Formerly the Evidences of Christianity were studied in nearly all Mission Colleges. Now, it has been said, "we have no time for it." The early Missionaries attached great importance to Sunday schools: these have not always been maintained.

The Rev. R. Clark says: "The examinations, now regarded as intellectual tests, are threatening to stamp out the very life of our Mission schools and colleges, as regards the only reason of their existence amongst us." *

4. *The whole course of instruction, as far as appropriate, was evangelistic.*—To use the expression of Dr. Ewart, "all the machinery of the school was subordinate to the evangelisation of the pupils."

The value attached to Christian school books by Dr. Duff has already been shown. A similar opinion was held by John Anderson. The *Native Herald* says:—

"And next to the inculcation of the Word of God itself by the living voice of the Teacher or Preacher, either upon adults or the rising generation that flock for instruction to schools, would we place the Christian School book as an instrument for good, whether printed in the vernacular languages, in English or in both."—October, 1841.

Mr. Anderson, in his "Prospectus," issued before the establishment of the Madras Missionary Institution, says:—

"The object is simply to convey through the channel of a good education as great an amount of truth as possible to the Native mind. Every branch of knowledge communicated is to be made subservient to this desirable end." †

It will be seen that Mr. Anderson valued "Christian school books," in addition to the "Word of God." Dr. Duff and others devoted a good deal of time to their preparation.

It is not desirable that Christianity should be dragged in where it would be out of place, as in a lesson on arithmetic or grammar. On the other hand, religion should

* "Special Report," p. 17.
† "True Yoke-Fellows," p. 64.

not be confined to the small portion of the day in which the Bible is studied. "Readers" afford excellent opportunities of occasionally conveying most important truth, in a manner suited to the circumstances of the pupils.

It has been remarked, "*Whatever you would put into the life of a nation, put into its schools.*" The most effectual mode of accomplishing this is to put it into the *School Books.* They are read by the children when the memory is quick and retentive. Impressions are then produced which remain through life.

When Lord Northbrook and Sir George Campbell, intelligent, thoughtful men, visited certain schools in India, few things struck them more forcibly than the want of adaptation in the text-books to the country. Teachers from Scotland introduced the text-books used at home, apparently without considering that books suitable for Christian children in the North Temperate Zone, were not adapted for the use of Hindu children in the Torrid Zone. As well might a farmer sow the same seed on the burning plains of the Carnatic as within sight of the Grampians.

There are three great objections to the use of Home Books in the East:

(1.) *They are not intellectually adapted to India.*—While lessons on such subjects as the Robin-redbreast, Crossing Sweepers, &c., are very appropriate for children in Britain, it is manifest that they are not suited to beginners in India.

The Report of the Education Commission has the following remarks on the use of such books in India:—

"Adapted or unadapted, the books that are most suitable, because conveying the most familiar ideas, to English children, are most unsuitable to natives of India. Though often compelled to read about such things, the Indian learner knows nothing of hedge-rows, birds'-nesting, haymaking, being naughty, and standing in a corner."—P. 346.

Advanced students should be made to understand such allusions, but they are out of place in elementary school books.

But there are more serious objections to their use.

(2.) *Home Readers are not fitted to counteract the social and moral evils under which India groans.*—The tendency to run into debt, neglect of female education, early marriages, the cruel treatment of widows, caste, &c., are crying evils, not one of which is alluded to in books published in England; but which can be exposed in books prepared specially for India.

(3.) *Home Readers are not adapted in a religious point of view.*—With a *Missionary*, this ought to be by far the most important consideration. Home "Readers" are becoming more and more secular; but even the best of them in the above respect are intended for the instruction of Christian children in a Christian country. In India we have foul idolatry staring us on every side, and the most blasphemous religious errors current among the people. An Indian youth might read an English series of books from beginning to end, and never meet with a single appeal *specially addressed to his conscience as a Hindu.*

The late Rev. J. Braidwood, of the Madras Free Church Mission, told the compiler that home publishers had sent out specimens of their English "Readers;" but they were not introduced as unadapted to *Missionary Institutions in India.*

Nor should Government "Readers," on the principle of "religious neutrality," be used in Mission Schools. The best of them teach only Natural Religion; some are so purely secular as not to contain the words, God, soul, or future state. Social reform, as a rule, is not noticed or only slightly. Some of them are prepared by Government Inspectors, who naturally encourage their use. More favourable notice or larger grants are a temptation to their introduction into Mission Schools, to which some Missionaries have yielded.

5. *Refuge was provided for young converts.*—The Hindu is especially wanting in moral courage, and, from the family system, it is most difficult for him to act up to his convictions. Religious toleration is also unknown in India. Young converts who tried to remain in their families were subjected to cruel persecution, sometimes

even drugged. Where necessary, they were received into Christian hostels, teaching a certain number of hours daily for their support. This system was afterwards given up. The consequences are thus stated by the Rev. C. M. Grant, who was sent out by the Church of Scotland Mission to labour among educated Hindus in Calcutta:—

"One thing I feel I can state pretty strongly—viz., save in very exceptional cases, we need expect no baptisms for some time yet to come, unless we have a place, a refuge, which we can offer as a home to those who may be inclined to cast in their lot with us. Without this we need have no hopes of any baptisms from among the young men of the Institution, save in very exceptional cases. With this, I have no doubt that several would be willing at once to name the name of Christ. I am not concerned in defending these poor weak brothers, if indeed their cowardice admits of defence, but I am concerned in stating a matter of fact which the Church must take hold of and recognise, and in the view of which she must be content to work. Bengalis are not as strong and self-reliant as Englishmen, and yet we expect a man of a weaker type of character—brought up to consider himself simply as a part of a family whole, and in a state of society in which it is all but impossible for the individual to stand alone—to do what few Englishmen, with all their individualism of character and of social arrangement would have courage enough to do." *

6. *The number of students being much smaller, influence was more concentrated, and there was more personal dealing with them.*—Some fifteen or sixteen Brahman young men from Mr. Noble's school at Masulipatam embraced Christianity. The Rev. A. H. Arden said at the Bangalore Conference:—

"I have spoken to several of these converts, and I think, in the majority of cases, the first impression was usually made by the personal influence of the Missionary, and more especially by the power of Christianity as exhibited in his *daily life*. The remark has been made this morning, that the strongest influence a school Missionary can exercise *is out of school*. . . There is no doubt that if a schoolmaster

* "Church of Scotland Record," May, 1871.

really desires to bring souls to Christ, he must make as earnest use of his influence out of school as of that in school." —"Report," vol. i., p. 97.

The Rev. G. H. Rouse, Calcutta, writing to the Rev. J. M'Murtrie, says:—

"You know well by name Mr. Kali Churn Banerjea, one of the leaders not only of the Native Christians, but of the natives generally, a man of growing influence and repute. He was one of Dr. Duff's pupils, and I think I remember once hearing him say that what had most influence on him, as leading on to his conversion, was not his tutor's addresses, but the fact that when he was ill he went to his house to see how he was, and to speak kindly words to him."*

In 1870 the subject was considered in the Calcutta Missionary Conference: "Is there reason to fear that the work of conversion in Missionary Institutions is less manifest now than it was some years ago?" Dr. Murray Mitchell furnished a long and interesting report of the discussion, which is quoted in the *Church Missionary Intelligencer* for March, 1871. The following question was asked, "In particular, do we deal with individual souls as solemnly, pointedly, and directly as they dealt?"

At present, classes are sometimes so large that personal acquaintance with each student is almost impossible. In 1888 the Second Class in the Madras Christian College had 220 students; even the Senior B.A. had 160. These are exceptional; but still, generally they are comparatively large.

Out of College hours professors are greatly occupied with examination papers, &c., so that there is less time than formerly for private intercourse.

There were other advantages in early time, some of which are mentioned by the Rev. Dr. Mackichan, of Bombay.† The choice lay then mainly between Christianity and popular Hinduism. The latter has now been spiritualised, and there are half-way houses like the Brahmo Samaj. Politics had less attention; the false

* "Special Report," Educational Missions in India, p. 48.

† "Special Report," pp. 23, 24.

patriotism leading Hindus to defend everything national did not exist to the same extent; infidel literature was not so largely circulated.

One of the most important results of higher education in former times was, that it "added to the Indian Church some of its brightest ornaments." If such additions are no longer made, this argument loses its force.

Reform Needed.—The strongest advocates of higher education fully admit that its present condition is unsatisfactory. The Rev. Dr. Miller has already been quoted on this point (see page 439). The Rev. J. Paton says, "While we are convinced that we should continue our Educational Missions, we are also convinced that great reforms are needed."*

Reform Practicable?—Most of the opponents of higher education at present would support it if it could be carried on as it was forty years ago. The following illustration has been used against the course they propose: "A man may be very sick, and very weak and worthless, and it may be difficult to make him healthy; but one thing is surely clear—that the way to cure him is NOT to cut off his head." †

John Anderson and his students had occasional evening discussions with Hindus. Around the hall there were mottoes, one of which was, "Illustration is not argument." The above comparison may be answered by another, which is at least Scriptural: "If it bear fruit, well; and if not, then after that thou shalt cut it down."

Those who urge that reform is hopeless have some grounds for their belief. For about thirty years there have been complaints about the higher education as at present carried on. There have been "Overtures," "Inquiries," "Deputations" have come and gone, there have been discussions in Missionary Conferences and in "General Assemblies;" but things remain much as they were. Is the present agitation likely to produce any tangible results? It is held by some that the Missionaries now engaged in colleges could be more usefully employed in direct evangelistic work.

* "Special Report," p. 34. † *Ibid.*, p. 55.

Though past efforts are not encouraging, and the present state of things unsatisfactory, the general feeling is that it would be a great calamity if higher education fell entirely into the hands of the Government, the Jesuits, and Hindus. Those who advocate the closing of Mission Colleges are, with very few exceptions, "mere theoretical objectors, unacquainted with the practical work of Missions in India."* Overwhelming testimony can be produced on the other side. The following resolution, moved by Bishop Sargent, was passed unanimously at the Bangalore Missionary Conference:—

"This Conference desires to express its full appreciation of the value of High Class Christian Education as a Missionary agency, and its hope that the friends of Indian Missions will sympathise with this equally with other branches of evangelistic work in this country."—"Report," vol. i., p, 103.

A very valuable amount of evidence on the subject is contained in the "Special Report on Educational Missions in India, to the General Assembly of the Church of Scotland, given in by the Rev. J. M'Murtrie, M.A."

The words of the vine-dresser fitly express the course which ought to be taken: "Let it alone this year also, till I shall dig about it, and dung it;" or, as stated by the Rev. J. A. Sharrock:—

"In conclusion, the mission colleges and schools should not be abolished, but should be made more distinctively *evangelising agencies*, teaching Christianity boldly in spite of all adverse circumstances."†

The great question is, *How is this to be accomplished?*

SUGGESTIONS.

The remarks under this head contain nothing original. They are mainly collected from the different Missionary Conference Reports, and from the "Special Report"‡ noticed above.

* "Special Report," p. 127.
† "Special Report," p. 30.
‡ Quotations are made from the "Interim Report." The complete Report was not available when this work was passing through the press.

It is also acknowledged that already most of the suggestions are more or less acted upon. Still, such is not the case everywhere, and they require to be brought together and reiterated again and again.

Severance of the University Connection.—The Rev. E. S. Summers, at the London Missionary Conference, expressed the general feeling of Educational Missionaries on this proposal:—

"The influence of the Calcutta University at the present time on education in Bengal is too powerful and too pervasive to be escaped. Your Christian youths, desirous of higher education, wish, and are required by their own people, to pass the examinations of that university, and your refusal to teach them so that they might achieve that end would result in loss of the best students, and ultimately in the closing of the institution. I readily acknowledge the excellence of the suggestion, which, to my mind, is ideally perfect, but practically I do not think that it could be carried out."—"Report," vol. ii., p. 241.

The Establishment of a Christian University.—About twenty years ago this was urged by Babu Tarini Churn Mitter in his "Explanations of some of the Causes of the slow Progress of Christianity among the Hindus" (Part II., pp. 28, 29). The proposal has recently been revived by Sir Charles Bernard. The University would give degrees in Arts as well as in Divinity. It would be entirely under Christian management, and the study of Scripture and kindred subjects would form a compulsory part of the curriculum.

Its practicability and its effects upon existing Universities have not yet been sufficiently considered to enable a decided opinion to be expressed with regard to the proposal.

It may be mentioned that the Calcutta University allows the Evidences of Christianity as one of the optional subjects for the M.A. Degree. The *Indian Witness* says that the University selected books and set papers, but in 1888 *not one* student came forward for examination.

Concentration.—On this point there is great unanimity of opinion. Dr. Miller says:—

"The curse of Indian mission education, even more than Protestant missions generally, has been its utter want of organisation and its unhealthy rivalry. It is within the mark to say that, looking back on mission education as a whole, *one-fourth* of the money, time, and effort expended has been really applied to neutralising another fourth of the remainder. . . . In this Presidency there has been comparatively little of this evil for many years; but even here much more good might easily be done if the efforts of Protestant missions in education were better organised." *

At present, in some cases, one or two European Missionaries are struggling to maintain a college department. The numerous secular subjects so absorb their time, that it is impossible for them to give due attention to the religious instruction. This state of things ought not to be allowed to continue. As a rule, Mission funds might be better employed.

The advantages of amalgamating colleges, where practicable, are thus stated by the Rev. A. Clifford :—

"This would allow of the employment of a large number of European Missionaries, some of whom might devote themselves in a far larger measure than is possible now to visiting the students at their homes or hotels, and seeing them (in Bible Classes or privately) at their own (the Missionaries') houses. It is this personal influence that is wanted to produce conversion. At present the staff of professors is too small to enable them to give adequate time to the students out of college hours." †

The Madras Christian College is an example, to some extent, of what is suggested. Concentration has been recommended by Missionaries in Calcutta.

Care in the Selection of Men.—Nothing is more strongly urged than this. Everything, under God, humanly speaking, depends upon it. Dr. Miller says that those sent out should be "men of the highest Christian spirit and Missionary zeal." A resolution of the Church Missionary Society on Higher Education says :—

"The Committee would state as emphatically as possibly

* "Special Report," p. 54. † "Special Report," p. 27.

their opinion that for this kind of missionary work, and for taking the full advantage of the opportunities it gives of individual dealing with the souls of the young, there is no department of missionary work in which there is a greater need of a high order of spiritual character than this."—March 5, 1889.

Some who are adverse to the employment of ordained Missionaries as professors in Colleges would not object to laymen.

Professors without the missionary spirit are almost valueless in an evangelistic point of view, while they are as expensive as ordained Missionaries. Some who came out in connection with Missions entered the Government Educational Service, where they were bound to religious neutrality. Laymen are more apt to regard themselves simply as educationists than ordained Missionaries. Where the missionary spirit is strong, ordination will generally be sought.

It is not urged that all laymen should be rejected; in some respects they have their advantages—but only that those who select them, as Mr. Robert Young says, make "sure, as far as possible, that they are not *mere educationists, however distinguished as such, but men who are actuated in a high degree by the missionary spirit.*"*

The Rev. G. H. Rouse, Calcutta, writes:—

"I am more and more convinced, year by year, of the great importance of *sympathy* and *love* as qualifications for Missionary work. Learning is important, but even in dealing with the upper and educated classes, love is infinitely more important; while the absence of it will leave all the learning in the world to a large extent barren." †

The following words were addressed by the Church Missionary Committee to forty-three Missionaries going forth to Asiatic countries:—

"The Committee have been interested and impressed with, and attach importance to, some things that have recently been said regarding *sympathetic dealing with the heathen.*

* "Special Report," p. 92. † *Ibid.*, p. 48.

Wonderful indeed is the power of sympathy, as evinced in the great success of well-known living labourers in the Lord's cause. It is not to every one that it is given as a natural gift, but it can be cultivated, and every true Missionary is sure to cultivate it."—October 3, 1888.

An experienced and thoughtful Native Christian suggests that educational Missionaries, instead of being sent out direct from College, should be placed for a year under a Minister at home, noted for his evangelistic spirit. On arrival in India they should not be put to full work for a time. The Rev. A. B. Wann, Bombay, says, "Give your professors leisure at first to learn the vernacular, and let them be in part, even in small part, preachers in the vernacular." * The Church Missionary Society has a rule to this effect.

Thorough Religious Instruction.—The value even of the Bible in school depends very much upon the way in which it is taught. S. Satthianadhan, Esq., M.A., Assistant to the Madras Director of Public Instruction, thus describes his own experience :—

"I was myself studying for some years in a Mission School, where the Bible was taught in the same way as a play of Shakespeare, or a text-book on history. We students were constantly reminded by the teacher,† that the study of the Bible would be a great help to us in the study of English literature. We were given ample philological notes. Parallel passages from well-known English authors were cited; but very seldom was there any attempt to lead the students to a comprehension of Divine truth. No appeal was made to the heart. No efforts were made to convict. Mere information was thought sufficient."—*Harvest Field*, 1888, p. 191.

Though the above is an exceptional case, there may be also general explanations of Scripture to which Hindus will not object, under which they may have no idea that their conversion is sought. You may say as much as you please to a Hindu in favour of Christianity, provided you do not *pointedly* show that it condemns his own conduct.

* "Special Report," p. 113.
† He was a layman and not Scotch.

On the other hand, it is gladly acknowledged that the Bible instruction is often all that could be wished.

At the Bangalore Conference the Rev. J. Hudson made the following suggestions on this point:—

"There should be systematic and earnest preparation for the Scripture lesson. Knowing that we shall tread on familiar ground, and that we shall not have to maintain a continuous discourse, we are in danger of neglecting due preparation, and as a result we do not succeed in gaining the undivided attention of the class. Nothing is more discouraging than to feel that the young men are merely assuming the attitude of respectful listeners, while in reality they are anxiously waiting for the bell to release them from restraint. We really need to make almost as much preparation as for the pulpit, if we would hold the attention of the class; and above all the young men must feel that we are not merely going through a prescribed routine, but that we are in thorough earnest to secure their highest interest.

"When the time for Scripture teaching is limited, I feel strongly in favour of keeping chiefly to the Gospels. It is of course desirable that the Old Testament should not be excluded, but the Gospels seem especially suitable in a school where the scholars are principally heathen. Hindus will allow an authority in Christ's teaching apart from all belief in the inspiration of the Scriptures. The study of the Gospels also furnishes us with the precious opportunity of keeping Christ Himself vividly before the eyes of the pupils. Each day we can add a touch to the picture, and try to deepen the impression on the mind and heart; and thus whatever else they may forget, our young men will carry with them hereafter the picture of the one perfect life."—"Report," vol. i., pp. 82, 83.

The large School Departments have been too much neglected for the sake of the College Classes. The late Dr. Ogilvie, referring to College students, says:—

"We had found, from past experience, that if no religious impression has been produced on them before leaving the entrance class, there seemed to be but little hope that any such impressions would be produced hereafter."*

* "Letter on Affiliation," p. 13.

The Rev. T. Gardiner, formerly of the Calcutta Free Church Mission, expressed similar views at the Liverpool Conference :—

"They found that almost all young men in their schools, at some time or other, generally when they were in the higher school or junior college classes, came under strong convictions, not merely of the truth of Christianity, but personal convictions, more or less, of their own sinfulness and of their need of a Saviour. If they passed that critical period without publicly professing their faith in Clirist, they generally became indifferent, and there was less hope, humanly speaking, of their becoming Christians. He thought it might be an undue expenditure of Missionary resources to carry on in advanced secular studies young men of that description, and that they should ever estimate their educational work according to its value and direct bearing upon the progress of the Redeemer's cause in the hearts of men. He felt there might be a danger of spending unduly Missionary resources, resources raised for the preaching of the Gospel, in that direction. He would, therefore, give an education carried to the point of advancement at which it was in their junior college classes to such young men as came to them. He would carry them to that interesting period when they usually came under those religious convictions; and after that he would expend Missionary resources in training specially those young men who might be willing to become helpers in the Missionary work, instead of going on to teach the secular branches to those young men who presented, humanly speaking, but little hope of becoming Christians."†—"Report," p. 145.

There should be either an ordained Missionary or a layman of the right stamp placed over each large School Department to see that sufficient Scriptural instruction is given. Before the pupils take up the University examinations, there is less unwillingness with them to study the Bible, and greater prospects of doing them good.

Study of the Evidences.—A Report of the Cathedral Mission College, Calcutta, says: "Besides the Bible, some standard work on the Christian Evidences is read in every class, and this, often more than even the Bible lectures, is found to provoke discussion and elicit inquiry."

The early Missionaries gave considerable attention to the Evidences of Christianity. Dr. Mackay took part in the preparation of a treatise published by the Calcutta Tract Society, which was reprinted at Madras. Dr. Wilson wrote two powerful Exposures of Hinduism. The *Letters to Indian Youth*, by Dr. Murray Mitchell, are well-known.

There is reason to fear that, through the pressure of University subjects, the Evidences do not receive the attention they did before. This is probably *one* of the causes, though not the most important, why there are fewer baptisms than in former times.

It would require a great deal of careful consideration to draw up a scheme of text-books to be studied during each year of the College Course. This is a matter which might well engage the careful consideration of Educational Missionaries in India, aided by the advice of some of the best authorities at home. Meanwhile, a few remarks may be offered.

Dr. Murray Mitchell's work is intended for young readers. It goes over the whole ground, although, of course, in an elementary manner. It is written in a kindly spirit, and seems well adapted for the Matriculation Class.

There is at present a kind of Hindu revival. The most extravagant eulogies are heaped upon the national creed. It is gravely asserted that, "in respect of the purity and practical character of its spiritual truths, the Hindu religion is inferior to no other religion in the world." For the College First Year's Students, a manual might be prepared explaining what Hinduism really is, and contrasting it with Christianity.

Students, more enlightened, are rather inclined to join some branch of the Brahmo Samaj. A text-book showing the insufficiency of mere theism and the adaptation of Christianity to the wants of man might form the Second Year's Course.

From the absence of the historical faculty, some branches of Christian evidence carry no weight with Hindus. The moral argument has mainly to be em-

ployed. Selections from Butler's "Analogy" or the "Philosophy of the Plan of Salvation" might form the Third Year's Course.

Mr. Bradlaugh has, unfortunately, been selected by the Indian National Congresses as their representative in Parliament. Increased prominence will thus be given to his atheistic opinions. Selections from Professor Flint's works might be taken during the Fourth Year. The students should be made acquainted with the arguments against the agnostic ideas which will meet them in the literature of the day.

A series of text-books, somewhat like the above, might have two hours a week in college in addition to Bible instruction. This, it is said, was the custom in former days. It may be urged that already both students and professors are overworked. Then give less time to secular branches.

The usefulness of such treatises would not be confined to Mission students. They would have some circulation among educated Hindus all over the country.

SUNDAY SERVICES.—The *Eastern Star*, conducted by Native Christians in South India, says:—

"Sunday Schools in connection with Colleges should be steadily kept up where they exist, and should be revived where they have been allowed to die out. Professors and Principals should make the students understand that they would be displeased if the Sunday School classes were not well attended. Sunday Schools have the advantage of securing for the teaching of the Bible the undiverted attention of the students, and were powerful instruments in the hands of Duff and Anderson, many of whose converts could distinctly trace their conversion to the influence of Sunday School teaching."—October 3, 1888.

The Rev. J. P. Ashton thus describes the plan followed by him in Calcutta to reach the "elder scholars, former pupils, and neighbours":—

"*Printed notices of Sunday evening services in English*, with the subject of discourse announced, are widely distributed. In this way a fair and regular attendance has been secured in the college hall. It is a full service, with singing to the

accompaniment of the harmonium, reading of Scriptures and prayer, as well as sermon or address. Occasionally, when the speaker is of greater repute, the audience is much larger." *

Christian "Readers," adapted to Mission Schools in India, should be used.—The importance attached to these by the early Missionaries has already been shown. There are Mission Schools in which some religious instruction is given a part of the day; but in other respects the education is about the same as in ordinary schools at home or in Government Schools in India. What are termed "incidental religious lessons" are sometimes of great value. Dr. Morrison says in his "School Management":—

"The really earnest teacher will embrace every opportunity that presents itself of turning the attention of his pupils to the contemplation of those things which are unseen and eternal. Every lesson, on whatever subject it may be, should be given in a Christian spirit. Thus and thus only can we have a truly religious education."

Such may be suggested to teachers by Christian "Readers," and they may contain appeals specially suited to Hindus.

It is true that the workman is more than his tools; but a good workman seeks to have them as serviceable as possible. The books used are also an index to the character of the teacher or manager.

Replacing non-Christian Teachers by Trained Christian Teachers.—This is one of the most urgent reforms needed in Indian Missionary education. "As is the master, so is the school." For half a century there have been protests from time to time against the employment of non-Christian teachers. Progress has been made in reducing the *percentage* of them, although the *number* employed is greater than ever. The statistics for the last two decades are as follows:—

	1871.		1881.	
Male Education.	Number.	Percentage.	Number.	Percentage.
Christian Teachers ..	1,901	47	3,841	61
Non-Christian ..	2,206	53	2,462	39
	4,107		6,303	

* "London Conference Report," vol. ii., p. 245.

It is strange that Madras, with by far the largest number of Native Christians, should show an increase of non-Christian teachers from 605 to 850, while in Bengal they have been reduced from 463 to 427.*

The largely increased number of Christian teachers would seem to be in *vernacular* schools. For many years the Church Missionary Society has maintained Normal Schools chiefly to supply trained vernacular Christian teachers. The Christian Vernacular Education Society has aided in the same direction. Very inadequate progress has been made in providing trained Christian teachers for *English* Schools.

If the statistics given by the Rev. R. Paterson with regard to the Church of Scotland Institutions in India are *correct*, they show a most lamentable state of things. He writes:—

"I find in our institutions something like the following expenditure on *Christian* and *non-Christian* teaching:—

	Christian. Per cent.	Non-Christian. Per cent.
Calcutta	8	92
Madras	35	65
Bombay	12	88

"In a young Mission such a proportion may be justifiable, but not in one that has celebrated its jubilee." †

The *Eastern Star* says:—

"We know as a matter of fact that the Head Assistants of most of the Missionary Colleges and schools in the city of Madras are non-Christians. What sympathy can these be expected to have with the Missionary aims of the Colleges?" —October 8, 1888.

EVILS CONNECTED WITH NON-CHRISTIAN TEACHERS.—In the earliest stages of Missions their employment is almost a necessity. In primary education, where the question of baptism scarcely presents itself, their influence is less hurtful. The higher the grade of the school,

* "Statistical Tables, Protestant Missions in India," 1881, p. 62.
† "Special Report," pp. 122, 123.

the greater the danger from them. It is worst in Colleges, where the students are of an age to make a public profession of Christianity.

The following argument in their favour will scarcely be considered satisfactory:—

"In my opinion, the present condition of Hinduism is such that as a body the Heathen teachers are indifferent or favourable to the reception of Christian truth as distinguished from the open profession of it. I can imagine many a Hindu teacher in a Mission school asked by a Hindu boy there whether Christ's teaching was good, saying Yes, and 'Was idolatry wrong?' saying Yes; and yet if the boy said to him, 'Shall I become a Christian?' saying No. But if that happened I should say that under the circumstances the teacher had done much to help the boy on his way to Christ, and that the negative answer could not be construed as disloyalty to the institution he served." *

There is such a gulf between the Christian European and the Hindu, that the former can never be certain of the real sentiments of the latter. The "Special Report" gives the following illustration of this. The Rev. G. M. Bulloch, Almora, writes:—

"One of the saddest aspects of our present trouble is the opposition we are experiencing in the unworthy conduct of the leader in the meeting against the discipline of our College—a young man who graduated from our Mission College in Benares, and has been our second master here for two and a-half years. But we are suffering from our own unwisdom in having allowed him as a non-Christian to occupy such an important position in our College where he could wield so much influence upon the students—an influence which we have now, only too late, discovered to be so much in opposition to our objects in leading the lost to Christ, and a better and purer life than that which a purely secular education can put before them."—P. 15.

The Rev. E. P. Hastings, Jaffna, said at the Bangalore Conference:—

"The influence of native teachers, *if they are able men*, upon

* "London Conference Report," vol. ii. p. 241.

their students, is very great. They are in much closer sympathy with them than it is possible for foreigners to be. A word or a look from a heathen teacher may successfully neutralise the Christian teaching and influence of a foreign professor or principal when there is no *apparent* opposition."—"Report," vol. i., p. 73.

But even without "a word or a look," the *example* of non-Christian professors is highly injurious. They are generally distinguished graduates, respected on account of their learning and position. Being daily in contact with the Missionary professors, they may be supposed to have a good acquaintance with Christianity. If *they* think the Gospel unworthy of acceptance, the students may consider that they may well do the same. Hindus are far more led by example than by argument.

It may be said that moral Hindus are preferable to nominal Christians who bring disgrace on their profession. No one advocates the employment of the latter, though many will agree with the Hon. G. E. Knox:—

"The practice of employing heathen teachers should, I say, unhesitatingly be abandoned. Contract our sphere of work rather than this."*

Mr. Hastings said at the Bangalore Conference:—

"Better a small institution with a limited number of teachers who are known as Christians, than a larger one with a number of teachers who are known to be heathen or deists."—"Report," vol. i., p. 73.

NEGLECT OF TRAINING.—In his "India and India Missions" (p. 334), Dr. Duff declares that the preparation of an educated Native Agency was "our grand specific and central design." The Rev. J. Morrison, Calcutta, says:—

"In 1834-35 we find Duff and his colleagues putting prominently forward in regard to their institution, that it was to fill the place of *the Normal Schools* in Scotland, and supply teachers for the country; and they actually had a special class for instruction in the art of teaching. [It was on this ground,

* "Special Report," p. 127,

in fact, that the first application for a grant was made to Government.]" *

For some years labour in this direction was fairly successful. Dr. T. Smith stated at the London General Conference that the Calcutta Institution not only supplied the wants of his own Mission, but "sent dozens to our American brethren and to others all through the country."†

After the establishment of the Indian Universities, the training of Christian teachers for the higher education seems to have been greatly overlooked.

RESPONSIBILITY FOR NEGLECT.—Dr. Miller says :—

"Of those who clamour about 'heathen' teachers, I have never known *one* who did a single thing to help to train Christian ones to take their place."‡

The loudest "clamour" comes from earnest Christian men unconnected with Missions. The responsibility rests *primarily* with educational Missionaries in India who have been so absorbed with other work that the original "grand specific and central design" of Dr. Duff has been largely forgotten.

Secondly, Missionaries who have employed non-Christian teachers for years are accountable.

Lastly, such Home Committees as have allowed the present state of things to continue, even in Missions which have celebrated their jubilees, must bear their share of blame. All are not involved. The Baptist Missionary Society forbids the employment of non-Christian teachers; the Church Missionary Society does so in important positions, and has done much for the training of Christian teachers.

The complaint is, that while the employment of non-Christian teachers is lamented, apologies are made for it as a necessity, while the means to remedy the evil are, in many cases, neglected.

But the great inquiry now ought to be, *What is present duty?*

* "Special Report," pp. 67, 68. † "Report," vol. ii., p. 382.
‡ "Special Report," p. 54.

MEASURES PROPOSED.—The immediate dismissal of all non-Christian teachers at present employed is not recommended; but it would be well if the advice of the Rev. S. S. Allnutt, Cambridge Mission, Delhi, were followed: "Every manager ought to make special efforts to reach and teach the heathen masters under his charge." *

The question is, How is the supply of trained Christian teachers for the higher education to be increased?

Mr. Allnutt says:—

"The crying want is a first class training college for young Christians, under a really first rate man, who would infuse a thoroughly Missionary spirit into the young men under instruction." *

The Rev. J. Morrison makes the following proposal:—

"Should the Committee still think the connection with the university too great a restraint upon the Missionaries, I would suggest that the early scheme of making the institution a normal school deserves consideration. That field is practically unoccupied yet, and hence we might easily work upon our own lines there, and obtain recognition of our certificates by Government and other educational authorities. There seems to be an excellent practical opening *there*." †

While a separate Normal School would have its advantages, it would be expensive, and for some years the number of Christian students must be small. Even the Bombay Government "considers that the cost of training colleges for preparing masters for high and secondary schools would be prohibitive." ‡ It would be well, perhaps, at least to *begin* with simply adding a Normal Class to selected existing Missionary Colleges. There should be a trained European teacher, possessing the other qualifications already mentioned, attached to each college *expressly for this work*. There should be a stringent rule forbidding his being taken away from it when any college professor was laid aside. He might, however, have charge, under the Principal, of the School Department.

* "Special Report," p. 41. † *Ibid.*, p. 71.
‡ "Resolution, Gov. of India," 17th August, 1889.

Some remarks may be made on one or two points connected with the working out of the proposal.

Supply of Students.—This will be a great difficulty for some time to come. Even in South India in 1888 the average number of Christian students in Missionary Colleges was only about 10 per cent.—125 out of 1,158. The Madras Christian College had the largest number—44 out of 636; Caldwell College, Tuticorin, the largest proportion, 29 out of 37. Two Colleges had each only one Christian student; one college had none.*

Every available means should be employed to increase the supply of students. Missionaries and Native Pastors should diligently search out boys who promise to be useful as teachers. When they can no longer be taught with advantage in local schools, they should be sent to the Training Masters. The College School Departments should contribute a fair proportion of candidates.

Supervision.—The influence of Presidency cities is often far from wholesome. Government, in its Resolution on "Discipline and Moral Training in Schools," justly emphasises the need of hostels for students. There should be one under the Training Master, at least for students who cannot be properly cared for otherwise. In some cases Missions at the Presidency could undertake the home superintendence of their own students. Such details could easily be adjusted.

Mofussil Missionaries are greatly afraid lest the students they send to the Presidency cities should acquire expensive "manners and customs." This should be guarded against. Total abstinence should be the rule.

Support of Students.—Government is now very desirous of increasing the supply of trained teachers, and scholarships would probably be given to as many fit candidates as presented themselves.

Some of the Christian students in the Madras Christian College partly earn their support by giving religious instruction in the School Department. This is a good arrangement.

Training.—The school classes should present the best

* "The Harvest Field," 1888, p. 193.

models for imitation, and afford materials for practice under the supervision of the Training Master. In addition, there would be special instruction in school management. The course would be partly regulated by the examinations required for certificates.

Perhaps some of the students could also attend one or two College classes. All might profit from the intellectual and spiritual life which the College should seek to inspire.

Cost.—The demand for trained English teachers is less than that for vernacular schools. Here, also, concentration is advisable. One efficient Normal Class in each Presidency is enough for the present. A beginning might be made with Madras, Calcutta, Bombay, and the North-West Provinces, where the supply of students would be greatest.

The Missionaries in each Province might agree as to the College to which the Normal Class should be attached. The entire cost would not be great, and if it could not be otherwise met, the number of professorships might be reduced.

Native Professors.—The influence of these is so strong that rather than employ any non-Christians, all Professors should be obtained from home. This, however, is not necessary. The number required is not large, and the Native Christian graduates, with the requisite training, should be able to supply their place. It is most desirable to raise up scholarly Native Christians, animated by a thorough Missionary spirit. Such men are wanted both to be leaders of the Native Church, and to take charge hereafter of its training. Colleges are the places where they ought to be prepared.

Pandits have much less influence, and are sometimes even despised by the students on account of their ignorance of English and their bigotry. Still, even they should be got rid of as early as possible. Often, whatever may be the amount of their knowledge, they are poor teachers. Promising Sanskrit scholars among the Christian students should be sent for a year or two to Benares to study under the supervision of an accomplished Sanskritist like the Rev. J. J. Johnson. Such men are also required to

combat the Hindu revival by showing the real character of the system now so vaunted.

The following steps should be taken without delay:

1. Missionary Conferences in the Presidency cities should draw up a well-devised definite plan for increasing the supply of Christian teachers for the higher education, as well as of securing able Native Professors, representing the highest scholarship in India, all animated by the spirit of Him whose servants they profess to be.

2. Home Committees should give proposed plans all needful encouragement and support. If there is delay in submitting them, they should be pressed upon the attention of Missionaries.

Special Attention should be paid to Christian Students.—In *some respects*, a student has advantages over a professor in acting upon his fellows. At all events, his influence should be utilised to the utmost possible extent. Each should be taught to regard himself as a Missionary in his sphere.

The Madras Christian College has the "Fenn Hostel" for Christian students. One should be attached to every large Missionary College. If possible, there should be a judicious and earnest Christian Superintendent. Where such is not available, one of the senior students might act as prefect.

Every effort should be made to deepen the spiritual life of the students. The Madras Christian College has a "Prayer Union," with periodical meetings. Such should be established where they do not already exist.

One result of Mr. E. Clifford's "Special Mission" in St. John's College, Agra, has been the formation of a "'Mission Band' among the young men and boys, who hold prayer meetings among themselves, and engage in Sunday-school and evangelistic work." *

The students should be united into a Guild, or Christian Endeavour Society, to which the College Principal and Professors should give every encouragement.

The Rev. J. W. Youngson, Sialkot justly says:—

"By all means let us give our Christians the best education

* "Special Report," p. 118.

that can be afforded, that they may be fitted to occupy high places in the world, and show that Christianity is able to take the lead in every good work, as she professes to be able to do." *

Vigorous efforts should be made to increase the number of *promising* Christian students: men who are dull must serve God in other spheres. This is urged by Dr. Miller in order to obtain Christian teachers:—

"The first step towards the end in view in this question would be to educate a far larger number of promising native Christian young men. In this direction I have done the little in my power, so have one or two others; . . . . but, on the whole, the thing has been utterly neglected." †

College Scholarships should rather be given to Christians than to Brahmans and others who would be the first to lift up the heel against their benefactors.

One of the chief reasons assigned by the Bangalore Missionary Conference for maintaining Missionary Colleges was the following:—

"The Native Church in India needs at present, and will still more need in future, men of superior education to occupy positions of trust and responsibility as Pastors, Evangelists, and leading members of the community, such as can only be supplied by our High Class Christian Institutions."—"Report." vol. i., p. 103.

Personal Influence.—The great importance of this has already been noticed. Very few students come to Professors with the inquiry, "What must I do to be saved?" As a rule, only questions about university subjects or employment in the service of Government can be expected to be the cause of visits. Opportunity, however, might then be taken to press upon them our Lord's solemn words, "What is a man profited, &c."

Lectures.—These have been employed for many years in the Presidency towns. They are a useful means of benefiting educated young men generally, as well as the students in Missionary Institutions. A lecturer remarked

* "Special Report," p. 105. † *Ibid.*, pp. 53, 54.

to the writer that the temptation was to think too much of the few European auditors. Hence the addresses are not unfrequently too high for those intended to be reached.

The ex-students of Missionary Institutions often attend such lectures. They are therefore a useful link in keeping up some connection with them.

Lectures are now largely used by Brahmos and Hindu revivalists. They should receive more attention from Missionaries.

Debating or Literary Societies.—The Rev. J. Barton says :—

"Another way of doing good and acquiring influence is open to a Missionary connected with a College like ours, through the native Debating Societies. These are kept up for the most part by students, and though not long-lived,* they are very popular. Their members are always glad to have the patronage and countenance of their European instructors, and I have often thus been enabled, as Chairman or Lecturer at one of these meetings, to give a religious turn to the proceedings, while it has gained me an introduction, and given me influence in native circles which I could not have otherwise reached."—*C. M. Intelligencer*, May, 1870.

Preparation and Circulation of Christian Literature.—Missionary Professors should prepare works on the Evidences of Christianity, text-books for schools and colleges, and otherwise use their pens for the benefit of the educated classes.

They can also do much to promote the circulation of suitable books among their students, and obtain subscribers to periodicals like the *Christian College Magazine*, *Progress*, *India's Young Folks*, &c.

Book-shops should be attached to every large school or college. One of the teachers or subordinates might have charge of it. The Rev. H. R. Scott, Rajkote, has been very successful in thus circulating Christian literature. He describes, as follows, the method he has adopted :—

"We have a High School here, attended by about 400

* In 1889 a Hindu said at a meeting in Madras that he was a member of twenty-six Associations now defunct!

boys, and the headmaster, a thoughtful and liberal-minded Parsi, was so good as to recommend the books to the boys in his senior classes. This caused a large demand, and we had quite a rush for the books on the day I got a supply. I think Missionaries might get an opening a similar way wherever a High School exists."

Social Meetings.—Wisely managed, these are of great value. The Rev. W. Jukes, Peshawar, thus describes his work in this direction:—

"The most interesting part of the Mission school is the Afghan boarding school, situated in my own garden. The members of it go down daily to the city, to the Mission school, for instruction, and most interesting accounts could I give you of many of them. I have helped them in the evening with their lessons, read and prayed with many of them. Of a Sunday evening they come in for tea; after which we have hymns; and although they do not join in the singing themselves, they all have their favourite hymns—'I heard the voice of Jesus say,' 'Onward, Christian soldiers,' and others; Mrs. Jukes playing the accompaniment on the harmonium. And, formerly, when she had the necessary strength, she had a Bible class on Sunday afternoon, which the seniors much appreciated."*

Christian students should especially be invited to such meetings, but non-Christians should also be influenced as far as practicable. Large college classes might be taken in divisions, not too numerous to prevent personal intercourse. On such occasions Christian *ladies* are of the greatest value. As a rule, the students see nothing of female society, and the change is very striking.

Reference is made above to a Bible class taught by Mrs. Jukes. Mrs. Macdonald, of Madras, had one for non-Christian students, which had an excellent effect.

Intercourse with former Pupils.—It is very desirable to keep up some connection with old students. Although few of them make a profession of Christianity before leaving the Institutions, often religious impressions remain, which it is desirable to cherish. Lists of them

* "Church Missionary Intelligencer," April, 1889.

should, if possible, be maintained, showing where they are, and how they are employed. They should be commended to the care of Missionaries at the stations where they reside, and induced to attend lectures and religious services. There might be a special annual meeting for all residing in the city. Suitable tracts might be sent once a year to those at out-stations. The *Christian College Magazine* was partly established for the benefit of former students.

Visits might be paid to them by the Missionaries mentioned under the next head.

Special Agency.—Dr. Miller says :—

"When the work of Mission Schools begins to be *adequately* followed up in India—which it has not even begun to be—it will be time enough to ask for any tangible evidence of what it has effected." *

It may be said in reply to this, that Mission Schools formerly showed "tangible evidence" when even less followed up than at present. Still, it may be allowed that there is now greater necessity for such aid.

About twenty years ago Dr. Miller, in his "Lectures on Scottish Missions," suggested a separate evangelistic agency to follow up the work of Mission Colleges and labour among educated Hindus generally. One or two extracts may be given :—

"For these reasons, I am, for my own part, clear that, practically, it is well and even necessary that, along with the preparatory work which must ever be the chief object of Mission Institutions, there should be likewise some separate direct efforts for the winning of individual souls to Christ. There should be some agency going forth in all simplicity, knowing, in the most literal sense, nothing but Christ Jesus and Him crucified, depending in no degree upon any human wisdom, trusting for all its efficacy and power only in the promised help of the Holy Spirit. Such an agency I place as the first and greatest thing which Scottish Missions in India need."—Pp. 39, 40.

* "Special Report," p. 50.

The following remarks describe the classes among whom such a Missionary should labour:—

"There are now in all the great centres of population, groups, I should almost say multitudes, of men educated in the English language and English taught—chiefly, but not wholly young men—who are in a state comparatively well fitted to understand and to be influenced by the direct systematic simple proclamation of the truth as it is in Jesus. Of these the many that constitute the higher classes in Mission Institutions, or who have been already trained in them, have, in virtue of that training, no small amount of dormant belief in its Divine authority. And even the others who have been wholly educated where the truths of revelation are in no way acknowledged—even they, through the indirect effect of Mission Institutions mainly, but also through other Christianising influences—have had their minds, in some small degree, turned towards divine things. As a class, these men are prepared, as no other portion of the Hindu community has hitherto been, to be moved and stirred by the truth brought home to them with living power."—Pp. 41, 42.

The need of such a distinct agency is thus shown:—

"It is hardly necessary to tell you that among a class so numerous, so interesting, and so closely connected with themselves, Scottish Missionaries have been attempting something. By lectures, such as in another connection have been spoken of, by private intercourse, and in many ways, they have endeavoured to bring the Gospel to bear upon this newly-risen section of the Indian people. But little, I need hardly add, can in this way be done with satisfaction to themselves or profit to the Church, by men already overtasked with their own immediate work, and requiring generally to strain every nerve to preserve it from extinction. Work thus done by those whose thoughts are turned in a different direction, and who cannot in conscience leave or neglect the sphere that has in providence been assigned to them—such work can never in any sense occupy properly a field like this. It can, at the utmost, serve only to show, as it has shown, that the field is there, and that the way is open to labour in. What is needed is some direct agency distinct from that which has to do with the Institutions, but supplementing the work done in them, building on the foundation that has there been

laid. That agency would require to be distinct and separate so far as this, that at least one man should devote himself exclusively to this purely and directly religious work. He would, indeed, be aided, with all his heart, by every true Missionary engaged in educational work. But of all the efforts of the Mission in this direction the new man would be the centre point and the director, though all would aid in the execution of his plans.

"Here, then, is the present great need of Scottish Missions in India—an agency for direct, systematic, simple Gospel effort among those who have already, through our own instrumentality, been brought somewhat under Gospel influences, and fashioned somewhat in their character and thoughts on a Christian model."—P. 43.

Dr. Miller does not say "exactly how this needed new agency would work. This would depend largely on the man or men sent forth for it. For he or they would require to clear their way and mould their method for themselves."

A little has been done in the above direction; but nothing "adequately." An agency of the kind mentioned is far more needed than additional Professors. Indeed, some of the latter, if qualified, might well become evangelistic Missionaries among the educated classes. But work in the Colleges themselves can best be done by the Professors.

The late Dr. Ewart said:—

"In my opinion, the Missionary can neither get nor retain an influence over *scholars*, unless he be himself actively engaged in communicating knowledge to them."

An evangelistic Missionary who simply spends an hour a day in giving a Scripture lesson, in many cases absolutely distasteful to the students, cannot acquire the influence over them which is needed.

The Rev. A. Burgess, formerly of the Wesleyan Missionary Institution, Madras, refers to Dr. Arnold as a model:—

"Few, if any, have been as successful as he, in impressing their *character* upon their pupils; but the reader of his life

will find that he owed this result very largely to his indefatigable zeal and earnestness as a *Teacher*. The sixth form lads felt that he had their intellectual, social, and spiritual interests all at heart. And thus the sermons in the college chapel and the literary exercises in the class-room reacted upon each other—the former being listened to with a peculiar interest and appreciation, while even the monotonous toil at the desk was invested with a dignity approaching to sacredness."

The course recommended to the Missionary is as follows:—

"But by all means let him gain the confidence and affection of a select number, and arming himself with every kind of truth within his reach, labour to effect an entrance for the Gospel. Let him take an active part in all their leading studies, so that they may look up to him as their intellectual father. They will then listen to his religious teachings, prepossessed in his favour; their love and respect will be his. This appears to us one of the main reasons why the *Missionary* should take part in secular education."—"Harvest Field," vol. ii., pp. 169-171.

While there is great truth in the above, the Missionary has to guard carefully lest secular studies should so absorb his time and strength that the great end would suffer.

The conclusion to be drawn seems to be, that the spiritual wants of the students must be met by the Professors themselves, though Evangelistic Missionaries may co-operate. Hence the Professors should not be so burdened with University subjects as to be unable to attend to the former.

Missionary Evangelists to the educated classes would find a wide sphere outside the Mission Colleges. The Bishop of Calcutta writes:—

"I have sometimes said that we want to have a Missionary sitting on the doorstep of every Government high school to pour in the truth, which may fill the vacancy created by the uprooting of their old ideas."*

* "Special Report," p. 130.

Besides labouring in the Presidency cities, the Evangelistic Missionaries should visit the principal Mofussil towns, giving lectures and addresses. They might be furnished with the names and addresses of old college students, whom they should search out and try to benefit.

An important part of the work of such Missionaries should be to seek to influence educated Hindus by means of the Press. They should write short papers, tracts, and books for circulation among them, edit or contribute to periodicals, and seek to get articles inserted in Native papers. To these should be added efforts to promote the circulation of Christian literature. The current of Native religious thought should be carefully watched.

The few opposers of higher education agree with its advocates as to the need of Evangelistic Missionaries. Thus Dr. Cust says, "Send out special evangelists to work outside the college among the students."

Missionary Committees may well act where all are agreed.

Co-operation of Zenana Ladies.—The Rev. T. H. Greig, chaplain, Bombay, makes the following useful suggestion:—

"So far as I have been able to observe the working of the various mission agencies around me, there seems to be an unavoidable and by no means inconsiderable waste of this valuable influence, from not securing that the pupils of the Mission Schools and Colleges should be brought under Christian influence in their separate homes, through the visits of Zenana Mission Agents to the ladies of the family. My views would place a strong Zenana Mission wherever the Mission plants a school or college, and also wherever it plants an Evangelistic Mission Agency. But, if funds prevent this complete arrangement, they would plant the Zenana Mission rather by the side of the Mission Colleges and Schools than by that of the unsupported evangelistic staff. For the same reasons the aim of the Evangelistic Agency should be to find access to the senior males of the same homes. By these means the pupils of the Mission Schools and Colleges and those of the Zenana Mission would support each other."*

* "Special Report," p. 108.

Home Prayer and Sympathy.—Both are needed, in a special degree, in this department of missionary labour. The Rev. R. Wardlaw Thompson remarks:—

"The greatest danger I can see in our schools arises from the temptation to subordinate Scripture teaching in the higher classes to purely secular work, under the pressure of preparation for public examinations."*

The Rev. A. B. Wann says, with regard to those engaged in it, "Pray for them, for in this age of awful educational pressure they are sorely tempted to serve two masters—God and the University;" † or, as the Rev. J. A. Sharrock puts it, by "the desire to make the colleges a success in numbers, passes, and fees, instead of calling down unpopularity by an aggressive and bold type of Christian instruction, culminating in public baptism." ‡

The responsibility for the few visible results of educational Missions does not, by any means, rest solely with the Missionaries. The Rev. J. Hamilton, Calcutta, says:—

"Were he to be asked, why, during the past four years, there have not been greater signs of progress in educational work in Calcutta, in the form of baptisms, &c., he would answer with all humility, that while the Missionaries are quite ready to say there might be greater unity of *purpose* and concentration of *power here*, there have also been wanting at home that unity of *purpose* and that concentration of *prayer* which alone ensure success in any mission work whatever." §

The Rev. J. Paton assigns as one of the chief causes of "the apparent want of success," "Our Educational Missions have not been fully and systematically staffed." Such would not have been the case had there been more earnest prayer and deeper sympathy at home.

Chief Present Wants.—While there should be humiliation for the past, the great question is, How, with God's blessing, may greater results be expected in future?

Various points of importance have been noticed; but perhaps the most urgent duty at present is for educational

* "Special Report," p. 26.
† *Ibid.*, p. 115.
‡ "Special Report," p. 30.
§ *Ibid.*, p. 77.

Missionaries to adopt again Dr. Duff's "GRAND SPECIFIC AND CENTRAL DESIGN"—to raise up an educated Christian Native agency for the evangelisation of India. This should be their *primary* object. Education can never be on a right footing until non-Christian teachers are replaced by trained Christian teachers. The various steps necessary for this have been noticed in detail. To enable a satisfactory commencement to be made, the Home Committees should offer to send out Training Masters to be attached to selected colleges.

The great danger is lest things should be allowed to drift on as they have done in the past. The progress made in the training of teachers in India is partly due to pressure from Directors of Public Instruction, some of whom prohibited the employment of untrained teachers after a certain date or only on reduced grants. It is worthy of consideration whether a time should not also be fixed, varying according to the age and circumstances of each Mission, after which non-Christian teachers should not be entertained. This would give an impulse to measures to replace them.

The rule of the Baptist Missionary Society forbidding entirely the employment of non-Christian teachers may be too stringent for the present; but all Societies might adopt the following regulation of the Church Missionary Society:—

"In no case should the headmaster, or the native teacher who would be regarded as headmaster in the Superintending Missionary's absence, be a non-Christian."

In every province there should be a well-equipped Missionary College, open to non-Christian students. The religious instruction should be thorough, and, as recommended by Dr. Ewart, "all the machinery of the school should be subordinate to the evangelisation of the pupils."

The Rev. Dr. Herdman says:—

"There is surely something faulty, if years pass and none out of the many hundreds constantly perusing the Word of Life come forward to confess Christ!"

Bible teaching, no doubt, is often not sufficiently pointed, but this does not explain all. The seed which fell among thorns was the same as that which bore abundantly on good soil. University cares choke the Word. The present Hindu mood, at least in some parts of the country, is another great counteractive. The students will allow a certain amount of Bible exposition; but, as has been remarked, "the greatest nicety of judgment and delicacy of perception are necessary in deciding the limit to which such instruction may be carried, without 'wounding their religious feeling.'"

While higher education should still be afforded to non-Christian students, it should be considered *secondary* to the preparation of a trained Christian agency.

The work of the colleges should be followed up by a larger number of evangelistic Missionaries in the Presidency cities. It has been suggested that they should be at least equal in number to the educational Missionaries, and that they should work in as close combination as possible.

Results.—The good work now being done by higher education is cheerfully acknowledged. The Rev. Dr. Herdman says:—

"Even in the absence of baptisms I have no doubt that these Missionary institutions are doing valuable service in the cause of Christianity—moulding thought, and spreading truth among the middle and upper classes of Hindu society; so helping powerfully to prepare the way for a great national revolution."*

Still, as remarked by the *Free Church Record*, individual conversions would most contribute to this great movement, and be the surest indications of its progress.

The late Dr. Ballantyne, of Benares, gives the following advice to a Missionary whose labours have not yielded any visible spiritual results:—

"I would not have him go on for ever in the old mill-round, grinding no grit, and yet, with a 'vicious contentedness,' resignedly accepting that result. I would not have

* "Special Report," p. 26.

him distil illicit comfort from the text in which St. Paul says, 'I planted, Apollos watered, but God gave the increase'; as if here *man's* part had been done, and the responsibility for the 'no increase' must now rest elsewhere, if anywhere. I would have him reflect candidly whether he has not neglected some comparatively humble yet not unimportant thing. If planting and watering have not sufficed to make the tree bear fruit, might he not bethink himself of setting to work (not without scriptural warrant too) to dig about it and to dung it? But what if he has planted only, and not watered? *Or*—to put a more home question—what if peradventure he has been watering away where there was no plant?"*

While there is nearly a unanimous opinion among Indian Missionaries in favour of higher education *per se*, there is perhaps an equal agreement as to the need of certain changes. Until these are made, no more visible results can be expected than at present. Will the Churches make a vigorous combined effort to bring about a reform?

But the great need for success in Missions everywhere is an outpouring of the Holy Spirit on the Church Universal, a baptism of fire. We are too much disposed to trust to our well-devised machinery. "Not by might, nor by power, but by my Spirit, saith the LORD of hosts." How is it to be obtained? "I will yet for this be enquired of by the house of Israel to do it for them."

Individual Duty.—The spirit in which an educational Missionary should carry on his work is well expressed in the advice which Principal Brown gave to a distinguished student of his own:—

"Every morning before you go to school, go on your knees and say to God, 'Lord, I have not come here to teach Latin, geography, English, and other things, but to get the souls of these fellow-creatures. But I must first gain their respect, and then I must gain their confidence, and then I must gain their affection; but every day let me drive at that object, and I will find opportunities in twenty ways to gain them.'"†

The young Missionary should bear in constant remem-

* "Bible for the Pandits," p. xvi.

† "London Conference Report," vol. ii., pp. 219, 220.

brance the great commission intrusted to him. It will be a very sad reflection if, at the close of his career, he can only point to the numbers who have gained academic honours under his instruction. To resist the many adverse influences by which he will be surrounded, will require the closest communion with his Master, and a constant looking at things in the light of eternity. Let his great aim be the conversion of the students, and let him travail in birth till Christ be formed in them.

At all hazards, the Missionary character of Institutions ought to be maintained. The sympathy of the Church at home, the testimony of a good conscience, and the approval of his Master, may well support a Missionary under every discouragement.

XVIII.—CHRISTIAN LITERATURE.

Importance.—Evangelistic agencies may be classed under three main heads—Preaching, Education, and Literature. The foremost place must be assigned to the living voice. In some missionary fields, as in most parts of the Dark Continent, it is at first the only instrument that can be employed. Without readers, books are of no more use than spectacles to the blind. On the other hand, in countries like India and China, with a copious literature of their own and where education has made some progress, the Press becomes of great importance.

There is no antagonism between the three agencies: they are mutually helpful. Interest is best awakened by personal contact with the preacher; education gives the ability to read; while any impression produced may be preserved and deepened by the printed page.

Though the influence of books is generally much less than that of the voice, they have the advantage of being able to be multiplied indefinitely, while preachers are comparatively few. Paul's address at Athens was heard

only by a limited number; in its written form it has instructed countless millions, and will do so till the end of time.

While the relative value of some agencies may increase, that of others, under altered circumstances, may diminish.

As has already been shown, before the establishment of the Indian Universities, Missionary Colleges might teach any subjects they pleased; now the all-absorbing desire of the students is to pass the prescribed examinations. Since religious instruction does not directly conduce to this, many of the students regard it as a waste of time. However much the professors may be desirous of imparting Christian truth, University subjects must have great attention, or Missionary Colleges would be deserted. Nor is the evil confined to the higher education. Ordinary schools feel it through the influence of Inspectors. There are fixed standards, and the tendency is to assimilate Mission Schools to Government Schools.

When Missions were commenced in India, the people were almost entirely uneducated, and schools had to be opened to teach them to read. A great change has since taken place. At the census in 1881, the number of persons either able to read or under instruction amounted to about eleven millions.

The ability to read is a blessing or a curse, according to the way in which it is employed. While some good moral precepts or even high religious sentiments are found here and there in the indigenous literature of India, its prevailing character is gross superstition, often tinged with obscenity. The late Oxford Professor of Sanskrit says that the "greater number of Hindu tales turn upon the wickedness of women—the luxury, profligacy, treachery, the craft of the female sex." To provide wholesome substitutes for such publications is a crying need.

The growing Native Churches also demand an increasing supply of Christian literature, both for their own edification, and to fit them better for taking an active part in the great work of evangelising India.

The Rev. Dr. Weitbrecht, in his paper on "The Missionary and Literature," justly says:—

"It is, however, most important for us to consider that, owing to the great extension of Government education, and the pressure on Mission schools of examinations and education codes squeezing down religious instruction to a minimum, the provision of Christian literature for the army of readers is rapidly overshadowing the question of conveying a limited amount of Christian instruction to the comparatively few who attend Mission Schools." *

Of about four millions under instruction, only about 200,000 are in mission schools. Allowing each pupil four years' attendance, which is a high average in India, one million leave the schools annually, of whom only 50,000 have any knowledge of Christian truth, while 950,000 are totally ignorant in this respect. It is most important to supplement the Indian educational system by the circulation of Christian literature.

The great question with every right-minded Missionary is, How can I do most to diffuse a knowledge of the Gospel within my field of labour? He will prayerfully consider all the agencies within his reach available for this object. It is true that, under certain circumstances, it may be wise to confine himself to one instrumentality; but, as a rule, in addition to direct preaching and education, the Press may be employed with great advantage. Christian tracts and books, besides their independent value, are very useful in keeping alive impressions produced by preaching, and turning to good account the power of reading acquired in schools.

Printing in India.—The first book printed in the vernacular languages of India seems to have been the *Doctrina Christiana* of Giovanni Gonsalvez, a lay brother of the Order of the Jesuits, who first cast Tamulic characters in 1577. Tamil type was also cut at Halle in 1710, when the Apostles' Creed was struck off. A fount was soon afterwards sent out to India, and the printing of the Tamil New Testament was completed at Tranquebar in 1715. The first Christian work published in Hindustani seems to have been printed at Halle in 1743.

The Rev. J. Long says that the most ancient specimen

* "London General Conference Report," vol. ii., p. 262.

of printing in Bengali that we have is Halhed's Grammar, printed in Calcutta in 1778. The *Friend of India* gave in 1820 a list of 27 Bengali books issued from native presses during the previous ten years. "Fifteen thousand volumes printed and sold among the natives within the last ten years, a phenomenon to which the country has been a stranger since the formation of the first, the incommunicable letters of the Vedas."

In 1835, Sir Charles Metcalfe removed the restrictions on printing, and soon afterwards native presses began to be established.

Government publishes an annual "Report on Publications Issued and Registered in British India." According to it, 8,963 publications were registered in 1886. Exclusive of periodicals, the numbers in some of the principal languages were as follows: Urdu, or Hindustani, 1485; Bengali, 1352; Hindi, 843; English, 679; Sanskrit, 445; Marathi, 436; Panjabi, 398; Gujarati, 373; Tamil, 258; Persian, 225; Arabic, 184; Telugu, 164; with smaller numbers in twenty other languages. Bilingual publications were also numerous.

Newspapers and Magazines are not included in the language lists. The first English newspaper appeared in Calcutta in 1780. The first vernacular periodical was commenced in 1818 by the Serampore Missionaries. In 1835 there were only six native papers published in India, and these in no way political. Luker's *Press Guide*, in 1885, enumerated 448 newspapers and magazines, published in India in 17 languages. Of these 175 were in English; Hindustani came next with 102 papers.

Native presses, some on a large scale, are multiplying. Several years ago, an establishment belonging to a Muhammadan at Lucknow had upwards of 60 lithographic presses, and its catalogue occupied 116 octavo pages.

In addition to the Annual Report noticed above, quarterly lists are published by Government of all the books printed in each Province. A knowledge of the publications issued in the language in which he labours, is of much value to a Missionary. Popular literature affords great insight into the Native mind. The Missionary

acquainted with it is less likely to fight "as one that beateth the air."

Literature is best met by literature. Something has been done in this direction.

Christian Literature.—For many years in India the various Missions were the chief publishers of religious tracts and books. Valuable aid was rendered in South India by the Christian Knowledge Society. The first Tract Society in India was established by the Rev. J. Hands at Bellary in 1817. The Madras Tract Society was founded in 1818; the Calcutta Tract Society in 1823; and the Bombay Tract Society in 1827. The Christian Vernacular Education Society, established in 1858, has also contributed to the supply.

The compiler, in 1869, endeavoured to ascertain the numbers of Christian publications issued in each Indian language since the commencement. As far as he could obtain information, the numbers appeared as follows: Armenian, 19; Assamese, 50; Bengali, 345; Canarese, 139; Cashmiri, 1; Gujarati, 149; Hebrew, 1; Hindi, 220; Indo-Portuguese, 65; Khasia, 8; Khond, 1; Malayalam, 165; Marathi, 293; Marwari, 5; Oriya, 81; Punjabi, 42; Persian, 13; Pushtu, 1; Sanskrit, 8; Santali, 6; Sindhi, 11; Tamil, 1005; Telugu, 163; Tibetan, 2; Tulu, 12: Urdu, 414. To these may be added 534 in Singhalese, 444 in English, and 1 each in German and Hungarian. Total, 4199 publications, in 30 languages. There must be many omissions in the foregoing list, and every year new publications are issued.

No more recent general list is available. One should be prepared for every Decennial Missionary Conference in India.

COMPOSITION.

The first step is to have tracts and books written. With two or three exceptions, this is left entirely to casual help from Missionaries who have other important duties. While some have rendered excellent service, they have not been able to give to the work the time and

attention it deserves. At a Missionary Conference, held in India thirty years ago, the following resolution was passed:—

"That in view of the great importance of this department of Missionary labour (Vernacular Literature), it is highly desirable that those who are specially qualified for it should be allowed to devote a large portion of their time to it, and should be set free to a large extent from other duties." *

The same view was reiterated in a Paper read at the Calcutta Decennial Missionary Conference held in 1882:—

"The only means of providing leisure for the work is, so far as I can see, to make the production of vernacular literature a special department of Missionary labour, and devote special men to it; just as education is a special department, manned by special men. The necessity, therefore, of setting apart in each Mission one or more qualified persons whose other duties shall be so limited as to admit of their systematically devoting say from five to six hours a day to purely literary work, should be pressed upon the attention of Missionary Boards at home."—"Report," pp. 350, 351.

At the great Missionary Conference held in London in 1888, Dr. Weitbrecht said:—

"Who is to watch the needs of his province, to inquire after literary workers, native and European, to suggest to them the part that each shall take, to unify and press forward the production of Christian books in each of the great languages of India? *We must have* LITERARY MISSIONARIES, one at least for each language area."—"Report," vol. ii., p. 265.

Literature should be made a separate missionary department. Special men should be devoted to it, just as education is a special department, manned by special men.

It is impossible, as a rule, to send out Missionaries specially for literary work; but those in the field who have shown the necessary inclination and ability in that department, should be largely set free from other duties that they may give it the greater part of their time.

* "Ootacamund Missionary Conference Report," p. 282.

Such men should not shut themselves up in their studies; but mingle also with the people, both to collect new ideas and to test their work.

Competent Native writers should thus be set apart as well as foreigners. One great object should be to raise up such men, as they can best supply the literature which will touch the hearts of the readers. In every Mission there is probably more or less latent Native literary talent which should be developed.

It is not advisable for a Missionary to attempt the preparation of tracts till he has passed in the vernacular and gained some experience. It has happened that young Missionaries, imperfectly acquainted with the vernacular, aided by schoolboys having only a very moderate knowledge of English, have attempted to prepare works for the press. What are termed transliterations, not translations, have thus been produced. It requires considerable practice, under competent supervision, for any person, even a Native, to write what is fit for publication. At the Ootacamund Conference, the Rev. J. Hoch, after stating that Christian books must be prepared chiefly by Missionaries, added, "Still we should commit a great mistake if we were to assume that all Missionaries—or most Missionaries *ex-officio*—are called by their Divine Master to write books."*

Though the above caution is necessary, the need of tracts and books is so great, that every Missionary, at all competent, should seek to increase the supply. He should not, at least at first, attempt to translate himself. The best plan is probably to give the ideas to his Native Agent whose vernacular style is the most idiomatic, and let him write them out freely, in a manner suited to the tastes of the people. If he knows English, it would be well to have the whole read over by a Pundit acquainted only with the vernacular, to get all English idioms removed. In some cases an English tract might be used as a basis; or the whole might be original.

When the MS. has been prepared as carefully as possible, it should be sent to the Secretary of the

* "Report," p. 273.

nearest Tract Society. It will then be examined by the Publication Sub-committee, and a report given about its character. So few tracts are offered, that, as a general rule, Committees are glad to publish any at all up to the mark. The young Missionary may form some idea, from the manner in which his first attempt is received, whether it is desirable to go on preparing tracts. He may profit by the suggestions of the Publication Sub-committee. It has happened that writers whose first attempts were rejected have eventually produced excellent tracts.

One or two of the chief defects in tracts may be noticed.

Dulness.—Of all faults this is probably the most common. It has been well remarked:—

"A mere plain didactic essay on a religious subject may be read by a Christian with pleasure; but many persons for whom these tracts are designed would fall asleep over it. There should be something to allure the listless to read, and this is best done by blending entertainment with instruction."

Want of Adaptation to India.—The Rev. J. Long remarks:—

"The Hindus in their own writings show a great fondness for metaphors and symbols; from the days of Kálidás, who ransacked all nature to furnish him with images, they have exhibited this. The Bible, as an Oriental book, is constructed on the same principle, and our Lord taught by parables. But our religious tracts and books generally show nothing adapted to this taste; they seem to have been written rather amid the fogs of London, or the ice of St. Petersburg, than in a country with the associations of the gorgeous East. The Oriental mind must be addressed through Oriental imagery."*

Dr. John Muir further shows the need of adaptation:—

"In order to write in a manner intelligible to the Hindus, or, in fact, to any other people, it is essential to bear continually in mind what they know, and what they do not know; how they think, and reason, and feel. We must not

* "Bengal Conference Report," p. 131.

suppose them to be acquainted with all the facts with which we are familiar, or imagine that they, as a matter of course, comprehend all the allusions which are intelligible to ourselves. We must endeavour to put ourselves in their place, and to view everything from their standpoint."*

Essentials to Popularity.—A few observations may be offered on this head.

1. *A striking title.*—So far as the subject-matter is concerned, purchasers are generally more guided by this than by anything else. Very often the title is the only part read before the tract is bought. Short and simple titles should be chosen. The word "story" attached generally takes, at least if connected with something familiar. The title of the tract "The Mango Story" has sold thousands.

2. *An attractive beginning.*—Some English narrative tracts commence with moralising or platitudes. This is to be avoided. Attention should be secured by beginning at once with the narrative. The moral can be drawn at the conclusion.

3. *The copious use of similes, proverbs, and familiar quotations from Native books.*—For further remarks on this head, see page 167.

4. *Proceeding from the known to the unknown.*—By this is meant using something with which the people are familiar to illustrate Christian truth. Various means may be adopted with this view.

(1.) *An appeal may be made to the natural feelings common to the human race.*

(2.) *The daily occupations of the people may be turned to account.*—Our Lord's discourses afford the best examples.

(3.) *Hinduism may be the means of securing attention.*—The gods of India and famous shrines have been used with advantage as texts to start with. Native writers are apt to dwell exclusively upon the crimes of the gods; but Dr. Murray Mitchell has shown, in "Pundarpoor and Vithoba," both how the people may be interested and taught Christian truth.

* Preface to "Examination of Religions," part ii.

5. *The use of narratives and allegories.*—Very few narratives from English tracts possess any interest to the people of India. Some English allegories, in a modified form, may be turned to account.

6. *The use of dialogues.*—The people are fond of conversations. Each speaker should use the language appropriate to his position in life.

7. *The composition of tracts in Native metres should be encouraged.*—A Missionary remarked: "Bad poetry is more attractive to the natives than the best prose." The bulk of the Native literature is in verse, and most of the people are still in the ballad stage. Strenuous efforts should be made to secure effective tracts in poetry.

Intelligibility should be carefully watched. It is a besetting fault of Native writers to use a Johnsonian style, quite beyond the comprehension of ordinary readers. The best test of the intelligibility of a tract is to read it to a Native of the class for whom it is designed, and question him about its meaning.

In general, tracts should not be long. The people read slowly and with difficulty.

There should be some account of the way of a sinner's salvation in every tract.

Each language should be enriched by the best tracts which have appeared in any of the Indian vernaculars. Many of the Native works are free translations from the Sanskrit, and exist in the principal languages of India. Some tracts are so local in their character as not to permit translation; but this is not the case with the majority. If *corresponding proverbs and poetical quotations are carefully sought out*, many of the most popular tracts may be reproduced in any of the Indian tongues.

MEANS OF CIRCULATION.

It has been well observed, that as much energy must be devoted to securing a *circulation* for books in India as is expended in their *preparation*, or they will lie as lumber on the shelves.

Advantages of Sales.—Formerly tracts, and sometimes

even octavo volumes, were given away freely. The opinion is now almost universally held in India, that, except in a few special cases, gratuitous distribution should be confined to leaflets and very small tracts.

As early as 1821, the "Quarterly Friend of India" thus pointed out the superiority of *selling* over *giving*:—

"One work of real utility purchased by the Natives will produce a greater change than five distributed gratis. What a Native purchases he wishes to read; and thus his very avarice is turned to the account of general improvement. A work obtained without any pecuniary sacrifice he is disposed to underrate and neglect; but such is the reluctance with which he parts with his money, that he is anxious to draw an equivalent value from every book it procures him."

It was not, however, till 1848 that the selling system was fairly tried in India. In that year the Committee of the Bombay Tract Society determined that all their publications should be sold, except a very small gratuitous series of tracts. The Report for 1851 thus describes the result of the experiment and its advantages:—

"This system has been strictly adhered to during the past four years, and with most satisfactory results. So far as the Committee are aware, it has received the cordial approval of all the Missionaries in Western India and of the public at large. Its feasibility and its peculiar adaptedness to the circumstances of this country have been fully established. Its advantages over the system of gratuitous circulation are many and obvious, inasmuch as it opens the way for the employment of Native Colporteurs, and, through them, for scattering tracts and books, not simply in the vicinity of Missionary stations and on occasional tours, but over the whole country. And not only may books in this way be carried to the distant villages, but they are sure to go into the hands of those who will value and preserve them. Tracts which may be obtained for the asking will generally be regarded as of little worth, and will exert far less influence than when bought and paid for. In this latter case they are preserved and valued as property. They are objects of thought and interest. They are read; perhaps re-read; and should their contents not be approved;

instead of being destroyed, they will often be sold to others at their market value.

"When the Committee first resolved to adopt the principle of demanding a small price for their publications, it was fully expected that the circulation would, for a time at least, be considerably diminished. 'But,' said the Report for that year, 'it by no means follows from this that less good will on the whole be done. Should the circulation be at first reduced to one-tenth of what it has been for some years past, the Committee would still be disposed to persevere in the experiment.' This decision to adhere, at all events, to the principle adopted secured the success of the experiment, which doubtless would have failed had it been attempted in a faltering spirit.

"From the time that a fixed price was placed upon the Society's publications, they have assumed a new importance in the eyes of the Native population, and the circulation, instead of diminishing, has doubled and trebled during the past four years. Many who would have received with indifference and treated with neglect books offered gratuitously, have eagerly paid their money for the same publications when converted into property, by being procurable only by purchase. The very fact of their being offered for sale has awakened a desire to possess and peruse them, and the purchase and careful perusal of one has led to the purchase and perusal of another, and another. A new habit of reading is thus formed, and an increased readiness to purchase books is engendered.

"The Committee would by no means assume the ground that tracts should in no case be given gratuitously to Natives. Missionaries and others may often judge it expedient to lend or give tracts in peculiar circumstances. With a view to this, three small tracts of eight pages each have been issued as the commencement of a *gratuitous* series, which may be available to all who desire them. Masters may also very properly purchase tracts and books as presents for those servants who are able to read; and all may do the same for their Native friends and acquaintances. And it may be added, that these will be far more gratefully received, far more valued, and be also far more likely to prove useful to their recipients, when it is known that the donor has paid their full value, instead of obtaining them gratuitously from a benevolent society, and thus exercising his generosity and

his benevolent feelings without expense. Indeed, one prominent evil of the plan of indiscriminate tract circulation is that no gratitude is awakened in the bosom of the recipients. It is supposed that the gift cost the giver nothing, hence no kindly feeling is awakened; and since, as a matter of property, it has no value, it is too often received with indifference and treated with neglect.

"As it may sometimes be expedient to give books to Natives, the rule which this Society has adopted of circulating its publications only by sale must on some occasions operate unfavourably. But, as remarked in a former Report, 'Some general rule in reference to this subject must be adopted and adhered to, else injustice and dissatisfaction will be the inevitable result. If tracts and books are granted to one Mission or one individual, they must be granted to all in similar circumstances. If sold at trifling rates to one, they must, in like manner, be sold to others who are similarly circumstanced. The Committee therefore have found it necessary to choose between the plan of supplying tracts gratuitously to all those engaged in their circulation, and that of furnishing them at certain fixed rates.'

"Between these two plans they cannot for a moment hesitate. And it is gratifying to find that their decision has met with such general approval."

Longer experience has simply confirmed the Committee in their course.

Sale has three advantages:—

1. *It tests the suitability of publications.*—According to the proverb, one does not look a gift horse in the mouth: tracts and books may be accepted which are unintelligible.

2. *It tends to secure the use and preservation of books.*—What a Hindu *buys* he intends to read. Even if he finds on trial that he does not care for his purchase, he will rather try to sell it than fling it aside.

3. *It is the only way by which Christian literature can be provided on the requisite scale.*—There are hundreds of millions of heathen and Muhammadans, while the benevolent income of the Religious Tract Society and similar institutions is lamentably small. Unless the work is made, to a large extent, self-supporting, operations must

be very limited. Home grants should chiefly form a kind of working capital to enable sales to be extended.

As already mentioned, there are a few exceptional cases in which a gift may be desirable, but sale should be the rule.

The principal modes of circulation will next be noticed.

Missionaries, Catechists and Teachers.—In 1881 there were 9,498 Christian agents of different kinds, male and female, connected with missions in India. At present most of the circulation is effected through their means. Still, with such a large number of the best Native Christians available, the issues should be greatly increased. The gratuitous distribution of leaflets, involving little trouble, receives some attention; but the more effective circulation by sales is in many cases neglected. There are exceptions. A report of the Basel Mission says:—

"Every preacher of the Gospel, missionary or catechist, is in the habit of offering tracts or Bible portions for sale."

The Rev. N. Honiss, Tinnevelly, says:—

"Our Catechists now recognise the sale of books as a regular part of their duties. The number of books they sell is either a proof of their diligence, or an exposure of their negligence, but in all cases is a great help to the work of preaching. During the past six months, with God's blessing, we have sold 3,197 small volumes, all of which, with very few exceptions, contain some Scripture and more Scripture truths."—"Madras C. M. Record," November, 1864.

At the last Calcutta Decennial Missionary Conference, the Rev. J. J. Lucas said:—

"The most encouraging feature of my Missionary work has been the sale of religious books and tracts. I very rarely preach without offering them for sale. Again and again have I gone to the bazar with a heavy heart, and after preaching and offering our books and Scripture portions for sale, have been gladdened by their being taken" (pp. 381, 382).

A Missionary, in an inland district of South India, with no special advantages, sold in one year, chiefly through Mission agents, 21,064 tracts, besides a large number of

Scriptures and Christian school-books. The Rev. M. B. Fuller writes: "I have sold more than Rs. 7 worth of tracts in a single day touring in villages in Berar."

In addition to the trouble, Catechists generally dislike selling tracts, considering it to be unbecoming their dignity. The earliest and most successful sellers of Scriptures and tracts in South India and Ceylon were University men. Their engaging personally in the work had a considerable effect in removing the above feeling. It is not desirable that a European Missionary should do *much* in selling tracts himself, as he cannot spare the time; but he should do *a little*, to encourage Native Agents.

In selling tracts, the people sometimes say that they were intended to be given away, or they haggle about the price. It is simply necessary to explain that while handbills and small tracts are distributed gratis, larger tracts, on account of their expense, must be sold. The price printed on the tract may be adduced, both as a proof of this and of the proper rate being asked.

This mode of sale has its advantages. There is no additional outlay for salaries; the tracts are generally purchased by persons who have just listened to the preaching of the Gospel, and are therefore better prepared to understand them.

Catechists often spend in idleness time which might be profitably employed in circulating Christian literature. Teachers should encourage sales among their pupils and their parents.

Colporteurs.—While Missionaries and Catechists may do much to promote the circulation of Christian literature, a special agency for this purpose is also required to go from house to house and from school to school, offering books for sale. It is not a new plan, for it was employed by Farel and other reformers.

With the spread of education this Agency becomes of more and more importance, and should be greatly increased. No Mission can be considered to be fully equipped which has not a staff of colporteurs as well as teachers.

The two forms of colportage will be briefly noticed.

BIBLE COLPORTAGE.—The first colporteur to sell Scrip-

tures in India seems to have been employed by the Madras Bible Society in 1848. Forty years later, the British and Foreign Bible Society had about 200 such agents.

It is much more difficult to sell Scriptures than tracts. Tracts may commence with something familiar. In the case of the Scriptures, as the Rev. W. Smith remarks, "The people are discouraged at the outset by foreign and strange names, and terms and customs to which they can attach no ideas; and all this is conveyed in a style more or less rugged and stiff, as all literal translations must of necessity be."

The ordinary titles of the books are so strange, that they excite no interest. The colporteurs in trying to sell to Hindus, may refer to their own sacred books. The people should not be led to purchase the Scriptures under the idea that they are part of their own Shastras; but they may be called the Dharma Shastra of the one true God, containing an account of the true Incarnation. Muhammadans may be told of the honourable way in which the Scriptures are mentioned in the Koran.

The colporteur may occasionally read short portions to lead the people to buy; *e.g.*, the parable of the prodigal, selections from the sermon on the mount, the birth of Christ, the raising of Lazarus, the Philippian jailor, &c. A Missionary in Western India says, "Often after telling the people briefly the story of Christ. I tell them that I have the story in a book, and I find them ready to buy."

Handbills, for gratuitous distribution, giving some account of the Scriptures, should be provided to induce purchase.

Colporteurs, if agents of the British and Foreign Bible Society, are prohibited by its rules from selling anything else than Scriptures. On account of the smallness of the sales, the cost of circulation is high, amounting to about fourfold the proceeds. The next plan is therefore preferable.

GENERAL COLPORTAGE.—By this is meant the sale of Scriptures, tracts and school-books by the same agent. From the greater variety, the sales are largely increased. A person who will not buy a Bible portion may be

induced to purchase a tract, while one who will do neither may wish a school book. The cost of circulation per copy is proportionately reduced.

Some Missionaries are deterred from taking up colportage by the idea that it will occupy too much of their time. If, indeed, they were to attend to every detail themselves, the burden would be intolerable; but this is not necessary. As in all other departments of Christian labour, the Missionary's great aim should be to train his assistants to do the work themselves.

A Teacher or Catechist should be appointed BOOK AGENT, who would issue, for cash, the publications required by the colporteurs and keep the accounts. The Missionary would thus be relieved of all trouble except a little supervision.

A few hints will now be given about the management of colporteurs.

The Field.—Sales are generally limited in purely rural districts; but wherever there are towns within easy reach, colportage, properly managed, will be fairly successful. Railway stations, courts, markets, festivals, and schools afford good opportunities for sales.

Every Missionary College should have a colporteur attached to it.

Selection of Men.—Success or failure depends largely upon the choice of the agents. The work is trying, and not at all popular among Native Christians. Hence the danger of getting inefficient men, ending in disappointment. The office should not be regarded as a sort of "refuge for the destitute." "It should not be thought that any boy or imbecile old man, or any one not fit to be trusted in other things can do this work." If satisfactory Native Christians are not available, it seems better to employ Hindus for the present. The latter have the advantage of ready access to what are called the high castes, the chief purchasers. The man first tried may fail; but the experiment should be repeated till it is successful.

Terms.—Though a few men may be animated to diligence by Christian principle, the ordinary stimulus to exertion must be employed, making gains dependent on labour. D'Aubigne says that even Farel's colporteurs

procured the books at a low rate "that they might be the more eager to sell them." It is desirable, therefore, for commission on sales to form an important item. If salaries are large, colporteurs are tempted to live in idleness, selling no more than seems necessary to retain their situations. The following terms should be found sufficient in most parts of India: salary Rs. 5 a month (provided the net sales, deducting discount, amount to that sum), with fifty per cent. discount on tracts not exceeding one anna each, twenty-five per cent. on larger publications, and 12½ per cent. on school-books. On account of the difficulty of selling Scriptures, more liberal commission might be allowed by the Bible Society on vernacular sales. If a colporteur's net sales amount to less than Rs. 5 a month, his salary should be reduced proportionately.

Most colporteurs will allege that the salaries with the discount are insufficient. The amount of the sales depends very largely upon the industry and tact of the colporteur. It has been found that one man will sell ten times as much as another under precisely the same circumstances. Instead of altering the terms, another man should be tried.

Management.—One of the chief things to be guarded against in the management of colporteurs is their tendency to get into debt. If by any expedients they can manage it, they will obtain supply after supply of books on credit, till payment is hopeless. The most common excuse is that they have given books on credit to trustworthy persons, who promise to pay at a certain time, when all due by the colporteurs will be settled. This must be checked by forbidding the colporteurs to sell books except for cash. Compliance with this will be secured by requiring, after the first supply, all publications obtained by the colporteurs themselves to be paid for when received. When a colporteur is appointed he should get a small stock of books. Probably one rupee's-worth of Scriptures, and two rupees'-worth each of tracts and school-books, at reduced rates, would be sufficient at first. It might be increased afterwards if necessary. Books in his possession are apt to get soiled. The stock in his hands should,

therefore, not be larger than is really required. It is desirable also that he should come once a week for fresh supplies, as this is a stimulus to diligence.

Colporteurs are apt to sell books and keep all the proceeds as long as they can. This eventually diminishes their sales, as they cannot have good assortments of books. It may be prevented by causing them to bring occasionally the remaining stock at the end of the month, and supplying the value deficient, deducting it from their pay.

List of Sales.—If a teacher were not obliged to keep an attendance register, in many cases the number of pupils would soon dwindle away. It is still more necessary to check the work of colporteurs. This can be done at a very small expenditure of time. The colporteur should enter his daily sales in blank returns. The Missionary requires only to glance over the totals at the end of the month, after the return has been examined by the book-agent who issues the stock.

A few words of praise or censure have often a considerable influence. Sales have thus been doubled or trebled. Apparent indifference to the results has a very injurious effect on the colporteurs. The sale of Scriptures should be especially noticed.

Support of Colporteurs.—The salaries of colporteurs should be paid by the Missions. The incomes of Tract Societies are very limited, and their publications are generally sold at a loss. All their funds are required for printing. The expense, which would fall very heavily upon Publication Societies, would be light when divided among Missionary Societies with their large incomes. It seems very inconsistent in them to spend large sums on teaching the people to read, yet to do nothing to provide for the useful employment of the ability which has been imparted. Missions should make provision in their estimates for colporteurs as they do for teachers. The amount required would not be large. About 6*l.* a year, with the discount allowed by Publishing Societies, would maintain one. Most Home Committees would probably grant such a small sum, if urged by a Missionary.

Further directions about colportage are given in a small

pamphlet published by the Christian Vernacular Education Society, entitled, "Hints on Colportage in India."

A Report of the Bombay Tract Society says:—

"May the time soon come when each Mission will feel that its system of operations is incomplete unless it has in its service a number of active colporteurs, when the whole of India shall be systematically acted upon through the agency of colporteurs, who shall carry Christian tracts and books to every village and every family who are willing to obtain them."

Book-Shops.—Every Mission occupying a town should have a Book Depôt. A few of the CONDITIONS OF SUCCESS may be noticed.

1. *A favourable Locality.*—Of course, a village is not a place for a book-shop. A populous city possesses most advantages. A small town, if the principal station in a district, will also answer in many cases. People come in from all parts to attend the public offices. The book-shop should be, if possible, in a principal street in the *Native* part of the city. A large sign-board in English and the vernacular should indicate what is sold within.

2. *A good collection of goods properly displayed.*—A depôt for purely religious works would fail; the demand is too limited. As large a variety as possible of books of a suitable character should therefore be brought together. This will lighten the expense and render a depôt worth keeping up, while otherwise the cost would be too great. Besides, persons coming merely for books on general subjects are sometimes induced to purchase others of a religious nature.

Three classes of books should be kept on sale.

(1.) *Scriptures.*—Vernacular Scriptures can easily be obtained on commission sale from the Bible Societies. At large stations there is a demand for English Bibles, which may be sold at remunerative rates. One almirah, with glass front, might be appropriated to Scriptures in English and the vernacular.

(2.) *Publications like those of the Religious Tract Society.*—With the spread of English education, works in that

language will be increasingly circulated. Success in sales will depend a good deal upon the selection. As a general rule, books for children are in greatest request, especially those with coloured illustrations.

It will be prudent, at first, to order only a limited number of each publication, till the demand is ascertained.

The Christian Vernacular Education Society has issued a variety of publications in English, specially written for educated Hindus, which generally meet with a ready sale.

The vernacular publications of the Indian Tract Societies should also be kept on sale. Though the call for them may be very limited at present, with the greater variety of books and the progress of Missions their circulation will increase.

(3.) *School Books.*—Works of this description sell freely. By requiring school children to purchase their books at the depôt, some sale would at once be secured, while it would tend to make the depôt known.

The Christian Vernacular Education Society, in some cases, supplies school books to Missionaries on commission sale, allowing 12½ per cent., or two annas on the rupee, discount.

3. *A fit person in charge.*—Care is necessary in the selection. Trustworthiness is the first requisite. In more cases than one, the person to whom books have been given for sale has decamped with the proceeds. This, however, may be prevented by requiring the amount of the sales to be paid over weekly. Another safeguard is to count the books, give them in charge to the keeper, and hold him responsible. Activity and tact are other essentials. If the person in charge sits lazily chewing betel, and gruffly replies to any questions, he may sell very little. On the other hand, the writer has sometimes seen, when a man came into a book-shop inquiring for a heathen book, that by showing him an attractive Christian work (especially one in poetry), and expatiating upon its excellences, he has been induced to become a purchaser. Zeal for God's glory would be the best impelling principle; but in most cases this cannot be looked for in a high

degree. Even where it exists to some extent, the faculties of the person in charge will be greatly brightened, and his activity increased, by making his remuneration depend, to a large extent, on the sales. At first it will be necessary to give him in addition a small fixed salary; but eventually the profits alone should suffice.

The person in charge of the depôt should in no case give books on credit, and should pay monthly, or oftener, to the Missionary the proceeds of sales, deducting his commission.

The strict observance of this rule is of vital importance. Its neglect will lead to dishonesty, both on the part of seller and buyers.

Accounts should be properly kept. All books received and sold should be entered. There should be a small pass-book in addition, in which the Missionary should sign his initials, acknowledging the receipt of the proceeds of sales. Two pages in the Station Account Book should be allotted to the book shop—one side containing entries of the value of books received, the other of sales. Stock should be taken annually. The Agent in charge should have all the books arranged, and a list of stock made out. It is very desirable that the Missionary himself should give a quarter of an hour to counting one or two books to test the accuracy of the return. A Catechist, or some other trustworthy person, might go over the whole stock.

If the above rules are attended to *methodically*, very little time will be required, and all will go on smoothly. Some Missionaries may complain that they are so much engaged that they cannot attend to such things. It may be said in reply that others, with some of the largest and most flourishing Mission districts in India, do not raise the same objection. Habits of order make a vast difference in the amount of work a man can accomplish.

The persons who visit the book-shop will be the most intelligent and thoughtful among the people. It is very desirable that such should be introduced to the Missionary, at least where they show any disposition to inquire into Christianity. One important duty of the depôt-keeper should be to direct such men to the proper quarter.

The book-shop may be attached to a Bazar Preaching Hall and Reading Room (see page 194). A Catechist might live on the premises, and superintend sales.

In cases where the expense would be too great to keep a depôt open the whole day, a Native teacher, or some other qualified person, might attend two hours a day, at a notified time, to sell books. The charge would be much less, although it would also affect the sales considerably.

As already suggested, a Book Depôt should be attached to every Missionary College. It should contain a supply of general Christian literature as well as text-books.

Native Booksellers, &c.—Sometimes Native booksellers can be induced to purchase Christian publications at reduced rates. Books from their hands may find an entrance where they would not otherwise go.

In Ceylon about seventy *book-hawkers* buy books from the Tract Depôt to sell again on their own account, receiving only discount like that allowed to booksellers at home. The bulk of their sales consist of school books, but not a few religious publications are also thus circulated.

Native Christian widows, and others too old for hard work, have sometimes earned a little by sitting with a basket of books in a market or near a court-house. Such persons, however, should not receive salaries as colporteurs. Care must be taken to make them pay in advance for all books after the first supply.

Books for Mission Agents.—Catechists, especially in rural districts, are very apt to fall into a state of intellectual stagnation, and to give up reading. Hence, in their addresses they repeat the same things over and over again, with a very injurious effect upon the Native Church. The Missionary should seek to counteract it by encouraging them to subscribe for periodicals and purchase any new books calculated to be useful to them. He should get specimens of all new Christian books in the vernacular, and show them to the Agents. Many may thus be induced to become purchasers. The *Book Agent*, already noticed, should attend to the sales.

Statistics.—Every Missionary should know the number

of Scriptures and tracts circulated annually in his district. This can easily be computed. At the beginning of the year the numbers on hand should be counted, and a memorandum entered in a *book*. When supplies are received during the year, the numbers should be added. At the close of the year stock should be taken, and subtracted from the totals, which will show the issues.

The amount of sales is another important item. It can be ascertained without much labour if the Missionary allots a column to it in his cash-book. All moneys received must be entered in some way, and it is little more trouble to arrange them under proper heads.*

XIX.—WOMEN'S WORK FOR WOMEN.

THE most interesting and hopeful feature of late years in Indian Missions, is the increased attention paid to the women. No branch of missionary labour has developed more rapidly or is more promising. To treat of it adequately would require a volume. Only some scattered hints can be given.

THE MISSIONARY'S WIFE.

Proper Choice.—It is of the utmost consequence that the Missionary's wife should be of the right spirit. Even when surrounded by all the Christian privileges of England, the pious man who marries a worldly woman places himself in a condition of great danger. Woe betide him whose foes are of his own house. The peril, however, is much greater in a heathen country, where, perhaps, the Missionary's wife is the only one from whom

* The Missionary Conference Reports contain papers on Christian Literature. A pamphlet by the compiler, on "Christian and General Literature for India," gives lists of subjects for tracts, books, &c. There is a "Descriptive Catalogue of Urdu Christian Literature," by the Rev. Dr. Weitbrecht.

consolation and encouragement can be expected. Still, there have been a few instances in which Missionaries have followed the sad precedent, "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Probably the delusion has been cherished, "True, they are not decidedly pious, but they are well-disposed; more advantages, it may be hoped, will bring about a change." Long experience has shown the falsity of such expectations. It has often been remarked, that when either husband or wife, both being before worldly, is converted, in many cases the other is impressed. Not so, however, in the great majority of cases, when a professor of religion marries a person who is not pious. Then the reverse process usually takes place—the former is assimilated to the latter. The Missionary who chooses a worldly partner, in general either discharges his duties in a very perfunctory manner, or soon retires from the field.

The spirit of the Missionary's wife is important, not only on account of its bearing upon himself, but from its effect upon measures for benefiting the women of India. Both on this account, and from its influence on his own work, the young Missionary, of all men on earth, should marry "only in the Lord." As it is utterly useless to remonstrate with a man deeply in love, the only safe course is to avoid entirely the company of one who would be an unsuitable match.

Health.—It has already been mentioned (p. 58) that ladies in India suffer more from ill-health than gentlemen. Special care should therefore be taken. Gentle exercise, as a general rule, is most beneficial. Under certain circumstances riding is dangerous, and at times perfect rest is absolutely necessary. Recovery is slower than in England. Much of the ill-health among ladies in India is, humanly speaking, preventable.

Domestic Affairs. — The Missionary's wife should remember that a tropical climate weakens the strength. At home she could do many things, while others were not left undone. In India this is impossible; a choice must be made. The question is, shall her time not taken up

with her husband and children be devoted to sewing, cooking, &c., or to efforts to benefit her native sisters? All the sewing, &c., necessary, may be equally well done by a person earning a few pence a day, while the other is of priceless value, and if not attended to by the Missionary's wife, must be neglected. No woman of a true spirit will say that she must sew herself, because means will not allow a tailor to be employed. If necessary, she will economise in other ways rather than be deprived of such a privilege. By adopting the plans recommended in Chapter IV., very little time will be taken up with household affairs.

Missionary ladies must expect their dress and household arrangements to be narrowly observed and copied, where practicable, by Native Christians. The following is an illustration:—

"A few weeks ago I noticed two of our Native Christian girls with immense tinsel earrings in their ears. The elder one said, 'Mem Sahiba, I saw a lady who works in the Mission wearing earrings, and I teased my papa to get me some like them; I thought if it was not wrong for her, it was not for me; this is why I am wearing them.' Taking the earrings off of her own accord, she said, 'Here, Mem Sahiba, take them; I will not wear them again.' We, as workers, often talk about the extravagant ways of Native Christians, but we do not stop to reflect that they are studying us very closely." *

Study of the Language.—Usefulness will depend largely upon the acquisition of the vernacular. The first year is of even more importance than in the case of the Missionary. As a rule, the care of a family and diminished strength are soon great drawbacks. Copious directions have already been given about study. It need only be added, that as her work will be nearly all oral, it is not necessary for the Missionary's wife to attend to many grammatical minutiæ and classical peculiarities. A thorough knowledge of the colloquial is the main point.

* "Indian Witness," Feb. 2, 1889.

She should be able to read and write; but the language should be picked up chiefly by the ear.

Duty to her Husband.—The Missionary's wife should make herself acquainted with every department of her husband's efforts, and take a deep interest in all his plans. To accompany him occasionally in his itinerating tours will be of great benefit to health, and may be productive of much usefulness. Relying on God's promises, she should always cherish a hopeful spirit. When her husband returns from bazar preaching, perhaps exclaiming in the bitterness of his soul, "Who hath believed our report?" let it be her part to comfort and animate him. Above all, let her seek that they maintain close communion with God. Let this be the object of her most anxious solicitude.

The influence of wives on Missionaries is, on the whole, very beneficial. The remark has often been made, "So-and-so would not have got into hot water had his wife been with him." Truth, however, requires it to be mentioned that it has also been said, "Some Missionaries are better without their better halves,"—their wives stirring them up to conduct causing discord.

James says that *piety* and *prudence* are two traits which should appear with peculiar prominence in a Minister's wife. The following are some of his remarks:—

"The prudence should display itself in all her conduct towards her husband. She should be very careful not to make him *dissatisfied with the situation he occupies*. Many a Minister has been rendered uncomfortable in a situation of considerable usefulness, or has been led to quit it, against the convictions of his judgment, by the capricious prejudices of his wife; whose ambition has aspired to something higher, or whose love of change has coveted something new. A Minister's wife should consult her husband's *usefulness*, and be willing to live in any situation, however self-denying its circumstances may be, when this is promoted."

Let a Missionary's wife strive to act as a *peace-maker*. James says:—

"Her prudence should render her extremely careful *not to*

prejudice her husband's mind against any individual who may have designedly or unintentionally injured her. She should hide many things of this kind, which it is not important he should know, and soften others, of which he cannot be ignorant.

"In all cases *where her husband is the direct object of a supposed or real injury*, a Minister's wife should be very cautious how she acts. Intended by nature, and inclined by affection, to be a partisan and an advocate in her husband's cause, so far as truth and holiness will allow, she should at the same time endeavour rather to *mitigate than exasperate* the displeasure of his mind. Her breath in such cases, if imprudently employed, will fan a flame, which in its progress may consume all the prosperity of the Church, and half the reputation of her husband. Let her therefore *govern her own spirit*, as the best means of aiding to govern his. Let her calm, conciliate, and direct that mind, which may be too much enveloped in the mist of passion, to guide itself."*

Few things have done more to disturb the peace of Missions than a *tattling disposition*. James says:—

"In the case of tattling there are generally three parties to blame; there is, first, the gossip *herself*;† then the person who is weak enough to listen to, and report her tales; and, lastly, the individual who is the subject of the report, who suffers his mind to be irritated, instead of going, in the spirit of meekness, to require an explanation from the original reporter.

"Let every individual resolve with himself thus: 'I will be slow to speak of others. I will neither *originate* a report by saying what I think, nor help to *circulate* a report by repeating what I hear.' This is a most wise regulation, which would at once preserve our own peace, and the peace of society. *We must never appear pleased* with the tales of gossips and newsmongers, much less with the scandals of the backbiter; our smile is their reward. If there were no listeners there would be no reporters."‡

* "Church Member's Guide," pp. 122, 123.

† "The Author hopes he shall not be thought wanting in either charity or courtesy to the female sex, for assuming what probably after all is but an assumption, that they are peculiarly liable to the infirmity here condemned. Somehow or other it has been ascribed to them, but they have it in their own power to prove that it is an unfounded accusation."

‡ "Church Member's Guide," pp. 100, 101.

The above cautions were written for England. As a rule they are uncalled for in India, but there are isolated cases in which they may be useful.

Duty to her Children.—From the state of society in heathen countries, the children of Missionaries in India require still more attention from their mothers than at home. Heathen nurses and servants give way to the vilest language, and children left to them suffer grievously. Improvements in Native Christians proceeds only gradually. Great caution must, therefore, be exercised even with respect to them. Mrs. Mullens adopted the following plan :—

"In one respect she found her (boarding) school not a hindrance but a help. As her children began to require companionship and help, she sought it not among the usual run of Indian servants, from whom they learn so much that is evil, but amongst her girls. She was thus able to keep them from harm, and yet in confidence and without anxiety continue her labours in the school. The little service required was highly prized, because it furnished so many opportunities of intercourse with herself and of learning from her conversation the information on a thousand things which she was so ready to impart, and which was not called up by the ordinary routine of life in school." *

In the hot season it is difficult to amuse children within doors. Lacroix taught his children to make their own toys. His daughter says:—

"We never possessed a Noah's ark; but we owned a fleet of paper boats, and had a whole menagerie of birds and beasts, cut out in pasteboard by my father, and painted by ourselves; the great advantage of this plan being that it gave us employment, and enabled us to revel at will in the gorgeous colouring that children love. Instead of the dingy brown which is the prominent characteristic of animals in a true ark, our tigers were green, our lions blue, and our elephants a bright scarlet."†

Prayer for Children.—The late Rev. J. M. Lechler, in

* "Life of Lacroix," p. 480. † *Ibid.*, p. 335.

a paper read at the Ootacamund Conference, mentioned the following:—

"It is the practice of many Missionary families to set apart a short season on the Lord's day after morning worship for special prayer, on behalf of their own and other Missionaries' children. I would seize this opportunity to invite all the brethren present, and through them the whole army of labourers in our Mission field, to join in this most important exercise and privilege."*

Attendance at Public Services in the Vernacular.—Mrs. Crawford made the following remarks on this point at the Shanghai Conference in 1877:—

"The importance of foreign ladies aiding by their presence in forming a habit of church-going among the Natives *cannot be over-estimated*. Not only in the early stages of a Mission,—the example will always be needed, both by the heathen and by the Christians. No amount of individual labour upon individuals can make them religious unless they are led to go to church, nor can we induce them to go unless we go ourselves. The habitual absence of one Missionary lady has been known to fix the too easily-accepted conclusion that women with families are not expected to attend church except on communion or other great occasions."—"Report," p. 151.

Efforts for others.—Malcom says that some Missionaries' wives, with no children, "have maintained a course of public usefulness not inferior to their masculine fellow-labourers." In other cases, exterior efforts must be determined by the measure of strength and the care required by the children. It has been mentioned in the chapter on health, that ladies are more liable to disease from their sedentary habits. Bodily weakness in some would be removed, rather than increased, by more active occupation. The late lamented Mrs. Mullens, and numerous living examples, show how much may be done, while young families receive most careful attention. If the fine lady is avoided on the one hand, and the duties of the seamstress, housemaid, and cook on the other, it will

* "Report," p. 320. See the whole Paper.

be found that, after other claims are met, no inconsiderable portion of time may be devoted to Mission work.

MODES OF ACTION.—The Missionary's wife, even more than her husband, must aim at *acting through a few upon the many.* She should first consider, Upon whom is it most desirable to exert an influence? Foremost among these will be the wives of Native Agents; next those of the leading Native Christian laymen, and of promising heathen families. Two or three ways of doing good may be noticed.

Visiting.—Probably there may be some houses not far from the Mission premises. During morning or evening walks, they should occasionally be visited. Some of the last words of Mrs. Pierce were:—

"The women of India! How I wish to live for them! Doctor Butler, tell our Missionaries' wives to visit them—to go to their houses. What though they are dirty, and degraded, and unwilling—they have souls—immortal souls! and we must reach *them, if India is to be saved!*"*

But visits should not be confined to the poor. As a rule, the Missionary's wife may visit the principal Native families and be well received, if, in compliance with the laws of Hindu etiquette, she gives due notice beforehand. A few pictures, or European curiosities, will render her company doubly acceptable.

Receiving Visits.—The wives of Native Agents should be encouraged frequently to come to the Mission House. Sometimes they should be invited to tea, and efforts made to interest them in benefiting their neighbours.

Mothers' Meetings.—This means of usefulness should, above all, be adopted. At a small expenditure of time, much good may be the result. The Rev. E. Porter says:—

"Let me also here recommend to our Christian female friends and co-operators in this good work, the importance of establishing Mothers' Meetings wherever practicable.

* "Punjab Conference Report," p. 121.

At such meetings, the great responsibilities of mothers, and the best method of training up their children in the fear of the Lord, should be especially brought to the attention of our Native Christian mothers. The awful results of neglecting the spiritual instruction and discipline of their families when young should be placed prominently before them, and, on the other hand, illustrations of the happy effects of the contrary mode of procedure. Special prayer should also be offered for the conversion of particular children on such occasions, and thus the spiritual interest in the eternal welfare of their neighbours' families should be awakened and increased."*

The "Women of the Bible" would form a useful series of subjects, affording examples both of warning and for imitation. "Phulmani and Karuna" is interesting and valuable. In the principal vernaculars there are books and tracts on the training of children which ought to be brought to the notice of parents.

Intercourse during Tours.—The wives of Missionaries who accompany their husbands on preaching tours may find valuable opportunities for reaching Native women. The Rev. J. Fuchs, Benares, writes :—

"Another circumstance worth mentioning on account of its novelty was that of the women coming to Mrs. Fuchs. The first day she accosted some that were passing by, who after a little hesitation came up to her and sat down on a carpet, when Mrs. Fuchs commenced to converse with them on different subjects which they could understand, and showed them Bible pictures. These women, returning to the village, made it known what they had seen and heard, whereupon the women, that and the next day, came in large numbers, from twenty to thirty at a time, and the following day three or four, but from morning till evening, and some came every day. They spoke without reserve of their household affairs, their children, and also of their sorrows and trials. One in particular spoke of her inconsolable grief at having lost all her children, having only one grandchild remaining. She and the other women present were very much struck by hearing that the true God, whom the

* "Ootacamund Report," p. 244.

Christians worship, was near to them; that in prayer they could tell Him all their griefs, and after this life were permitted to live with Him, when he would wipe off their tears from their eyes, set them free for ever from all sufferings, and reunite them with those whom they loved on earth, This was a thing, they said, they had never heard of, and confessed that they lived without hope in the world."

FEMALE EDUCATION.

Day Schools.—It has already been mentioned, that in Tinnevelly Christian girls often attend school with their brothers. This is an excellent arrangement. The practice is adopted, in a few cases, even by Hindus and Muhammadans. In general, however, there must be separate schools for non-Christian girls.

Some years ago there were numerous day schools for the children of the poor, who received a certain allowance for attending. These have now been generally given up. The girls remained only a short time, and attended irregularly; hence they soon forgot all that they had learned. So far as day schools are concerned, efforts are now chiefly directed to getting up schools for the children of the middle classes, who form the bulk of the population, and are able to keep their children long enough at school to be really profited. The influence of the pupils in after-life is also much greater. So far from requiring to be paid, fees have been levied with success. Schools of this class may be opened in some places to a great extent.

Boarding Schools.—These have been carried on for many years in all parts of India. In 1881 there were 155 schools, with 6,379 pupils. On the whole they have done much good, although, like all things human, they are susceptible of improvement. If there is one at the station it should receive much care. A few suggestions may be offered:—

1. *Very young children should not be admitted.*—As funds are limited, they should be turned to the best account. If girls are received when only six or seven years of age, the expense is nearly doubled, while the advantage is inadequate. Children, it is true, should not be too old, or they

will not learn; on the other hand, little girls should be with their parents. Thus nearly twice as many children may be educated at the same outlay.

2. *Children likely to occupy influential positions should be selected.*—Simply as a work of charity, the poor might seem to deserve the preference; but this is not the object. Respectable men will not marry boarding-school girls of low origin, as their disreputable relatives think they have a claim to prey upon them. It works badly to marry an educated girl to an uneducated man in humble life. Besides, the good she can do is comparatively limited. Hence the selection recommended. Efforts should be made to induce the parents to bear part of the expense. A commencement might be made by requiring them to provide clothes. The rule of the Church Missionary Society is: "Parents are expected to pay for their children in such boarding schools, in addition to school fees, at least what it would cost to maintain them at home." In schools of a superior class, higher rates should be charged.

3. *Simplicity in food, dress and habits should be observed, and there should be training in household work.*—In general these points are attended to, but there are exceptional cases. A Native Christian turned his boarding-school wife out of doors, because she could not cook. The late Rev. P. P. Schaffter, of Tinnevelly, would not allow a girl to leave his boarding school till she could prepare a curry to his satisfaction. A suitable matron should be appointed to a school; but servants should not be employed—the elder girls should do all the work.

The late Mrs. Weitbrecht gave the following caution at the Mildmay Missionary Conference:—

"Schools have been opened for poorer girls on the lowest terms possible, for giving a sound practical vernacular education; and others have been opened on the same terms, giving a high class education, English, superior food, and servants to attend the pupils. Most parents prefer the latter schools, and only find out their mistake when their daughters return discontented to their own homes, entirely unfitted for the class of men they ought to marry, and naturally desiring husbands whose incomes will provide them with the clothes, food,

and attendance to which they have become habituated. Pastors and others, receiving moderate salaries, are thus driven to choose uneducated women, who can sew, cook, clean, and attend to their children, and are also often rendered discontented and suing for increased pay."—"Report," p. 186.

It is admitted that two classes of boarding schools are needed. Simplicity should be the rule. As Miss Greenfield puts it, "English education, fashions and customs for those only whose parents can afford to pay for them, and will keep them up in their own houses. When they are prepared to do this, Christian schools can give it, without charging it on Mission funds."

With regard to the Punjab, Miss Greenfield asks:—

"Is it not true that the prevalent idea among the girls is, that it is far better *not* to marry, that, by remaining single they may have a higher social position, and that, in fact, the one object of their education is to enable them to support themselves and live as 'Miss Sahibs'?"

The same idea is met with elsewhere to some extent. A girl in a boarding school in Ceylon was asked whether she was willing to marry? Her reply was: "Does the cook ask the fowl whether he may wring its neck?"

4. *The course of instruction should be adapted to the country and sex.*—Pandit Sivanath Sastri makes the following complaint regarding female education in Bengal:—

"There is another evil from which these schools suffer. Nobody seems to have spent a particle of thought on the system of education to be followed in these schools. In the absence of thoughtful guidance, the system pursued in boys' schools is blindly followed; and much that is useless to the girls is taught to the neglect of subjects that would be more profitable to these feminine learners."

With some exceptions, this adaptation of studies to the wants of women has been largely ignored even by English and American ladies engaged in female education. A Reading Book for advanced classes in girls' schools and for Zenanas was published about twenty years ago in the principal languages of India by the Christian Vernacular

Education Society. Several experienced ladies were consulted about the lessons on domestic economy, and those on health were prepared or revised by medical Missionaries.

The results have been most disheartening. The need of such lessons never seems to have entered the minds of most ladies. The book has all these years had a very limited circulation. The well-known writer, A. L. O. E., prepared another work, more elementary, but it has also had a small sale.

It is so far satisfactory that the want is beginning to be felt. At the Punjab Ladies' Missionary Conference, held in 1882, Miss Greenfield read a paper, "Educational Literature," in which the following remark is made:—

"No sooner does the new-comer enter on zenana or school work, than the question arises, 'What books shall I use?' And much of the success of her work will depend on a wise choice."

Miss Greenfield further adds:—

"First of all we want . . . a special series of books for girls, which should be composed of a carefully graduated course of lessons comprising moral and religious teaching, lessons on sanitary arrangements, household management, common objects, geography, history, arithmetic and letter writing:

"Then we want more books for our advanced pupils: history, geography, sketches from Nature, poetry—something elevating and refining. It seems to me useless to teach a woman to read fluently, if you have nothing to put into her hands to read after all."

At the second Ladies' Conference, held in 1888, it was found that little or no progress had been made in the direction indicated. Miss Wauton, of Amritsar, was asked to prepare a Series of Reading Books for Girls' Schools and Zenanas, and a circular was issued to ladies in the Punjab inviting suggestions. It is hoped that a complete set will soon be available.

Indian Educational Codes are beginning to recognise hygiene and domestic economy as subjects. The standards for girls should be further developed. In arithmetic

and grammar, less should be expected from girls than from boys.

While the above branches should receive attention, the great aim should be to fit the pupils to take part in the evangelisation of their country. Hence the whole course of instruction should, as far as possible, be Christian. Government "Readers" or books like the *Bodhodoy* (see p. 448), should not be used.

5. ALL *should receive a thorough vernacular education;* SOME *should acquire a good knowledge of English.*—In some cases Missionaries' wives, because they have not mastered the Native language themselves, have taught the children English. As a rule, only a mere smattering can be acquired; it is not kept up in future life, and is gradually forgotten except a few phrases. Sometimes girls are taught English hymns, of the meaning of which they have no conception. Five words with the understanding are better than ten thousand in an unknown tongue. Let the children rather be taught poetry in their own language.

Some wish to teach a little English, on the ground that it brightens the mental faculties. In most instances, where this is done, it should be only as French is taught at home—the great bulk of the education should be in the Native language of the pupils. This is necessary to fit them to teach their countrywomen.

There are cases, however, where an effort may be made to communicate a good knowledge of English. At the Presidency towns the daughters of Native gentlemen, and the future wives of Mission Agents of superior grades, should possess this advantage.

6. *Lady Superintendents should acquire a knowledge of the vernacular.*—Some Missions require ladies to pass examinations in the vernacular, but not all. In fact, some in charge of schools in which English forms one of the subjects, have been told that a knowledge of the vernacular is not necessary in their case. Ladies are sometimes thrust into the work with no previous knowledge of the country, the people, or their language. Every lady on her arrival should have some time for the study of the vernacular. She should acquire it sufficiently to be able to give the Biblical

instruction to the children in their native tongue (see p. 71).

Normal Schools.—The Rev. W. R. Blackett, Calcutta, said at the Decennial Conference in 1882:—

"I suggest that of all the divers forms of activity open to ladies, there is none more useful or promising than the training of women teachers. The increase of women workers is one of the grandest features of this Conference, and the further increase will be one of the most anxious points in the next ten years' working. We can never bring ladies enough from home, but those who train Native women are multiplying their work to an indefinite extent."—"Report," p. 318.

There are a few well-conducted Female Normal Schools, but their number is quite insufficient. Besides such institutions in the Presidency cities, there should be a good Normal School for each vernacular at some central and accessible country station.

Miss Thoburn urges that in all schools—

"The pervading spirit, manifested in all arrangements and instructions, shall be out-reaching Christian love and helpfulness. In this degree all our Christian Schools of all grades should be Normal Schools, whose pupils should be pledged, not to serve a Mission a few years in fulfilment of their agreement, but to serve God their lives long by winning their Indian sisters to Christ."*

ZENANA MISSIONS.

The Rev. T. Smith, a colleague of Dr. Duff, first proposed in 1840 a scheme for the home education of women of the upper classes; but at the time it met with no practical response. A beginning was first made by the Rev. J. Fordyce in 1855, through Miss Toogood, with the cordial co-operation of Mr. Smith. Soon afterwards the work was taken up by Missionary ladies, as Mrs. Sale and Mrs. Mullens. It has since extended to all parts of India.

The late Dr. Mullens gave the following hints with regard to Zenana work:—

"1. In these Zenana schools, the old system of drawing

* "Calcutta Decennial Conference Report," 1882, pp. 194, 195.

children and scholars to a Missionary is entirely given up; the teacher goes to her scholars. Public schools for girls and women are greatly opposed to the ideas of respectable Hindus.

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

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

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

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

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

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

Some years ago the Rev. T. K. Weatherhead, Bombay, made the following complaint:—

"I protest against the large amount of time spent in crochet and other kinds of fancy work. This is useful in its place,

* "Punjab Conference Report," pp. 66, 67. See the whole Paper and the discussion.

but it creates no character, draws out no great practical quality, prepares for no real usefulness. It gives no foundation for thought which shall lead to influential action upon those around. What is wanted is knowledge which will fit for companionship, for bringing up children, for ruling her household, for taking an interest in the welfare of all people."

Miss Brittan said at Allahabad that fancy work was not taught by her Mission until the pupils could at any rate read the *First* Book through. A lady in the Punjab said that her first lessons in sewing were to teach the women to mend their own clothes.

On the other hand, it is admitted that the desire to learn fancy work is sometimes the great incentive to receive Zenana instruction. No hard and fast rule is practicable, but the general principle which has been urged should be kept in view.

Miss Angus, of Delhi, strongly recommends poetry and music:—

"*Bhajans* are a wonderful assistance in opening both houses and minds, particularly in country districts. The singing proves an irresistible attraction to those who would refuse to listen to the Scriptures; and the learning of a hymn lays the foundation for other teaching."

A taste for wholesome reading should be fostered. If the women do not read at all, or read only trashy tales, the art they have acquired will be comparatively useless, if not injurious. A lady engaged in Zenana work takes with her a packet of cheap little story books, with bright covers, and sells a great number.

Native Assistants.—Great care is necessary in the selection and training of these. Certain reports regarding them led the Calcutta Missionary Conference to appoint a Committee of inquiry on the subject. The following suggestions were made:—

1. That, in the opinion of this Committee, no married woman should be employed as a Zenana Mission Agent without a written permission from her husband.
2. That no Zenana Mission Agent should be employed

without the recommendation of the Pastor in charge of the congregation to which she belongs.

3. That in the case of married women, who are Mission Agents, husband and wife should live together.

4. That in the case of unmarried women and widows they should live within the Mission premises under the immediate supervision of the Lady Superintendent.

5. That young women may be employed as teachers in schools connected with the Zenana Mission, but that only women of established Christian character and mature age should be employed to visit Zenanas.

6. That in towns, female Agents going to, and coming from, their work, should not be allowed to walk, and that in visiting Zenanas, they should not be allowed to go alone.

7. That no Zenana Mission Agent should be allowed to ask for presents of clothes or food in the house she visits.

8. That no Zenana or School teacher, and, as far as possible, no European Lady Missionary, should visit any house or establish a school in any street, without careful inquiry having been previously made regarding the respectability of the house or street."

9. That special regard should be had to the dress of female Agents, and care be taken that it be of such a character as not to offend the feelings of the community.

Most of these suggestions are (it is said) well-recognised rules which have been followed for years.

To encourage study, a Committee appointed by the Punjab Ladies' Missionary Conference in 1882, drew up a "Graded Scale of Qualifications for Zenana Teachers."

Besides intellectual qualifications, others are needed. Miss Andrews says:—

"Our helpers need moral as well as mental training. How often we came across instances of little unfaithfulnesses, meannesses, falsehoods, deception; how often we are grieved by exhibitions of temper, pride, idleness!"

Instead of individual fault-finding, a class is suggested, in which failings might be treated without personality:

"Such a class gives opportunities of applying the Scriptural precept 'Be courteous,' of treating of neatness and cleanliness, as well as of truthfulness, meekness and patience, of pressing home upon them the need of training their own children

wisely and well, and of endeavouring by precept and example to lead their pupils to do the same."*

The Hon. Miss Sugden, Calcutta, mentioned at the Calcutta Decennial Conference the following hindrances to success:—

"Among superintendents and their assistants—among high caste and low caste helpers—there is pride! Assistants go to their work without a sisterly word from the Superintendent, which would have been more helpful, perhaps, than she could be aware of. We could be kinder and more sympathetic towards those under us. Jesus, in our place, would have manifested sympathy of the tenderest kind. We must live holier, more fully consecrated lives; then our work will have greater success."—"Report," p. 214.

ZENANA MEDICAL MISSIONS.

These are not noticed, as there should be a separate manual for Medical Missionaries. Meanwhile, the papers on the subject in the different Conference Reports should be consulted by those engaged in such work.

BIBLE WOMEN.

This Agency has been tried in some places with an encouraging degree of success. The difficulty is to get qualified women, and sufficient efforts have not been made to train them. Miss Fielde said at the Shanghai Conference:—

"The idea has too much prevailed in our Missions that Bible women, if we have them at all, must be raised up in a supernatural way, and without direct labour on our part, and the work of making them has been left to unassisted nature and grace. But it should have in every Mission the separate care of one who has no other cares, one who is specially set apart for this duty, and who will devote herself, body, soul, and spirit to its accomplishment."—"Report," p. 158.

At the same Conference the Rev. Dr. Happer urged the

* "Punjab Ladies' Conference Report," 1882, pp. 59, 60.

establishment of boarding schools for the training of Bible women.

There is an excellent paper by Mrs. W. B. Capron, Madura Mission, in the Bangalore Conference Report, describing her management of this agency. The following are some extracts:—

"The work is twofold. Women in their houses are taught to read. Also, women are gathered in some house freely opened for the sole purpose of hearing the Bible read and explained. These women do not care to learn to read. A large proportion of them are in middle life, and have busy lives, but they enjoy a half-hour with the Bible woman."

"As the Bible women are always provided with books and tracts for sale, there are many pupils as well as others who may purchase such as they wish, and they are glad to do so.

"It is the custom in Madura to hold a meeting every Friday evening at which incidents of the week's work are mentioned, and this is closed by dwelling on something connected with the Saviour's life fitted to be an inspiration to effort during the following week. An hour is spent alone on Sunday with each Bible woman in turn."—"Report," vol. i., pp. 175-179.

FEMALE ITINERANTS.

At the London General Conference the Rev. Dr. Murdock, of America, remarked:—

"The plan of establishing itinerancies of female workers, for evangelistic purposes, is beginning to be more fully carried out. It is now no uncommon thing for single women, going in companies of two or more, to visit the regions around some central station, telling the glad tidings to all who will hear their word; and some of us can recall instances of the conversion of men through such labours. And doubtless this form of women's work will become more general, and so more successful, as facilities for it should open, and experience may justify it. It is well known that some of the most effective workers in the evangelistic movement of our time are women. And why may we not expect that well-instructed, deepyl-experienced, and fully-consecrated women, will yet reap large harvests of souls, renewed and sanctified by their proclamation of the glad tidings?"—"Report," vol. ii., pp. 164, 165.

A very promising beginning in this direction has been made in the Punjab. At the Calcutta Decennial Conference Miss Greenfield made the following fervid appeal to all ladies to take some part in this work:—

"By all the solemnity of our first consecration vows, I implore you, whatever be your special branch of labour, in school or zenana, or hospital or dispensary, to give some portion at least of your time to purely evangelistic work. Learn the vernacular of the poor and then—*go out* into the streets and lanes of the city and compel them to come in. Go out to the poor outcasts and tell them of a Burden-bearer for them. Go out into the villages, and as the women flock around, tell them in song and speech of the love of Jesus. Go out into the *melas* and festivals, and lay hold of the women there, and tell them of the water of life and the blood of Christ that can cleanse their polluted hearts. Preach the Gospel to the poor, and thus follow in His blessed footsteps who spent the three years of His public ministry in seeking poor lost souls in the towns and villages of Galilee. It will keep alive in your own heart that thirst for souls which is so apt to become deadened by long weary waiting for fruit from among our Zenana pupils. It will give you an opportunity of showing them that you regard the salvation of souls as of first importance, and that every soul is in your eyes, as in God's, equally precious."—"Report," p. 213.

LITERARY WORK.

With a few marked exceptions, it has hitherto not formed part of "woman's work" in India to provide literature for her sex. The late Mrs. Mullens, Miss Leslie, A. L. O. E., Mrs. Satthianadhan, Mrs. Bauboo, and two or three others in each Presidency are nearly all that can yet be named who have written books for women.

Several ladies have made translations from the English. Though useful, works prepared specially for Indian women are of greater value. Vernacular editions of *Peep of Day* and *Line upon Line* are largely used in Zenanas. A great deal depends upon the practical application of Scripture. The above works were written for *English children*, and the

lessons drawn cannot be the most appropriate for *Indian women*. There should be a series of Scripture stories prepared expressly for the latter. The *Women of the Bible* form an excellent subject, which has already been taken up in a few languages.

Directions about the management of children are much needed. Though Indian women are the greatest sufferers from the present system, they are the strongest opponents of social reform: popular tracts on the chief points should be issued.

Interesting and instructive stories, like those of A.L.O.E., are of special value. So also are illustrated magazines, of which a few have been commenced.

Many other subjects might be mentioned. Nearly a whole literature has to be provided, and in many cases it can best be prepared by women—European and Indian.

VOLUNTARY ENGLISH WORKERS.

There are not a few English ladies in India who could render valuable service in many ways, and would be much happier Christians if they did so.

Even accompanying ladies engaged in Zenana work would be encouraging. A report says, "We want ladies who take an interest in them to visit them often. The cry always is, 'Do bring somebody to see us; you know we would go if we could.'"

Some ladies might undertake to superintend a few Native assistants. An hour a day to five houses a week could be given in several cases. It would greatly diminish the expense, while the influence of an honorary worker would be of much value.

Mr. Wade said at the Calcutta Decennial Conference:—

"I well remember how the wife of a General, though at first confessing her inability to do so, yet afterwards consented to take a class of poor Christian women; and after a short time she became so interested in the work, that she continued it as long as she was in India, and when leaving, thanked me for urging her at first to take the class."—"Report," p. 819.

Mr. Wade also directs attention to work among servants:—

"All Christian ladies should take an interest in the spiritual welfare of the people about them, especially their own domestic servants; but very many, though willing to work, do not know how to set about it. Some would be willing to read to their servants if Missionaries would only lend them suitable books; others would gather them together in order that a catechist or reader might read or speak to them."—P. 319.

Miss Thoburn mentioned an English lady who thus instructed her servants, the result being the baptism of six intelligent Christians, and a spirit of inquiry awakened in the quarter where they lived.

An earnest effort should be made to enlist such fellow-labourers.

VOLUNTARY NATIVE WORKERS.

While paid agents are useful in their place, the great aim should be to have the whole Native Church actuated by a missionary spirit. Miss Greenfield said at the Calcutta Decennial Conference:—

"'Higher education,' we are told, 'was to slay Hinduism through its brain'—though it has not done so yet.

"My sisters, you and I, in all our woman's weakness and conscious insufficiency, are here in India to strike the death-blow, not at the monster's *head*, but at his HEART."—"Report," p. 210.

It has been shown (p. 368) how much has been done by family influence to lead to a profession of Christianity. Women can labour even more effectually than men in this direction. Every female convert should be encouraged to do all she can first in her own family, and then among her other relatives and her neighbours, gradually widening the circle. When going to the well or market, she may find opportunities for making known the Gospel.

Zenana work in Madras was commenced by a Christian Native Lady. Mrs. Winter says, "A Native Christian lady (who had herself once been a Hindu) went with me

once or twice, and I always felt one of her visits was worth fifty of mine."

At the Calcutta Decennial Conference, Miss Thoburn urged the establishment of workers' associations :—

"Individuals may engage in voluntary work, and individuals may encourage it, but much might be accomplished by an organisation whose object should be to show Christian women in India their opportunities for doing good, and the methods by which they may be successfully taken up. We have a Missionary Society in Oudh and Rohilkhund, of which there is an auxiliary society in every Christian Church, however few its members, the object of which is to keep alive a missionary spirit among the women, give them intelligence from other churches and countries, and collect whatever they are willing to give for some special work in their own neighbourhood. One such society of Native women has this year given Rs. 50 to a home for homeless women which needed funds. But it is not so much money we need, for that can always be obtained, but rather personal endeavour and the personal contact of Christian hearts with those who are dark and ignorant. An association might be formed, having, as conditions of membership, a certain number of hours a week spent in voluntary teaching or visiting, to servants, Zenanas, or any who may be accessible. Monthly meetings could be held in churches or communities, plans arranged for learning the languages required, all classes of Christian women interested and drawn into the work. Individuals in isolated places might also become members of such an association, receiving instructions relating to work and giving reports through an appointed correspondent."—"Report," pp. 321, 322.

In 1886 a party of ten young ladies in New York formed themselves into a "Band" called "The Daughters of the King." They made three promises—

1st.—Not to gossip.
2nd.—To do one good act a day, however small.
3rd.—To please others first.

They adopted as a badge a silver Maltese cross, with the letters engraved upon it, "I. H. N." (In His Name).

Similar societies, under the name of the "Guild of the King's Daughters," have been formed in Europe.

The following pledges have been adopted by an English Guild :—

1st.—To do what I can to promote Temperance, Mercy, and Peace.
2nd.—To visit the Sick and Afflicted, and cheer the Helpless and the Lonely.
3rd.—To avoid Scandal in Conversation, and Extravagance of any kind.
4th.—To undertake all I do in the Name of the Lord Jesus Christ.

The first group has chosen work among the poor; the second visit the sick; the third, "The Willing Girls," help the first two by making articles of clothing for needy cases, &c.; the fourth group is called, "Little Children of the King, who *try* to be Truthful and Polite." They range from six to ten years of age.

Further information is given in "The Guild of the King's Daughters," published by James Greenway, Southport, price 6*d.*

Rules should be framed for an organisation of the kind suited to India. The late Mrs. Wilson, who did so much for female education in Calcutta, urged her pupils to *let no day pass without speaking to some one about Jesus.*

SOCIAL MEETINGS.

The advantages of these have already been noticed (page 243). Various kinds of them are desirable.

Native Christian women have the first claim. Every effort should be made to increase their intelligence, deepen their spiritual life, and incite them to Christian activity.

Occasional gatherings of non-Christian women should be held, if practicable. Invitations from the wives of civilians would be very helpful in securing attendance. They should be made as interesting as possible, combining at the same time a little instruction in a friendly way.

Brahmo ladies in Calcutta have quarterly social gatherings, open to guests of both sexes.

REFERENCES.—Valuable hints will be found in the Magazines issued by Zenana Societies. The following may also be consulted :—"The Women of India and what can be done for Them" (C.V.E.S., Madras, 4 Annas); Robinson's "Daughters of India;" "Essays on the Hindu Family," by B. Mullick, Newman, Calcutta; "Punjab Ladies' Missionary Conference Report," 1882. The Papers in the Missionary Conference Reports have already been recommended, but a separate Manual on the subject should be prepared. See page 226.

XX.—INTERCOURSE WITH EUROPEANS.

WITH MISSIONARIES OF THE SAME SOCIETY.

Importance of Harmony.—In many cases the only personal friends with whom a Missionary in India can have much intercourse are his European brethren. Their mutual sympathy and love may prove his dearest earthly enjoyment, and they may take sweet counsel together, animating each other in the Lord's work. Happily there are many such instances of cordial co-operation, and the example thus set exercises a most beneficial influence upon all the Native Agents.

It must be admitted, however, that at a few stations a different state of feeling exists between the European Missionaries, marring their own comfort and destroying their usefulness. Any misunderstanding among Missionaries has a most injurious effect upon their work. The Native Agents detect it immediately. One of the worst features of Hindus is their tendency to ingratiate themselves with one person by fostering his aversion to a supposed enemy. The Spirit of God is grieved and departs. No real good is done.

Need of Watchfulness.—When it is considered that even Paul and Barnabas had such sharp contention about Mission arrangements that they parted company, it will not appear strange that occasionally there are divisions among Missionaries. As Swan remarks, their situation is peculiar :—

"Nothing in a Christian country is exactly parallel to it

At home, Ministers and private Christians, when they combine their energies for the promotion of any common object, can select such individuals as possess congenial minds, and all other requisites for harmonious co-operation. And when in any case such societies of men, or any individual connected with them, may find it difficult, or uncomfortable, or unprofitable, to continue together, the fraternity breaks up, or the individual withdraws. But not so with Missionaries. They have no power of choosing; they cannot separate." *

It has frequently been noticed that, even among civilians and military men in India, quarrels are specially rife at *small* stations. Missionaries, often living apart and accustomed to command the Natives around them, are very apt to be dogmatic and wish to have their own way. When they come in contact with their brethren, who may have the same feelings as themselves, disputes sometimes occur. An impression, indeed, exists in some quarters that such quarrels are by no means uncommon. "Blackwood's Magazine" says:—

"Missionary stations are not models of apostolic zeal and self-denial; they are sometimes hot-beds of religious contention and jealousy—small men contending bitterly with one another for the exercise of a feeble and uncertain power."—Jan. 1869, p. 94.

A Missionary, noticing the above and some other remarks in the *Times of India*, says:—

"We are sufficiently impressed with the littleness, narrowness, and puny mental character and qualities of *some* Missionaries, to receive these remarks with all due consideration, and even to report them as designed and adapted to effect some good. And yet we would never have them expressed without, at the same time, a frank recognition of the fact that such Missionaries are the exception and not the rule."—10th August, 1869.

It is very sad that men, placed as soldiers of Christ in the forefront of the battle, should sometimes, instead of

* "Letters on Missions."

fighting for their great Captain, be wrangling among themselves. A record of their disputes would form a most humiliating chapter in the history of Missions.

These painful statements are made simply that the young Missionary may be led to exercise the greatest watchfulness over *himself*, and determine, with God's help, during the whole of his course most earnestly to "follow after the things which make for peace."

Causes of Disunion.—An experienced friend remarked to the compiler, "The quarrels of Missionaries are always *on principle*." When they are reminded of the course prescribed in the Word of God with reference to disputes, they say, "Oh, that does not apply to *this case*." Through the deceitfulness of the human heart, the workings of self-esteem and jealousy are regarded as zeal for the truth and the advancement of Christ's kingdom. But the real spirit displayed is perfectly patent to others.

Undoubtedly *pride* is the great source of disunion. "Only by pride cometh contention." The late Dr. Winslow remarked, "There are too many, even among Missionaries, who, like Diotrephes, love to have the pre-eminence."* Well does it become such deeply to ponder what our Lord said when He placed a little child in the midst of His disciples: "Whosoever, therefore, shall humble himself as this little child, shall be greatest in the kingdom of heaven."

Jealousy is another cause. The Committee of the American Board mention this as a disqualification for Mission work:—

"When an individual is known to suffer from this evil, he should be advised to remain in the bosom of a Christian community. Jealousy may have respect to many subjects; but in a Missionary, it naturally fixes upon the relative standing of his brethren, the estimation in which he is himself held, and the supposed motives of those who have had any agency in assigning his duties."

A *tattling disposition* gives rise to much discord. This has already been noticed (p. 530).

* "Thoughts on Missions," p. 70.

Senior and Junior Missionaries.—In some cases a young Missionary is associated with a senior brother. One or two causes which may disturb harmony between them have already been mentioned (pp. 7 and 137). They must be guarded against. Dubois says:—

"Never forget that it is not in human nature that a superior should feel any great affection for an inferior who uses all his logic to prove him in fault. No; it is not in man's nature that a superior should say, My subordinate is a most agreeable fellow; every day he begins an argument to prove to me that I am in the wrong."*

Let the young Missionary first try to gain the affection and confidence of his elder brother. Let proposed changes then be talked of, one by one, in a patient, modest spirit. The result will generally be that the young Missionary will admit that some of his plans would have an injurious effect, and that the Senior Missionary will agree to those which will be beneficial. Should the latter, however, not fall in at all with his views, Wynne says, "There must not be petulance and giving up in disgust what can be done, because of what cannot be done. He must remember that the work is the Lord's, not his. His only business is to do what is in his own power. His refuge must be, not murmuring and angry complaining, but increased diligence in doing what he is allowed to do, increased fervour in prayer both for Rector and people, and increased trust in the Lord's infinite wisdom, love, and power."†

Giving Offence.—James has the following remarks on this point:—

"Some persons are rude, dogmatical, or indiscreet; they never consult the feelings of those around them, and are equally careless whom they please and whom they offend. They say and do just what their feelings prompt, without the least regard to the consequences of their words and actions. This is not the charity which is kind, and courteous, and civil. A Christian should be ever afraid of giving offence; he should be anxious not to injure the wing of an insect, much less the

* "Zeal in the Work of the Ministry," p. 226.
† "The Model Parish," p. 252.

mind of a brother. The peace of his brethren should even be more sacred than his own. It should be his fixed determination never, if possible, to occasion a moment's pain. For this purpose he should be discreet, and mild and courteous in his language, weighing the import of words before he utters them, and calculate the consequence of actions before he performs them. He should remember that he is moving in a crowd, and be careful not to trample on or to jostle his neighbours."

When a Missionary discovers that he has, even inadvertently, given offence to a brother, he should use every effort to remove the feeling. If no offence was intended, let this be explained in the kindest and most fraternal manner. If the Missionary was to blame, let there be a frank and full confession of error, and reparation, if required, and circumstances admit of it. Sometimes it will be best to seek, even at the commencement, the kind offices of a *prudent* mutual friend. In the great majority of cases this will bring about a reconciliation; but if not, the offending brother has taken the Christian course, and the responsibility of the dispute is now transferred to him, who, in violation of the Lord's express command, denies forgiveness (Luke xvii. 3). This will be taken into account should the matter ever become the subject of investigation.

Receiving Offence.—The first advice of James under this head is as follows:—

"*We should all be backward to receive offence.* Quarrels often begin for want of the caution I have just stated, and are then continued for want of the backwardness I am now enforcing. An observance of these two principles would keep the world in peace. There are some people whose passions are like tow, kindled into a blaze in a moment by the least spark which has been designedly or accidentally thrown upon it. A word, a look, is in some cases quite enough to be considered a very serious injury. It is no uncommon thing for such persons to excuse themselves on the ground that their feelings are so delicately sensible that they are offended by the least touch. Delicate feelings! In plain English, this means that they are petulant and irascible.

"And we should never suffer ourselves to be offended until at least we are sure that offence was *intended;* and this is really not so often as we are apt to conclude. Had we but patience to wait, or humility to inquire, we should find that many things were done by mistake which we are prone to attribute to design. How often do we violate that charity which thinketh no evil, and which imperatively demands of us to attribute a good motive to another's conduct until a bad one is proved. Let us then deliberately determine, that by God's grace we will not be easily offended. If such a resolution were generally made and kept, offences would cease."

WRONG COURSES.—When an injury has been received which it is absolutely necessary to notice, the course prescribed by our Lord should be rigidly followed. Often, however, people act differently.

Some brood over an injury in silence.—James says:—

"Many persons lock up the injury in their own bosom, and instead of going to their offending brother, dwell upon his conduct in silence, until the imagination has added to it every possible aggravation, and their mind has come to the conclusion to separate themselves for ever from his society. From that hour they neither speak to him nor think well of him; but consider and treat him as an alien from their hearts. This is not religion."

Some complain of an injury to their friends.—James remarks:—

"Others, when they have received an offence, *set off to some friend*, perhaps to more than one, to lodge their complaint, and tell how they have been treated. The report of the injury spreads farther and wider, exaggerated and swelled by those circumstances which every gossip through whose hands it passes chooses to add to the original account, until, in process of time, it comes round to the offender himself, in its magnified and distorted form, who now finds that *he*, in *his* turn, is aggrieved and calumniated; and thus a difficult and complicated case of offence grows out of what was at the first very simple in its nature, and capable of being adjusted."

Some Missionaries at once send home a formal complaint.—

Men with any sense of honour give a copy of the charge to the accused, that he may send home his defence *by the same mail.* There are, however, a few Missionaries so unchristian, so ungentlemanly, and so ignorant, that they write home without giving any information to the brethren they attack. The object is plain. "He that is first in his own cause seemeth just." By this "sharp practice" they hope to create a prejudice against the accused.

The compiler talked over this matter with some experienced Missionary Secretaries in London. The following is the substance of their remarks:—"We thoroughly understand that sort of thing. We know that we have received only an *ex-parte* account, and we refuse to take up the question till we have heard the other side. When investigated, it may not be worth *that!*" (snapping the fingers).

The usual course now is, when there is a serious difference, to send back all the papers to India for examination on the spot by a sub-committee of experienced Missionaries, and their decision is almost invariably confirmed.

The Missionary who proceeds in the manner abovementioned gains nothing and loses much. The settling of a Missionary squabble is most distasteful to Home Committees, and they are not at all obliged to the man who gives them the unpleasant task. The quarrelling of Missionaries is felt to be like a dispute, about some punctilio, among the crew of a boat engaged in rescuing people from a ship on fire, and causing them to cease their efforts till it can be settled. If a Missionary, in addition, tries to take an *unfair advantage* of a brother, his conduct is severely reprobated.

Some Missionaries write to the offending party.—This course is much better than those previously mentioned, but it is not the best. The late Bishop Wilson gave the following advice to his Chaplains:—

"The Bishop suggests that he has generally found that a series of written notes and expostulations aggravates a misunderstanding. He rather recommends any Clergyman, who

fears that a misunderstanding may arise, to call at once in a friendly manner on the party concerned, and not let a dispute be generated at all. It is the second word or letter that makes the quarrel."

The compiler knows of a case in which half a sentence in a letter gave rise to a correspondence which would fill a volume. The records of the Baptist Missionary Society contain *seven volumes* of correspondence on the Serampore controversy, and it was not settled by it after all. As correspondence occupies so very much time, and protracts the difference, it ought to be avoided.

PROPER COURSE.—What ought to be done is distinctly laid down by our Lord: "*If thy brother trespass against thee, go and tell him his fault between thee and him alone.*" James says:—

"This is the command of Scripture, and it is approved by reason. It cannot be too often repeated, nor can too much stress be laid upon it.

"Great caution, however, should be observed *as to the spirit in which we go to the offending brother*. All the meekness and gentleness of Christ should be in our temper and manner. We should dip our very tongue in the fountain of love. Every feeling, every look, every tone of anger should be suppressed. We should not *at once accuse* our brother of the injury, for the report may be false; but modestly ask him if it be correct. All attempts to extort confession by threatening should be avoided; and, instead of these, nothing should be employed but the appeals of wisdom, the gentle persuasion of love. If we succeed in this private interview to gain our brother so far as to produce a little relenting, we ought to cherish by the kindest expressions these beginnings of repentance, and to avoid all demands of unnecessary concession, all haughty airs of conscious superiority, all insulting methods of dispensing pardon.

"If the offender should refuse to acknowledge his fault, and it should be necessary for us to take a witness or two, which is our next step in settling a disagreement, *we must be careful to select men of great discretion and calmness;* men who will not be likely to inflame instead of healing the wound; men who will act as *mediators*, not as *partisans*.

"It is absolutely necessary, in order to offences being removed, that the offender, upon his being convicted of an injury, *should make all suitable concession;* and it will generally be found that, in long-continued and complicated strifes, *this obligation becomes mutual.* Whoever is the ORIGINAL aggressor, a feud seldom continues long ere *both parties* are to blame. Even the aggrieved individual has something to concede, and the way to induce the other to acknowledge his greater offence is for him to confess his lesser one. It is the mark of a noble and ingenuous mind to confess an error and solicit its forgiveness. 'Confess your faults one to another,' is an inspired injunction.

"We should be very cautious *not to exact unreasonable concession.* A revengeful spirit is often as effectually gratified by imposing hard and humiliating terms of reconciliation as it possibly could be by making the severest retaliation.

"When suitable acknowledgments are made, *the act of forgiveness is no longer optional with us.* From that moment every spark of anger, every feeling of a revengeful nature, is to be quenched. How can an implacable Christian repeat that petition of our Lord's prayer, 'Forgive me my trespass *as* I forgive them that trespass against me?' How strong is the language of St. Paul, 'Grieve not, &c.' Eph. iv., 30-32.

"*An offence ought never to be considered as removed until love is restored.* We should never rest till such an explanation has been given and received as will enable us to return to harmony and confidence.

"*When once an offence has been removed it should never be adverted to in future.* The very remembrance should, if possible, be washed from the memory by the waters of Lethe."

Peacemaking.—This is a far more difficult duty than many suppose. The *Saturday Review* says, "While we are young and ardent, it seems to us as if we have distinct business with all fraud, injustice, folly, wilfulness, which we believe a few honest words of ours will control and annul; but nine times out of ten we only burn our own hands, while we do not in the least strengthen those of the right or weaken those of the wrong." There is

sufficient truth in this to teach a lesson of caution. A man of a hasty disposition should not attempt to become a peacemaker. He will probably only aggravate strife. It requires a large share of calmness, and the "wisdom which cometh from above," to succeed.

When a Missionary imagines that he has been injured, it is not unusual for him to go off at once to a Missionary brother to tell his grievance. In such a case no opinion should be expressed. Remember the maxim, *audi alteram partem*. No man should be condemned unheard. The real circumstances may be very different. By judicious counsel the quarrel may be nipped in the bud. On the other hand, it would be most disgraceful to fan the flame because the party consulted had also a grudge against the supposed offender.

Tale-bearing.—One of the most unenviable reputations a Missionary can have is that of being secretly an "accuser of the brethren." Such conduct is happily rare, but as there have been cases of it, a few remarks may be useful.

A Missionary may take some course which may prove injurious to the work in which he is engaged. The tale-bearer does not give him a single caution on the subject—he quietly allows him to do all the mischief; but under the pretence of zeal for the Society's interests, he mentions it in a private letter to the Home Secretary. This conduct usually takes the form thus reprobated by James:—

"*Let us avoid the hollow and deceitful practice of indulging a tattling disposition, under the cover of lamenting over the faults of our brethren.*

"Many who would be afraid or ashamed to mention the faults of a brother in the way of direct affirmation or report, easily find, or attempt to find, a disguise for their back-biting disposition in *affected lamentation*. 'What a pity it is,' they exclaim, 'that brother B. should have behaved so ill! He does not much honour religion.' 'Odious and disgusting cant!' would a noble Christian exclaim: 'which of you, if you really lamented the fact, would report it?' Which of you has gone to the erring individual, inquired into the truth of the matter, and finding it true, has mildly expostulated?

Let your lamentations be poured out before God and the offender, but to none else." *

There can be no peace in a Mission when a man's character may thus be secretly stabbed. Suppose the members meet for prayer. A Missionary, suspected of backbiting, supplicates the Divine blessing with apparent fervour. Would it be surprising if, meanwhile, the thought occurred to each of the others, "I wonder if brother A. has been writing against me lately? Is there anything he could possibly lay hold of?" It is evident that meetings for prayer under such circumstances would be mere mockery.

The remedy for this state of things lies mainly with the officers at home. So long as such information is welcomed, so long will it be forthcoming. "The north wind driveth away rain; so doth an angry countenance a backbiting tongue." When a Missionary in a private letter condemns a brother, let it be sent out for the consideration of the Mission to which he belongs. This would soon put an end to the despicable practice in the few cases where it exists.

Bearing Reproof.—Missionaries, with one voice, will condemn the conduct described in the preceding section. The excuses offered for it will probably be the following:—(1) That Missionaries would flare up if a brother told them their faults. (2) That the fear of such disclosures is a check upon Missionaries. (3) That it is important the Home Committees should know the real state of things. There is, no doubt, something in these excuses, though the ends do not justify the means. A far better way, however, is to act upon the course recommended in the following extract:—

"All questions affecting the diligence and efficiency, the personal character and doctrinal views of a Missionary, are cognisable by the District Committee of which he is a member. And inasmuch as fidelity of Christian character is the root of a Missionary's usefulness, the Directors trust

* "Church Member's Guide," p. 101. The remarks of James, previously quoted, are from the same work, abridged.

that the members of these Committees will exercise a true moral courage in dealing with any irregularities with which any of their brethren may be chargeable."

The following Rules were drawn up for an Indian Mission in dealing with such questions:—

"That in all cases where the conduct of a Missionary is, in the opinion of any one of his brethren, derogatory from the Missionary character, and a private representation from the brother preferring the charge has proved ineffectual, he shall communicate with the Secretary, whose duty it shall be, in conjunction with the Chairman, to confer with two other members (one of whom shall be chosen by the plaintiff and one by the defendant) to judge whether the appointment of a Sub-Committee be necessary, and if they decide in the affirmative, the Secretary shall then report to the General Committee that a Sub-Committee is called for, when the Committee shall decide of what three members that Sub-Committee shall consist; which Sub-Committee shall inquire into all the circumstances, and admonish if necessary. If such admonition prove efficacious the affair shall drop, but if not, the sub-Committee shall report to the Chairman and Secretary, who shall forward the proceedings of the Sub-Committee to all the Members, and on receiving their sentiments of the whole case, shall forward them both to the individual offending and to the Directors. The person accused shall have the right of objecting to any one member of the Sub-Committee, to meet which emergency an additional member shall always be appointed provisionally.

"That a Missionary brought under an imputation of improper conduct shall have due notice of the charges preferred against him, and of the appointment of a Sub-Committee to investigate his case, in order that a suitable opportunity of vindicating himself may be afforded to him.

"That whenever a charge of any kind against a Missionary is determined by the Committee to be sent to the Directors, the Missionary be forthwith furnished with a copy of such charge and the opinion formed upon it by the Committee, in order that he may have due opportunity of transmitting his defence to the Directors. That he shall also be required to send an attested copy of the defence to the Secretary for the information of the Committee."

It will be seen that the first step mentioned in the above excellent rules is, "a private representation from the brother preferring the charge." This is carrying out the Scriptural injunction, "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." If the course enjoined is to be followed, then, as James remarks:—

"*Every Christian should bear reproof with meekness.* Few know how to give reproof with propriety, still fewer how to bear it. What wounded pride, what mortification and resentment are felt by many when their faults are told to them!

"Scripture is very severe in its language to those who turn with neglect, anger, or disgust from the admonitions of their brethren. 'He that despiseth reproof sinneth,' &c. Do not then act so wickedly as to turn with indignation from a brother that comes in the spirit of meekness to admonish and reprove you. Rather thank him for his fidelity, and profit by his kindness. I know not a more decisive mark of true and strong piety than a willingness to receive reproof with meekness, and to profit by admonition, come from whom it might."

If Missionaries manifest the spirit inculcated, every pretext for sending or receiving private information will be removed.

Brotherly Love.—Without this Christian grace, the most self-denying and successful labours for the spread of the Gospel will prove of no avail so far as we ourselves are concerned. James remarks:—

"Individuals are known to us all, who, amidst the greatest zeal for various public institutions, are living in malice and all uncharitableness, in the indulgence of a predominant selfishness, and uncontrolled wrath. But it will not do. This is not piety. Could we support the whole expenditure of the Missionary Society by our affluence, and direct its councils by our wisdom, and keep alive its energy by our ardour, and yet at the same time were destitute of love, we should perish eternally, amidst the munificence of our liberality."*

* "Christian Charity," p. 61.

Most men, when they reflect upon their past conduct, will be able to enter into the feelings expressed in the following:—

APOLOGY TO ALL.

"For I have sinn'd; oh, grievously and often;
Exaggerated ill, and good denied;
Blackened the shadows only born to soften;
And Truth's own light unkindly misapplied:
Alas, for charities unlov'd, uncherish'd,
When some stern judgment, haply erring wide,
Hath sent my fancy forth, to dream and tell
Other men's deeds all evil! Oh, my heart,
Renew once more thy generous youth, half perished,
Be wiser, kindlier, better than thou art!
And first, in fitting meekness, offer well
All earnest, candid prayers, to be forgiven
For worldly, harsh, unjust, unlovable
Thoughts and suspicions against man and Heaven!" *

Well does it become us also to offer the beautiful Collect: "O Lord, who has taught us, that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee, &c."

Not only should mere harmony be preserved. There should be what Stoddart describes as the "coalescing of heart with heart—the kind tender outgoing of soul toward each other—which is extremely desirable and almost necessary in the work of the Lord." In the last days of Judson, it is said that brotherly love was a subject which occupied a large share of his attention:—

"He remarked that he had always felt more or less of an affectionate interest in his brethren as brethren—and some of them he had loved very dearly for their personal qualities; but he was now aware that he had never placed his standard of love high enough. Our attachment to them should be of the most ardent and exalted character; it would be so in heaven, and we lost immeasurably by not beginning now.

* M. F. Tupper.

'As I have loved you, so ought ye also to love one another,' was a precept continually in his mind; and he would often murmur, as though unconsciously, 'As I have loved you'—'as I have loved you'—then burst out with this exclamation, 'Oh, the love of Christ—the love of Christ.'"*

Division of Labour.—This has many advantages. One of them is, that it tends powerfully to remove occasions of discord. Again, when several Missionaries are labouring together, each may take the department most to his taste, and for which he is best qualified. It has also a happy effect in calling forth individual energy. "Everybody's business is nobody's business."

Malcom thus points out other benefits:—

"Besides the advantages on the spot of such a distribution of duties, it would have a happy effect at home in showing the Churches the actual state and operations of their phalanx abroad. They would see what branches of the work most needed reinforcement. They would better understand what result could be expected in each particular department. They would particularly see what proportion of labour is made to bear on the immediate conversion of souls, and the whole operation of the Missionary enterprise would stand transparent and self-explained."

Division of labour, in its fullest extent, is only practicable at large stations with several Missionaries. Still, the spirit is observed when, in a rural district, a Missionary has a certain field allotted to him.

Periodical Meetings.—It is the practice in many Missions, where two or more families reside within convenient distances, to meet weekly at each other's houses in rotation, to drink tea, consult on Mission matters, and supplicate the Divine blessing. Many important advantages result from this plan, which ought to be universally adopted. Yates thus describes his experience:—

"On the 14th March the writer drank tea and spent the evening with him (Rev. W. H. Pearce), according to usual custom. For about twenty years it had been their practice

* "Memoir," vol. ii., p. 281.

to spend Saturday evening together in reading the Scriptures and prayer, sometimes at the house of one, and sometimes of the other. And certainly there were no hours in their life on which they could look back with greater pleasure than these, and none which gave so high a relish to their friendship, and so deep an attachment to each other."

Most of the Jaffna Missionaries of the American Board live too far apart to meet weekly, but not too far to assemble monthly. Hence they spend the day together on the first Monday of each month, observed as a season of special prayer for Missions.

The American Missionaries in South India, and probably some other Missions, circulate among themselves letters of interest received by any of their number. All are considered to form one large family.

Mission Committees.—Examples are to be found of all possible varieties of Mission government. Some men, intensely jealous of what they consider their independence, have no intercourse with their brethren, and "do what is right in their own eyes;" others are placed almost entirely under the control of one individual; but Committees, variously constituted, form the prevailing organisation. Though each form of government has its advantages and disadvantages, Committees, on the whole, seem far the best. Dr. Anderson says of the self-governing system of the Missions of the American Board:—

"This makes each Mission a depository of experience of great value, and forms a permanent, practical, working body, into which succeeding Missionaries are received, and to which they naturally conform. It thus operates as a check upon inexperience and one-sidedness, and those excessive developments of individuality which never fail to appear where motives are stimulating and complex, and numbers are working independently for the accomplishment of a great and many-sided work."*

Dr. J. S. Wardlaw thus enumerates their advantages:—

* "Memorial Volume," p. 28.

"1. They are the means of bringing the Missionaries together, and enabling them to form each other's acquaintance or to renew acquaintance.

"2. They tend to produce and promote *unity* of feeling, and uniformity of action.

"3. They help to sustain and foster mutual interest in each other's work.

"4. They prove a means of getting mutual counsel as to modes of action and suggestions, which may be useful in their respective spheres.

"5. They strengthen confidence at home, as there is the united judgment of many instead of the opinion of one.

"6. They promote more enlarged views of Mission work generally, and are very strengthening and encouraging.

"7. They afford opportunity of more carefully and fully discussing important questions.

"8. They enable the Missionaries in any case the better to vindicate their conduct, and to preserve themselves against misunderstanding and wrong."*

It cannot be denied that Committees require great care in their management to prevent unseemly disputes. The command, "Let all things be done decently and in order," requires to be borne in mind. The kindred injunction, "Be courteous," should be rigidly enforced. The chairman should immediately put down any member using unbecoming language.

Each member of Committee should constantly recollect that every other member has *as much right to form an opinion of his own as he has himself.* There are a few difficult questions connected with Mission policy, and some of the ablest men take opposite views. It is preposterous for any man to act as if his opinion must be the law of the Mission. He will be allowed freely to advocate his views; but his brethren, if after all they are not convinced, must decide according to the best of their judgment. A member may, if necessary, enter his protest against any particular course which he may deem very objectionable; but he has no right to disturb the peace of the Mission because his brethren take other views. A minority,

* "Lectures to Students.

especially a minority of one, must yield, if Committees are to be more than a show.

The "Instructions to Missionaries" of the C. M. S. contain the following cautions:—

"Little reflection is needed to show that *combined action* among all the Society's Missionaries engaged in the same field, is under ordinary circumstances exceedingly desirable, and becomes essential when a multiplicity of labourers are engaged in one and the same department, as also more particularly when steps are being taken to organise combined action for Church and Mission purposes among the Native converts. Men are needed who can work well with others, who can unite together in friendly counsel, strengthen each other's hands in their common work, and interchange their labours in oneness of spirit.

"Hence the Committee earnestly and affectionately urge upon all Missionaries the cultivation of those graces of the Spirit which harmonise social intercourse, meekness, candour, gentleness, long-suffering, self-forgetfulness; or in the still stronger language of inspiration, 'let each esteem other better than himself.'

"All these are only so many parts of the great Christian duty of Charity.

"Under this head of combined action, one or two special suggestions will serve the purpose, in addition to any intrinsic value they may possess, of illustrating the general principle.

"*Study*, the Committee would urge, *the art of Christian conference*: how to quench the first sparks of contention; how to make the most of each variety of mind; how to knit together hearts, notwithstanding diversities of the exterior man.

"More generally, the Committee would say to every Missionary, *Learn to cherish a wide interest in the Mission to which you belong*; to identify yourself in sympathy and counsel with your brethren, as well as with your own peculiar department, as not knowing whether the Lord may answer your prayers by prospering your brothers' work rather than your own. Though for convenience there may be a division of labour in a Mission, the utmost care must be taken that such a division does not beget an exclusive or selfish spirit, even in the work of our common Lord. This selfish spirit is often the besetting sin of truly devoted Missionaries.

"The leading idea in the Mission field is, That all the brethren within a district of reasonable size, should regard themselves as partners in the work, carrying the division of labour no further than convenience may require, and without violating the principle of *combined action*, which should be prominently written over the gateway of every Mission."—Pp. 17–20.

RELATIONS WITH MISSIONARIES OF OTHER SOCIETIES.

On the whole, denominational quarrels in India are exceptional. It is generally felt that questions about Church government and the like dwindle into insignificance before Hinduism and the system of the False Prophet. Painful experience has also repeatedly shown that such disputes do not bring any *real gain on the whole*. Native Agents, from inferior advantages and remains of the "old man," in general enter far more violently into sectarian squabbles than the Missionaries themselves. The time and energy, which, if rightly directed, might have been instrumental in winning many souls to Jesus from among the heathen, are wasted in strife among brethren.

Home Committees and the great majority of Missionaries are agreed that it is miserable, short-sighted policy to spend strength in seeking to gain over Native Christians from one denomination to another; while the heathen, so far, are left to perish. As a rule, any attempts of the kind are confined to a very few men of a strong sectarian spirit, and are frowned upon by their own brethren. It has already been noticed that one of the worst consequences of disputes among Missionaries, is the effect upon Native Agents. Converts in India, unacquainted with denominational struggles at home, if properly trained, will exhibit a fraternal disposition towards all bearing the Christian name. On the other hand, if Native Agents imbibe a sectarian spirit from a Missionary, they will carry it to a far greater length. Many of them will engage with much more zeal in endeavouring to wile over converts from other Missions than in preaching Christ to the heathen. No real blessing

will attend such attempts. The general effect is to make each body of converts more confirmed in their denominational views; but even when persons come over, much larger accessions, by the same expenditure of effort, might have been made from the heathen.

The young Missionary in India is earnestly recommended to forget, as far as possible, denominational questions at home, and to rate disputes about Church government and similar minor points at their proper value. Let his spirit be, "Grace be with all them that love our Lord Jesus Christ in sincerity. So far as other Societies are concerned, let him imitate the desire of Paul to "preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand." While he cherishes such feelings himself, let him also strenuously endeavour to instil them into the Native Agents with whom he is connected.

For the preservation of harmony and discipline, a few rules may be laid down. They are chiefly abridged from a paper by the Rev. Dr. G. U. Pope, read at the Ootacamund Conference.

1. *When the Missionaries of one Society are in possession of a field of labour, other Societies should not (as a general rule) enter it without their cordial* CONSENT.—Large tracts are still unoccupied, and the last comers should surely be the pioneers. The tendency to commence isolated stations, instead of concentrating effort as in Tinnevelly, has been very prejudicial to Missions.

The great cities are regarded as common property. When a Missionary Society has one station in any district, and is unable or unwilling to extend its Mission there; and meanwhile another Society is able and willing to extend its operations so as to bring the whole field under cultivation, *the former Society might with propriety transfer such station to the other.* In such cases it will not do (to use a homely phrase) for one Society to act the part of "the dog in the manger;" to insist upon prior occupancy, when this is not followed by efficient and adequate working.

2. *There should be, as far as practicable, a division of Mission fields.*—This has been acted upon to a considerable extent. Bishop Caldwell mentions that when the Missionaries of the S. P. G. and American Board could not fix a boundary line on the confines of their districts, both agreed that neither Society should be at liberty to establish a school or a congregation within a mile of any place where the other Society already had either.*

3. *A Missionary should not seek for proselytes, nor allow his Catechists to do so (this is of vast importance), from the congregations of other Protestant Evangelical Missionaries.*

4. *When disputes arise between Native Agents of different Societies, the European Missionaries should at once endeavour to come to an understanding.*—The wise course taken by Abram when the herdmen quarrelled should be pursued. In most cases a satisfactory settlement will easily be arrived at. If not, let the matter be referred to the arbitration of mutual friends.

5. *No member of any one Mission should, directly or indirectly, hold out any inducements to attach to himself a person who is in the service of any other Mission.*—When a person connected with one Mission expresses a wish to join another, that Mission should throw no obstacle in the way beyond simple advice.

6. *When members of another communion, and especially Mission Agents, come voluntarily expressing a wish to be received, let there be in all cases a careful investigation.*—It is not uncommon for Native Christians, when subjected to Church discipline for improper conduct, to change, at the same time, their views on denominational questions, and to seek connection with other Missions. In 1841, the Calcutta Missionary Conference passed the following resolution :—

"In consequence of certain glaring cases which have been reported to the Conference, the members have unanimously resolved for themselves, and earnestly recommend to all their brethren in the Missionary field, scrupulously to abstain

* "Tinnevelly Missions," p. 18.

from engaging in the work, as teachers, catechists, or otherwise, any individual who has been discharged for ill-conduct by another Missionary, without previous inquiry, and full proof of contrition and penitence. And further, that it is most injurious to the cause of Christ to receive, without previous investigation, any professing Christians that have been members of another communion."*

The late Miss E. J. Whately, in "Clear the Way," thus points out some of the evils connected with the non-observance of the above rules:—

"Wherever a useful and steady work had begun, and was making way under one agency, two or three others would often establish themselves, and that not even in an unoccupied quarter of the same town, but actually within a stone's throw of the first mission. Granting even, for the sake of argument, that these other agencies had possessed advantages over the first in efficiency and purity, how could such close contact serve the progress of the Gospel? The converts made were mostly gleaned from the field tilled by the first labourers, who probably often came from love of novelty, and left again for some still newer community for no better reason.

"Nor is this all. The underworkers employed brought in a new element of strife. In every comparatively new mission the demand for assistants speaking the same language as their own, must be much greater than the supply. A school-teacher, colporteur, or evangelist, who adds some little amount of instruction to the required fluency of speech, is always at a premium. When several agencies are at work, he will hardly be human if he does not avail himself of his position, as all those at a premium do everywhere. It is rare, indeed, for spiritual life, even if it exists, to be strong enough to conquer the temptation. The services of one who has quarrelled with his first employers are eagerly secured by one of the rival agencies; and there have been cases in which one man has passed in succession into the employment of three or four separate ones in less than as many years. He, of course, retails the gossip—for missionary workers are not safe from this evil—of each agency as he leaves it. Stories of the misdoings of A and B are retailed to C, and lose nothing in the telling; too often

* Quoted in the "Life of Lacroix," p. 127.

even a good man, under the influence of personal feeling, will listen, believe, and repeat what he has thus heard from underlings; and heart-burnings and jealousies innumerable are the result.

"Not less hurtful is the effect on the minds of those who are learning the Gospel for the first time. Their thoughts are drawn away from the great question of their own acceptance of Christ to the petty differences between this and that congregation. To the simple answer to the inquiring soul, 'Believe, and be saved,' is added, mentally, if not in words, 'AND come and join US.'"

Miss Whately thus shows how the evil may be avoided:—

"We may think such and such an agency inferior to that with which we are working; we may believe the arrangements of our own more efficient and more scriptural, or even that it teaches on minor points some left in the background by others; but, even supposing we are right in so thinking, let us ask ourselves whether, in urging our own agency or society on *all*, we may not, even if we succeed in carrying our point in some measures, be paying too high a price for it, if we should lead those taught to look on the minor differences as *the* principal thing, and faith in Christ as secondary?

"We may not mean to do this; but in dealing with ignorant or partially-instructed men just emerging from heathenism, or corrupt and semi-heathen Christianity, if we show ourselves eager to interfere with another's work, and draw off new converts from a rival congregation to our own, they will surely form the conclusion that we look on the mode of church government, of administering the sacraments, of conducting public worship, &c., as of *more* consequence than the great vital truths of Christianity.

"It would be strange if they did not, with the disposition natural to all unenlightened men, to look to the outward rather than the inward."

Conduct when interfered with.—Miss Whately makes the following recommendations under this head:—

"The greatest trial to Christian love is certainly when a missionary is continually interfered with by a new worker, who insists on placing himself close to the field of his labours. Perhaps circumstances may render it impossible for the first

worker to remove; and in such a case his position is a very painful one. But his part is to meet the trial in a calm, patient, and loving spirit. The old proverb truly says, 'It *takes two* to make a quarrel;' let him determine that no provocation shall draw him into being *one* of the two.'

"In general it would be best to avoid employing a subordinate who has come from the other agency; but this may not be always possible; there may be no other to be had; and it may well happen, without fault on either side, that a man may be better fitted to work under one agency than another. But in such a case, double care must be taken to avoid elements of strife. All gossiping stories and depreciatory remarks must be systematically checked, and every effort should be made to promote a friendly relation with the kindred agencies within reach.

"By this it is not meant to imply that those who differ very widely in their views as to the practical working of a mission should be urged to work together; this will be more likely to lead to dissension than unity. Too close contact will sometimes cause mutual irritation among those who would be friendly if not brought too near.

"Meetings for prayer and friendly conference are excellent where practicable; and it is easy to help both each other and the great cause of the Gospel by an interchange of friendly offices.

"But unity is more promoted by negative than positive measures; by care to avoid sharp words and unpleasant allusions that may be repeated; care, above all, *never*, in the journals and reports of a mission, *to mention other agencies except when they can be favourably and pleasantly spoken of:* care to avoid anything like a depreciatory tone when it may be necessary, in letters or speeches, to allude to them. These are precautions which, if observed by all Christian missions, would make dissensions and misunderstandings among them impossible.

"Above all, if we would prosper in the mission field, let us seek that power and fulness of spiritual life which *must* bring love in its train. It is when the tide is at the ebb—as has been well observed—that the separate pools and channels are discerned on the sands and among the rocks; the full flow of the sea sweeps them away in the mighty rush of waters. So Christianity does away with these petty separations, not by destroying, but fulfilling; not by drying up the little pools,

but by overflowing them all with its full and swelling tide of blessing. Thus it will be one day.

"The day is not come yet, when 'the glorious Lord shall be to us a place of broad rivers and streams'; but meanwhile we are preparing for that time by cultivating the spirit which will lead ultimately to such blessed results, when 'that which is in part shall be done away,' and we shall 'know as we are known.'" *

Monthly Missionary Conferences.—In several large Indian cities, where missionaries belonging to two or more societies labour, it is usual to have monthly meetings in rotation at each other's houses, for social intercourse, prayer, and the discussion of subjects connected with their work. Well conducted, their influence is very beneficial in several ways.

The London Conference Report contains Papers and Remarks on "Missionary Comity," vol. ii., pp. 429–487.

EFFORTS FOR EUROPEANS.

In most of the cities of India there are some Europeans, and a still larger number of persons of European descent. Many of the principal stations are provided with Chaplains, or with Ministers belonging to the Additional Clergy Society. Others, however, are either only visited occasionally, or are totally deprived of any such benefit. Some Missionaries, occupying cities, engage in English services. They perhaps consider themselves bound as they "have opportunity to do good unto all men," especially to their "kinsmen according to the flesh." The compiler is very far from asserting that in *all cases* this is wrong. Under certain circumstances it may be a duty. The object is to caution the *young* Missionary from rashly engaging in English work. In this way, many a labourer has been crippled for life, so far as work among the heathen is concerned. There are some men who have such a good opinion of themselves that, to use an Americanism, they think they can "manage all creation and a little besides." Most ordinary Missionaries, however, on due reflection,

* "Clear the Way," pp. 75—82, abridged.

will probably consider that their own immediate work demands their utmost energies; that on the whole they will do much more good by concentrating their efforts. Malcom says that, "A young man who has practised little or none in his own country will find regular weekly services consume too much time and strength. If he deals in undigested crudities, his little audience will fall off, or no good will result." At the Punjab Conference the following acknowledgment was made:—

"On the Sabbath many of us conduct English service for which we must make some preparation. Very little time, if any, is left for the preparation of our discourses for the Native congregations. The consequence is, that our sermons are frequently cold and pointless—without power and without effect." *

Buyers thus disposes of the argument, that by English preaching Europeans are interested in Mission work, and funds obtained:—

"It is true, a Missionary, by sacrificing one half of his time to English preaching and English society, may raise a few hundred rupees a year towards such objects; but are these funds worth the time and attention thus applied? By this alienation of time and thoughts from direct Native work, his qualifications for that work are proportionally diminished. He requires to live and breathe in a Native atmosphere, before the language and thoughts of the people can become as it were naturalised to him so as to give him that access to their hearts which he wishes to obtain."†

Still, it is admitted that a Missionary should do as much as he can for Europeans without prejudice to his own proper work. Some modes may be stated.

1. *If circumstances admit of it, let every effort be used to obtain a Minister for the European community.*—When the number at the station itself will not justify the expense, in some cases by periodical visits neighbouring stations may be interested, and sufficient funds raised. This is the best course.

* "Report," p. 162. † "Letters on India," p. 71.

There are Societies whose special work it is to provide for such cases.

2. *Let European Christians be encouraged to meet together every Sunday for public worship.*—The fittest person should be invited to preside, and good appropriate printed sermons should be supplied. One of the most profitable services the compiler ever attended in India was at an out-station, in one of the small churches built by Sir R. Montgomery in the Punjab. The number present did not exceed twelve; prayers and a sermon were read by a layman. One evening a month, the Missionary might, if necessary, preach and administer the communion.

3. *Weekly meetings for social intercourse, reading of the Scriptures, and prayer, should be established.*—Such already exist in many parts of India, and have been found highly useful. They will be refreshing to the Missionary's own soul, and little or no time will be occupied in preparation. Persons of somewhat similar standing in life, if practicable, should meet by themselves. Intercourse will then be more free. However, where the Christian society is very limited, this division cannot take place. Meetings may be held in turn, if convenient, at the houses of the members.

4. *The sick should be visited.*

Xavier's Counsels.—The following are abridged from letters in Venn's Memoir :—

"In the presence of a Portuguese, take good care not to reprove or condemn the Native Christians. On the contrary, defend them, praise them, apologise for them on every occasion. Point out to their detractors how short a time it is since they embraced the faith; that they are still in infancy; that if one considers how many helps to a Christian life are wanting to them, how many obstacles are opposed to their Christian advancement—far from being surprised at the defects of so rude a nation, one can only wonder that they are not worse.

"Use every means to live on good terms with the Portuguese Governors. Manage so that it may never be perceived that there is the slightest misunderstanding between you and them. Be equally careful to conciliate the goodwill of

all the Portuguese by avoiding every collision; repay by kindness, by prudence, and by love, those who appear incensed against you. Make them feel, in spite of themselves, that you love them. By this means you will restrain them, and they will not dare to make an open rupture with you."

"Let your conversation with the Portuguese turn upon spiritual subjects. . . . If you speak to them of nothing but these matters, one of two things will happen; either they will court your society because it interests them, and so they will profit by it; or they will avoid it because it wearies them, and so they will not rob you of the hours set apart for your spiritual duties."—Pp. 29, 131.

The Essays on Lay Co-operation, in the Punjab Report, should be examined.

Politics.—The Committee of the Church Missionary Society, while acknowledging that there are cases in which Missionaries may justly come forward to shield converts from oppression (p. 283), lay down the following "general rule":—

Every Missionary is strictly charged to abstain from interfering in the political affairs of the country or place in which he may be labouring.

"When, however, the Missionary is unavoidably involved, in the line of his duty, in questions having a political aspect, let him *guard against a merely political spirit.* He must stand clear of all *party strife.* The Apostolic injunction is, 'The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.'

"Avoid, even in the most pressing cases, being drawn into the vortex of mere political discussion; for it will prove a painful interruption to your happier duties. Much precious time is necessarily lost in those discussions which might have been spent in winning to Christ souls who should have been your crown of rejoicing in the day of the Lord. Even your conferences with your brethren, on such topics, will be far less profitable than if the time had been wholly devoted to spiritual things. All these, and many other considerations, make the true Missionary shrink from political discussions,

make him walk very warily while engaged in them, and make him most thankful to escape from their entanglements.

"You must especially strive to stand aloof from all questions of *political leadership and political partisanship*. Whether officers of Government be favourable or unfavourable to Missionary work, whether they patronise or oppose, let the Missionary avoid all appearance of political intrigue. The cordial and courteous recognition of the official position of an opponent will be the best means of disarming his opposition. A candid construction of his measures will conciliate, while a severe criticism will raise needless animosity.

"In respect of the ordinary course of government, you will exhibit in your own conduct, as well as inculcate upon all others, the spirit of the Apostolic injunction:—

> "Tribute to whom tribute is due;
> Custom to whom custom;
> Fear to whom fear;
> Honour to whom honour."

HOME INTERCOURSE.

Home Committees.—It is important that Missionaries should bear in mind the constant applications made for men and money from all parts of the Mission field. Each Missionary naturally feels the claims of his own station; he sees the great capabilities of extension; he is anxious to lay hold of the means of usefulness within his reach. The funds available at home, however, are utterly inadequate to meet the wants of all. Many applicants must therefore be disappointed. Those who have the management of the Society's affairs can only consider carefully the various claims, and appropriate the funds at their disposal to the best of their judgment. Some Missionaries are apt to find fault with the distribution, and question its wisdom, because they have not got all they asked. It should, however, be remembered that the Home Committees have no more interest in one part of their Mission field than another. A general, in a great battle, sends reinforcements where he sees they are most wanted and can do most to secure the victory. He is not moved

* "Instructions," pp. 33—35.

by favour to any particular part of the line. So is it in Missions.

Dr. J. S. Wardlaw makes the following remarks on the duty of a Missionary to his Home Committee:—

"1. The Missionary should bear in mind the fact that the funds of the Society are the property of the Churches, and that those who administer its affairs must deal with the funds in an economical though not niggardly spirit.

"2. He should be ready to believe and acknowledge that, if the Directors are not so liberal as he might expect, they nevertheless act from conscientious conviction, to the best of their judgment, and with no unkind or ungenerous feeling.

"3. He should be fully prepared to recognise the fact that there must be a central authority somewhere, and that it can only be vested in the Board of Directors, as no body of men can be held responsible for the right expenditure of public funds, and exercise *no control* over those who receive them. Hence—

"4. He is called to recognise the principle, that a man placing himself in such a relationship as the Missionary stands to the Society, of necessity sacrifices in some degree his personal liberty, and comes under a measure of control. Every relation in life involves more or less this consequence. To have absolute independence of action, a man must work and act alone, apart from all other beings.

"5. A disposition to comply cheerfully with arrangements which may not, in all respects, fall in with one's own wishes; provided the arrangements have been made after a full and fair consideration of all *pros* and *cons*: the Missionary having had opportunity to present his reasons for the course which seems to him most desirable.

"6. A fair and generous appreciation and acknowledgment of the numerous difficulties connected with the complication which must, from time to time, arise in such extensive fields of labour as those occupied by the London Missionary Society, and all the conflicting claims among so large a body of workers, possessed of such varied idiosyncrasies, and influenced by such various views and diverse modifications of feeling.

"7. A due remembrance, from personal consciousness of human weakness, and a consequent readiness to make allow-

ance for errors which may be committed in the conduct of the Society's affairs; so as to avoid tracing them, as is apt to be done, to motives which perhaps have no existence except in a man's own imagination, and which may even be the very opposite of the motives which are really at work and led to the course adopted.

"8. A readiness to comply with, and carry out, the *general plans* of the Directors. Than this, nothing can be more reasonable. It is essential, indeed, to the very existence of the Society. If every man were to follow his own theory of Missionary action, there could be no unity or consistency in the Society's operations.

"9. A forwardness to communicate such statistics and other information as may be required for Reports, or which may be of a nature fitted to interest the public in the Society's operations. The Home Secretaries are, of necessity, greatly dependent, and to withhold them is often to place them in great difficulty, and may render their Reports incomplete and ineffective.

"10. A disposition to *judge all actions kindly;* to put a generous construction on language, as far as possible; to make, in a word, the *best* and not the *worst* of everything.

"11. A bland and cautious style in all official communications; and, if in any case offence has been given, to request explanation in a calm, gentlemanly, and Christian spirit. Nothing is ever gained by the opposite—by a petulant, sarcastic, or bitter strain of writing, beyond the temporary gratification of a proud, or splenetic, or vindictive, and therefore un-Christian feeling. Much is often *lost*, for no committee can yield compliance with requests presented in such a spirit, and associated with such a strain of language."

Letters to Secretaries.—The interest of the Church in Missions can be sustained only by full and graphic accounts of what is being done. Mr. Venn says:—

"One more excellency in Xavier's Missionary example may be pointed out, namely, *the fulness and frequency of his communications with the Church at home.* In his day, letters to India were only sent and received once a year by the annual fleet; he had also renounced Europe for ever. Yet he continued to write to the last year of his life with all the freshness and fulness of his first impressions."—P. 253.

Xavier himself gave the following advice:—

"Write from time to time to the College at Goa, how you exercise your ministry to advance the glory of God; in what order you take your various employments, what spiritual fruit, God prospering your weak endeavours. Let nothing slip into these letters at which one may justly take offence—nothing which shall not approve itself, at first sight, as truthful, and such as excites readers to praise God, and to fulfil His will."—"Venn's Memoir," p. 136.

The "Instructions" of the Church Missionary Society contain the following remarks on "Missionary Reports:"—

"It is the duty of every Missionary *to present to the Society*, and through the Society to the Church at large, *regular and faithful transcripts of the Missionary work as it comes under his own personal observation.*

"It is important that the Missionary should ever bear in mind his responsibilities to the Church at home in the discharge of this duty. The Missionary interest at home is the heart of all that is going forward in distant parts. Those foreign efforts are the expression of this home interest. Sympathy between them must be cherished. Missionary undertakings abroad cannot be effectually prosecuted unless the interest at home, of which in fact they are the offspring, is maintained in full vigour. And the work abroad, if only it is properly made known, will be itself one great means of keeping up this interest. It is not any partial view of the work which the Committee desire, but a faithful transcript of it as it is—its difficulties, as well as its encouragements—its reverses as well as its successes. It is only as the narrative is thus faithful, that it can be profitable to the Church. It may be remarked, however, that several able and careful observers, among whom may be mentioned Bishop Cotton and Sir Herbert Edwardes, have given it as their opinion that Missionaries, as a rule, *much understate* the amount of success that has been gained.

"The beneficial effects of a conscientious discharge of this duty are manifold.

"It is *advantageous to the Church*, for it developes interest, quickens sympathy, and brings into exercise the varied graces of the Christian character. Faithful transcripts of the Mis-

sionary work will necessarily be of varying aspect. There will be the dark ground of heathen ignorance, and the welcome relief of the Gospel in its renewing and enlightening power. There will be the Missionary's hopes and fears; the faithful few who are his crown of rejoicing, and the unstable many who go back and walk no more with him.

"It is *advantageous to the Mission cause in general*. There will be an increased acquaintance with the nature of the work. The necessities of the heathen will be better understood, and the desire to help them increased proportionately. The conviction will be strengthened, that *far more ought to be done*, and *there will be a clearer perception as to the way in which we ought to do it*. As in analytical science various experiments bring out *principles*, so in the variety of details submitted from various quarters, we are enabled to distinguish between the *permanent* characteristics of Missionary work, and such as are *only local* and *incidental*; between the changes wherewith it is sure to be affected, wherever it be prosecuted, and such as are occasional and excessive. We are taught, so to speak, *the Philosophy of Missions*. We are forewarned alike against over-sanguine hopes and depressing fears. We are prepared for vicissitudes. But we are confirmed in the conviction that the work is the Lord's, and the issue sure. Thus the work becomes more and more a work of faith; there is less of excitement, but more of principle; and provision is thus made for steadfast persistence in its prosecution amidst whatsoever difficulties.

"To be thus in close connection with home, will be of first importance to each Missionary, and to the work in which he is personally engaged. Friends become familiarised with the details of each particular station, and are thus increasingly interested in its welfare. They know its wants, and they are moved to prayer on its behalf. The information they receive respecting it makes them acquainted with its peculiar features, and when they would pray they know what petition to offer up.

"And as with his work, so with the Missionary himself—he is had in remembrance by his brethren."—Pp. 35–38.

Cautions may be added on a few points.

Great care is necessary in writing about converts. Very often they get hold of Missionary Magazines, and to read, or hear, of themselves described in high terms is most injurious to their spiritual interests. It is also best to

defer writing about apparent conversions till it is seen whether they are genuine. It has happened, not unfrequently, that the glowing accounts sent home by a Missionary return to him in print when he is mourning over his disappointed hopes.

Dr. Cust makes the following recommendations:—

"The Missionary should take pains with his Annual Report: he should abstain from Scripture quotations and stock phrases of piety. Sensational stories of death-bed scenes are not wanted; and narratives of the consistent walk of a redeemed community are more acceptable."*

INDIAN JARGON.—A letter appeared in "Punch" with this title, complaining of the numerous native terms used by Indian correspondents. "What I wish to know, *Mr. Punch*, is, why my correspondents in America, China, Australia, Russia, and Austria, do not indulge in the same charming habits?"

Missionary reports and letters are not considered very pleasant reading. There is the more reason why they should not be interlarded with repulsive foreign words and phrases.

While the Missionary should write and forward reports to the Home Secretaries with great regularity, he must seldom expect to hear from them in return. The rule among friends of letter for letter cannot at all be observed. The Secretaries of the great Societies have an amount of correspondence and other work before them at which a young Missionary would stand aghast. Nor must he be dissatisfied and give up writing because only a few of his letters are printed. They are not, therefore, useless. In a number of cases, letters are not published, because they furnish interesting materials at public meetings. Full details are requisite also to enable the Home Committees to understand the stations, and to guide them in their decisions.

Correspondence with Private Friends.—This should be kept up to some extent. It will foster a Missionary

* "Notes on Missionary Subjects," Part i., pp. 36, 37.

spirit, and be a source of comfort to the Missionary. It may also be instrumental in obtaining for him pecuniary aid in his work, in addition to the Society's grants.

XXI.—MISSIONARY SUCCESS.

Undue Expectations.—Evil has been done by the glowing accounts given of progress in India by sanguine Missionaries. For many years Christians at home have been led by some reports to indulge the hope that a mighty movement has gone through the length and breadth of the land—that we are on the eve of its evangelisation. It is asked impatiently, *when* are these expectations to be realised?

Individual converts have been gathered at all Mission stations; in a few districts numbers of particular castes, generally low in the scale, have embraced Christianity; in certain parts a knowledge of the Gospel has been diffused to some extent. Among the more enlightened classes of the Native community, changes have been going on. In many cases, however, "they are not the result of direct Christian labours, for these have not been given; but the result of political changes; of such public measures as Christian influence has won, and of the insensible spread of new feelings."* Upon the masses scarcely any impression has been made. How could it be otherwise? "Tens of millions of persons who were born British subjects, and are now in middle life, have never had a single hour's instruction from either teacher or preacher."† Besides, the tremendous system of caste must be taken into account. (*See* p. 97.)

"It took 250 years," says the Rev. E. Storrow, "to convert the Roman Empire to Christianity, though the work was begun by the Apostles of our Lord and Saviour, and it contained fewer people than India. How many centuries it

* Arthur's "Mysore," p. 521.
† "Christian Education for India," p. 20.

has taken to lift England up to her present elevation, and yet, through them all, there has not a single generation passed but noble, kingly, and holy men have been struggling to get quit of some great evil, and to nourish and mature some great principle or some useful law."*

Even in England, earnest Christian men raise in many parts the cry of spiritual destitution, and demand increased efforts.

The Church has no just cause of complaint at the want of great success in India. Dr. Duff says:—

"As to the people at home, fearlessly ask them, what right they have to indulge in such extravagant visions? It is a glorious maxim, 'to attempt great things and expect great things;'—but why should they expect great things, while they do not attempt great things? Why should they view with such self-complacency their own puny efforts in so gigantic a cause? Why should they expect so much, when by them so little is done? Why should they feel impatient for magnificent results, when insignificance is stamped on all their endeavours?"†

No great triumphs can be looked for till the Church exhibits more of the self-sacrificing spirit of her Lord.

The evils of unwarrantable hopes have not been confined to home. It has happened that Missionaries who came out full of zeal, because their expectations were not immediately fulfilled, have lost heart, and been disposed to say when any course was suggested, "What's the use?"

Dr. J. S. Wardlaw thus describes the feelings of a young Missionary:—

"Others have accomplished little; but he is confident of accomplishing much. He sees beforehand in imagination his efforts telling on the minds and hearts of the heathen, and many submitting to the faith—a great ingathering. He finds it, in all probability, sadly otherwise. He is less successful, perhaps, than those who have preceded him. He finds himself speaking in vain. The 'blossoms of his

* "India and Christian Missions," p. 33.
† "Missions, the Chief End," p. 141.

hope go up as 'dust;' and he is ready to sink under disappointment."

This may be further illustrated by Isaac Taylor, who also points out the remedy:—

"Among the few who devote themselves zealously to the service of mankind, a large proportion derive their activity from that constitutional fervour which is the physical cause of enthusiasm. In truth, a propensity rather to indulge the illusions of hope, than to calculate probabilities, may seem almost a necessary qualification for those who, in this world of abounding evil, are to devise the means of checking its triumphs. To raise fallen humanity from its degradation—to rescue the oppressed—to deliver the needy—to save the lost—are enterprises, for the most part, so little recommended by a fair promise of success, that few will engage in them but those who, by a happy infirmity of the reasoning faculty, are prone to hope when cautious men despond.

"Thus furnished for their work by a constitutional contempt of frigid prudence, and engaged cordially in services which seem to give them a peculiar interest in the favour of heaven, it is only natural that benevolent enthusiasts should cherish secret, if not avowed hopes, of extraordinary aid and interpositions of a kind not compatible with the constitution of the present state, and not warranted by promise of Scripture. Or if the kind-hearted visionary neither asks nor expects any peculiar protection of his person, nor any exemption from the common hazards and ills of life, yet he clings with a fond pertinacity to the hopes of a semi-miraculous interference on those occasions in which the work, rather than the agent, is in peril. Even the genuineness of his benevolence leads the amiable enthusiast into this error. To achieve the good he has designed does indeed occupy all his heart, to the exclusion of every selfish thought; —what price of personal suffering would he not pay, might he so purchase the needful miracle of help! How piercing then is the anguish of his soul when that help is withheld; when his fair hopes and fair designs are overthrown by an hostility that might have been restrained, or by a casualty that might have been diverted!

"Few, perhaps, who suffer chagrins like this altogether avoid a relapse into religious—we ought to say irreligious—

our part with contented cheerfulness. Though his be the less attractive part that sows, it is not unimportant in the grand result.

"The other cheering thought is this: No labour of love for the Master, done honestly, earnestly, and to the best of the ability which He has given, can be absolutely resultless. Though we do not see immediate results, the results will come in due time none the less.

"When sore in heart let us recall the precious words of promise: 'As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' 'Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that *your labour is not in vain in the Lord.*'"

As the *Saturday Review* remarks, with regard to the progress of Missions in India, "time should be reckoned, not by the life of man, but by the life of nations."

Mr. Macleod Wylie quotes the following remarks by the late Mr. Thomason, written soon after he was appointed Lieut.-Governor of the North-West Provinces, as showing the probable course in the conversion of India:—

"The progress of Missionary labour is slow but visible. A great deal is done towards the gradual undermining of the systems of false religions which prevail. Looking to the way in which Providence would ordinarily work such changes, I think we may expect a gradual preparation for any great national change; and then a rapid development whenever the change has decidedly commenced. If we carefully examine history, we shall find that generations passed away in the gradual accomplishment of objects which our impatient expectations wish to see crowded into the brief space of our own lives. We must bear in patience and hope, and see labourer after labourer pass through the field, expectation after expectation disappointed, and at length be content to pass ourselves from the stage in full faith and confidence

that God, in His own way and in His own time, will bring about the great ends which His truth is pledged to accomplish. For us, in the present day, the important practical consideration is, that each should labour in his own part to help on the good work, and strive to bear his evidence to the truth by example and precept if not by direct instruction."

At the same time, the caution given below is also necessary.

Greater Success to be aimed at.—Though the results already achieved are sufficient to stop the mouths of gainsayers and to prove a source of encouragement to the Church, the Missionaries who have been the most highly-favoured in their work will be the first to acknowledge that, so far from being satisfied with the present rate of advancement, they are ardently longing for a still more rapid extension of the Redeemer's kingdom. It must also be admitted that, while some stations have been greatly blessed, there are a few where no apparent progress has been made for many years.

Arthur thus notices some of the excuses made for want of success :—

"A farmer who all his lifetime has been sowing, but never brought one shock of corn safe home; a gardener who has ever been pruning and training, but never brought one basket of fruit away; a merchant who has been trading all his life, but never concluded one year with profit; the doctor who has been consulted by thousands in disease, and never brought one patient back to health—all these would be abashed and humiliated men. They would walk through the world with their heads low, they would acknowledge themselves to be abortions, they would not dare to look up among those of their own professions; and as for others regarding them with respect, pity would be all they could give. Yet, alas! are there not cases to be found wherein men whose calling it is to heal souls pass years and years, and seldom, if ever, can any fruit of their labours be seen? Yet they hold up their heads, and have good reasons to give why they are not useful; and these reasons generally lie, not in themselves, but somewhere else—in the age, the neighbourhood, the agitation or the apathy, the ignorance or the over-education, the want of Gospel light or the commonness of Gospel light, or some

other reason why the majority of those who hear them should remain unconverted, and why they should look on in repose, without smiting upon their hearts, and crying, day and night, to God to breathe a power upon them, whereby they might awaken those that sleep. Probably they have wise things to say about the undesirableness of being too anxious about fruit, and about the advantage of the work going on steadily and slowly, rather than seeking for an excitement, and a rush of converts. But, while they are dozing, sinners are going to hell."*

CONDITIONS OF SUCCESS.

Every true Missionary will often ponder with earnest solicitude the question, How can my labours in my Master's vineyard be rendered more productive? Here "no new commandment" can be written; all that can be done is to "stir up the pure mind by way of remembrance."

It is evident that the absence of "*conditions of success*" may be viewed as "*causes of failure.*"

Deep Piety.—A French writer says, "The chief reason why we fail of apostolic success is that the piety of our days is too widely removed from that of the Apostles. The worst of all is that we acquiesce in this state of things; *acknowledging*—oh! most eloquently!—our defects, but not *reforming*. We quiet ourselves by thinking it is God's cause, and that He knows how to make it triumphant." The same has been said in India of the necessity of deep piety. The Rev. C. W. Forman remarked at the Lahore Conference, "It is hardly possible to over-estimate the importance of this. There is probably nothing which has so paralysed the efforts made for the conversion of India, whether by means of sermons, books, or schools, as the want of deep piety." The Missionary who wishes a blessing to attend his labours must look first to the state of his own soul. Nothing should be allowed to interfere with this. No zeal in studying the vernacular, no active efforts to do good, will compensate for its neglect. The plan recommended by Weitbrecht (*see* p. 16) should be invariably followed.

* 'The Tongue of Fire.'

The degree of piety among Missionaries depends to a large extent upon the Churches at home. Streams rise no higher than their sources. Griffith John thus addressed the Churches :—

"A truly missionary people will produce able and true-hearted Missionaries. You live on a high level of consecration to Christ in this matter, and your Missionaries will tower above it, and by their devotion and ardour will kindle within your breasts aspirations still higher and nobler.. But be you cold and dead, and they will be chilled down to your own coldness, and stiffened to your own deadness."*

Strong Faith.—Even in ordinary life, the hopeful succeed where the desponding fail. The proverb is, "He who thinks he can do a thing, can do it." The faint-hearted were considered unfit for the armies of Israel. It is said of our Lord, "He did not many mighty works there, because of their unbelief."

A young minister who once applied to Mr. Spurgeon for help, being in despair over the fruitlessness of his work, is said to have been asked, "But do you look for results from *every* sermon you preach?" "Oh *no*, sir," said the pastor in horror at such presumption. "Then," was the reply, "I do not see how you can expect conversions, unless you look for them constantly."

Moody says, "I never knew a case where God used a discouraged man or woman to accomplish any great thing for Him. . . I never knew a worker of any kind who was full of discouragement and who met with success in the Lord's work. It seems as if God cannot make any use of such a man. . . 'According to your faith be it unto you.' Dear friends, let us expect that God is going to use us. Let us have courage and go forward, looking unto God to do great things."†

Wayland thus describes Judson :—

"It may be supposed that the faith of such a man was in a high degree simple and confiding. In this respect I have rarely seen it equalled. It seemed to place him in direct

* "Spiritual Power for Missionary Work," p. 45.
† "To the Work," p. 47.

communication with God. It never appeared to him possible, for a moment, that God could fail to do precisely as He had said; and he therefore relied on the Divine assurance with a confidence that excluded all wavering. He believed that Burmah was to be converted to Christ, just as much as he believed that Burmah existed. . . . During his visit to Boston, the late venerable James Loring asked him, 'Do you think the prospects bright for the speedy conversion of the heathen?' 'As bright,' was his prompt reply, 'as the promises of God.'"—"Memoir," vol. ii. p. 317.

Winslow says, "A habit of looking on the bright, rather than the dark side of things is to be cultivated."

The Missionary has indeed no right to expect to reap where he has not sowed, or to gather where he has not strawed. This would not be real faith, but unwarrantable presumption. So far, however, as he plants and waters *in the right way*, he may look to God for a *proportionate* increase. The harvest may, indeed, be delayed; but it will be sure. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." God's Word shall not return to Him void, but accomplish that which He pleases, and shall prosper in the thing whereto He sent it.

Earnestness.—All great movements have originated with men possessing this quality; without it, success would have been impossible. James says:—

"If we turn to any department of human action we shall learn that no one can inspire a taste, much less a passion, for the object of his own pursuit who is not himself most painfully moved by it. It is a scintillation of his zeal flying off from his own glowing heart, and falling upon their souls, which kindles in them the fire which burns in himself. Lukewarmness can excite no ardour, originate no activity, produce no effect; it benumbs whatever it touches."*

Luther and Knox were deeply in earnest; still more so was the Apostle Paul. Of our Lord it is said, "The zeal of Thy house hath eaten me up."

* "Earnest Ministry," p. 64.

Love.—The remark at the Punjab Conference has already been quoted. "The measure of a man's *love* is the measure of his *power*." Of all countries in the world, India is the worst for a person of a morose disposition. Unless he alters, the best thing he can do is to go home.

Harmony.—Disunion among the members of a Mission has a fatal effect upon their work. As already pointed out, its influence extends to the Native Agents. On the other hand, a "three-fold cord is not quickly broken." Griffith John says:—

"I know nothing more disastrous in its effects on the Missionary work than the want of true unity between the different Missions, and of brotherly love between the various members of the same Mission. When this exists, preaching and teaching are worse than useless." *

A thorough Knowledge of the Vernacular.—A Missionary is robbed of much of his usefulness when he can speak to the people only with stammering tongue, or even with a strong foreign accent. Such preaching loses much of its value. Copious suggestions have already been offered with regard to the study of the language.

Well-directed, concentrated Effort.—The compiler is disposed to rank the desultory character of their labours as one of the chief causes of the want of success of some Missionaries. Farmers would follow an exactly parallel course, if they went here and there dropping a little seed, and then giving it no further attention. How could a harvest be expected under such circumstances? A wise Missionary will not act haphazard. Earnestly imploring direction from above, he will consider his own qualifications and the nature of the field allotted to him. He will determine how much of it he can cultivate, and, in the first instance, devote himself exclusively to that portion. His time will be so regulated that every moment may be turned to the best account. He will guard against taking up too many things, and doing nothing well. As progress is made, he will gradually extend his labours.

* "Spiritual Power for Missionary Work," p. 17.

Two quotations may be made in support of the above. Dr. Campbell says:—

"*Beware of attempting the occupation of too much territory.*—The commission of this error has been all but universal; and it serves sufficiently to account for the limited success which has attended much well-intentioned but ill-directed labour. . . . Let your motto be 'Divide and conquer.' This is humbling to pride, and felt to be a check upon ambition. Men are naturally averse to listen to the voice of the moralist, who teaches that 'extended empire, like expanded gold, exchanges solid strength for feeble splendour.'* Whether in the pursuits of trade, of science, or of philanthropy, to grasp at everything is to secure nothing." †

Dr. Chalmers expresses a similar opinion:—

"We have long thought that the failure of every former attempt to reclaim the masses of our population is due to the insufficiency of the means which had been brought to bear upon them. . . . It is under this conviction that we have long advocated *the concentration of commensurate efforts on a small enough territory*. What cannot be done in bulk, and all at once, let us try in separate portions, each within the compass of an efficient agency." ‡

Adaptation.—Missionaries as foreigners labour under great disadvantages. An experienced friend once remarked to the compiler, "Some men remain Cockneys all their lives in India." They never seem to realise the difference between the Eastern and Western minds. There are Missionaries who preach much as they would do in England. "Acceptable words" should be sought out. See remarks, pp. 160–173.

Adaptation has been especially neglected in schools. It has been shown how much the course of instruction has been framed on English models, nay, even that the Government system of professed "religious neutrality," has been adopted, to some extent, with regard to books. (See pp. 447 and 467.) To be successful, schools should, as far as

* Dr. Johnson. † "Jethro," p. 259.
‡ Quoted in Wilson's "Moral Wastes," p. 89.

practicable, be *Missionary* in their character. The conversion of the pupils must be the great design.

Care of Native Agency.—The state of a Mission may in general be known by the answer given to the question, What means are employed to raise up and improve Native Agents? If they are neglected, it is tolerably certain that in everything else there has been little progress. In rearing a temple to the Lord, the Missionary should act as a wise master builder. The architect who should engage in manual labour himself, instead of training, supervising, and stimulating the workmen, would show great want of judgment. India cannot be converted through the direct instrumentality of foreigners. The aim of the Missionary should be to fit Native Agents for the work. All should attend Theological Seminaries or Training Institutions. No Missionary should attempt to do *their* work; but after Agents have passed through them, they require much care and attention. It is the latter the Missionary should endeavour to bestow. This should be done, not by treating Native Agents like children, but by prudently developing their energies.

Encouraging Self-Support in the Native Church.—Special notice has been taken of the Krishnagar Mission—not for the sake of pointing out defects—but to teach a very important lesson. The Gospel was faithfully preached for many years; few districts enjoyed greater educational advantages. Why was so little good done? A dead fly caused the ointment to stink. The people, instead of being trained to help themselves, formed the habit of looking to the Mission for everything.

Cherishing a Missionary Spirit among Converts.—The remarks of Bishop Cotton (*see* pp. 413–4) should be carefully pondered. Few things will do more to raise the tone of piety among Native Christians themselves than efforts to benefit their heathen countrymen.

Westcott says:—

"If we are to win men, we must not rest till by the help of the spirit of counsel we have found some office for every member of the society which we serve, and charged each with the fulfilment of his special duty; for the privilege of

sacrifice is the strongest bond which binds together fellow-workers to a great cause." *

Prayerfulness.—Wynne remarks :—

"But, after all, work as we will, our work is in itself very powerless. Words are but weak instruments for moving the depths of the human soul. The longer and more earnestly a Pastor labours the more he will feel this.

"When the young man first goes out to exercise his ministry, with strong convictions and ardent enthusiasm, he fancies that everything must yield before him. He will plead with his people, he thinks, so vehemently; he will make such passionate appeals to them; he will pour out upon them such a torrent of fiery words that, though their hearts were of stone, they must give way. But soon he finds that he is not so strong as he thought. Here and there there are inquirers, and here and there, it is to be hoped, real converts; but the great mass of his people seem little changed.

"He can speak to each person only for a short time, every now and then, and during all the other days and hours of that person's life contrary influences are busy with him.

"Many there are also in his parish who, from want of education, and continual engrossment of mind in grovelling cares, seem almost incapable of being affected in any way by religious words. The most earnest appeal, the most solemn warning, meets with no response, except the unmeaning assent which conveys only the desire to satisfy, and, if possible, get rid of 'the parson.'

"Truly, the longer a Minister labours, and the more closely he 'watches' over the souls entrusted to him, the more he feels that he needs for his work some stronger instruments than speaking.

"But another instrument has been placed in his hands by his Father—namely, prayer. Words are weak, but prayer is strong. Words cannot bar the fierce rush of passions, nor stop the steady current of long-formed habits; but prayer can raise up against them a power even mightier than theirs—the power of God. Words can only be brought to bear on the hearer once or twice a week; but prayer can follow him through every day and every hour of his life. Words can scarcely

* "Gifts for Ministry," p. 34.

waken an echo in the stupid and ignorant heart; but prayer can cause a voice to be heard there, sweeter than all earthly voices, grander than all human eloquence, making those poor blunted feelings thrill with the new-born cry of 'Abba, Father.'

"Prayer is indeed an instrument of incalculable power, entrusted by God to His Minister; very heavy is his responsibility if he does not use it.

"Whatever other qualifications a Minister may have, if he is not a man of prayer he will never succeed. There will be blight and barrenness over all he does, for God will not own his work. I have no doubt it is to this cause much of ministerial failure may be traced. Labour has been freely expended in planning, and organising, and speaking, but there has been little labour in prayer. God's blessing on each undertaking has been hastily invoked, as a matter of course; but time has not been spent in opening out the whole matter before Him; the soul has not wrestled with Him in supplications for help, before its commencement; the dews of His grace have not been besought for it again and again, during its continuance; and, as a sure consequence, the work has languished and failed. Often should the Minister examine himself on this point. 'Do I labour in prayer? Do I strive with God for my people? Do I supplicate Him, with agonised intenseness, to have mercy upon them, and pour out His Spirit upon them, and save them, and help them, and strengthen them?' Especially should he press these questions home to his conscience, when he finds that his work, or some particular part of his work, is not prospering as it ought. 'This effort is not succeeding; have I made it the subject of heartfelt supplications to my God? This work is flagging; are my prayers in its behalf flagging also? This person is disappointing me by his inconsistency and backsliding; have I brought his name sufficiently before the throne of grace?' If such questions were to follow every failure, failure itself might be made a source of strength, and lead the way to success." *

James says:—

"We have uttered our complaints of the fruitlessness of our ministry long enough before one another; but, as Dr. Wilson

* "The Model Parish," pp. 60—64, abridged.

says, in his introduction to the 'Reformed Pastor,' 'One day spent in fasting and prayer to God is worth a thousand days of complaint and lamentation before men.'" *

Dr. Pierson thus bears his testimony:—

"For thirty years the writer has made the philosophy and history of Missions a constant study, side by side with the Book of God. Once more, with careful and deliberate pen, he records his humble but unalterable judgment that the *whole basis of successful Missionary work is to be found in believing and importunate prayer.*"

Only He who first breathed into man's nostrils the breath of life can quicken the soul, dead in trespasses and in sins. All the efforts of the Missionary should be "begun, continued, and ended" in humble reliance upon the influences of the Blessed Spirit. Thus alone can they be crowned with success.

Realising Christ's Presence.—The following remarks on this point are abridged from Dale's "Lectures on Preaching":—

"Among the truths which with special earnestness you should ask God to reveal to you by the light of His Spirit, so that you may have a direct and original knowledge of it, is the truth of Christ's presence with you in your work. His own words, 'Lo, I am with you always'—words which express a fact rather than a promise—are directly connected with the command to disciple all nations. If His presence is revealed to you, all your ministerial work will be transfigured.

"It would be of no avail for us to preach at all if He were not with us; we shall preach to little purpose if we do not believe that He is with us. It is still true that 'He that soweth the good seed is the Son of man;' only as we are filled with His life and His thoughts shall we preach anything that will deserve to be called a Gospel.

"It may be that there are laws which determine the manifestations of the supernatural power of Christ; it is clear that these manifestations are related to the truth which is preached, to the spirit and manner in which we preach it,

* "Earnest Ministry," p. 292.

and to the earnestness and faith with which we entreat Him to have mercy on mankind. We have to discover and to satisfy the conditions on which the success of our preaching depends. But, after all, the quickening of the souls of men and their sanctification are as truly the personal acts of Christ as were any of the miracles of His earthly history. It is He who must forgive the sins of which we speak to our people; it is He who must renew their hearts; it is He who must give them strength for right doing. It is not truth merely—no matter however sacred; it is not spiritual motive merely—no matter how urgent, how pathetic, how glorious, how appalling; it is not our own earnestness—no matter how deep and how impassioned—that will move men to penitence, draw them to God, enable them to keep the Divine law. We have to rely ultimately on the power of the Spirit, and the power of the Spirit is the revelation of the presence of Christ. The presence of Christ is assured to us by His own words. To disregard it, to think only of how we ourselves can stir the hearts of our hearers and instruct their understandings, is to be guilty of an atheistic presumption which will utterly destroy the effectiveness of our ministry."—Pp. 299–301.

"Without Me ye can do nothing." Bishop Thorold's "Presence of Christ" deserves careful perusal.

Test Questions.—The advantages of self-examination are well known. The Missionary should apply the principle to his work. He should frame certain rules for his own guidance, and periodically review how far he has acted up to them.

In the following extract a Missionary is urged to consider how much of his time is devoted to *direct evangelistic effort*:—

"But, when the work has actually commenced, he finds himself beset by many temptations that tend to draw him aside. One of the most common is the seeming necessity of devoting his time to some other employments that appear likely to assist the great work *indirectly*. It is quite true that some of these employments are unavoidable. Mission buildings have to be erected; accounts of Mission expenditure must be kept. It may often be desirable to spend time in giving medical aid, in imparting secular instruction, in friendly converse with Natives and others on secular subjects.

And even after a Missionary has mastered the colloquial dialect it will often be his duty to study Native literature, and even the Native heathen philosophy. The Committee would, however, affectionately urge it upon you, when once you have gained the language and fairly commenced your Missionary life, frequently to review the character of the employments in which your time is actually employed; to consider, for instance, how much time is spent every week by yourself, or the Agents under your superintendence, in genuine Missionary work—in the work, that is to say, of making the Gospel known to those previously ignorant of it, and *what amount* of such work, as far as it can be measured, has been actually effected in any given period.

"One of the most effectual seductions from direct Missionary activity is the necessity of exercising pastoral vigilance over Native Christian congregations. The Committee are far from denying the existence of this necessity. The cases, indeed, are rare where the Missionary should himself become the Pastor of a Christian flock. But the Native elders or Ministers to whom this work is entrusted will frequently need much advice, encouragement, and even instruction. Still, this should never be allowed to put a stop to evangelistic effort. The Missionary must, at all hazards, give to such work some of his own time." *

James puts the following questions :—

"Are we often seen by God's omniscient eye pacing our studies in deep thoughtfulness, solemn meditation, and rigorous self-inquisition; and after an impartial survey of our doings, and a sorrowful lamentation that we are doing no more, questioning ourselves thus? 'Is there no new method to be tried, no new scheme to be devised, to increase the efficiency of my ministerial and pastoral labours? Is there nothing I can improve, correct, or add? Is there anything particularly wanting in the matter, manner, or method of my preaching, or in my course of pastoral attentions?' "

He recommends a special annual review, which was the custom of Doddridge :—

"Did we but adopt the plan of setting apart a day at the

* Instructions of the Church Missionary Society, "Church Missionary Society's Intelligencer," August, 1869.

close of every year for solemn examination into our ministerial and pastoral doings, with the view of ascertaining our defects and neglects, to see in what way we could improve, to humble ourselves before God for the past, and to lay down new rules for the future, we should all be more abundantly useful than we are. And does not earnestness require all this? Can we pretend to be in earnest if we neglect those things? The idea of a Minister's going on from year to year with either little success or none at all, and yet never pausing to inquire how this comes to pass, or what can be done to increase his efficiency, is so utterly repugnant to all proper notions of devotedness, that we are obliged to conclude, the views such a man entertains of the design and end of his office are radically and essentially defective."*

Ruling Motive.—The Missionary requires a motive which can sustain him amid all discouragement and opposition. There is an unfailing resource. Judson thus spoke to some theological students in America :—

"If any of you enter the Gospel ministry in this or other lands, let not your object be so much to 'do your duty,' or even to 'save souls,' though these should have a place in your motives, as to *please the Lord Jesus*. Let this be your ruling motive in all you do. Now, do you ask, *how* you shall please Him? How, indeed, shall we know what will please Him but by *His commands?* Obey these commands, and you will not fail to please Him. And there is that 'last command,' given just before He ascended to the Father, 'Go ye into all the world, and preach the Gospel to every creature.' It is not *yet* obeyed as it should be. Fulfil that, and you will please the Saviour."†

It is also put briefly thus: "The Missionary, so far as he is a Missionary, has but one object in view, to serve, to please, to glorify the Lord Jesus Christ, and to obey His orders."

The course pursued by the late Miss Farrar, of the Ahmednagar Mission, is thus described:—

"She was always anxious to be doing something for her Saviour, and, as she remarked on her death-bed, she brought her labours, feeble and almost worthless though she con-

* "Earnest Ministry," pp. 46, 49. † "Memoir," vol. ii., p. 195.

sidered them to be, and laid them down every night at the feet of her gracious Saviour, begging His acceptance of the offering."

This compilation may fitly conclude with the closing words of Westcott's "Gifts for Ministry":—

"Set before you the loftiest aim, and cherish the widest hope for yourselves and for men, dissembling no weakness within and no misery without. It is not you, but Christ in you, who does this work. GOD loves the world with a wise and sovereign compassion which transcends our thoughts. The charter of our strength is, *All things are possible to him that believeth.* And when our hearts condemn us, the prayer which cannot fail is the simple cry of trembling devotion: *Lord, I believe; help Thou mine unbelief.*

"So believing, so praying, one for another, and each for all, we shall, GOD being our helper, *abound more and more.*"

Go labour on: spend and be spent—
Thy joy to do thy Father's will:
It is the way the Master went;
Should not the servant tread it still?

Go labour on: 'tis not for nought;
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises—what are men?

Go labour on: enough while here,
If He shall praise thee, if He deign
Thy willing heart to mark and cheer;
No toil for Him shall be in vain.

Go labour on: your hands are weak,
Your knees are faint, your soul cast down:
Yet falter not; the prize you seek
Is near—a kingdom and a crown.

Go labour on: while it is day,
The world's dark night is hastening on;
Speed, speed thy work, cast sloth away;
It is not thus that souls are won.

Men die in darkness at your side,
Without a hope to cheer the tomb;
Take up the torch and wave it wide,
The torch that lights time's thickest gloom.

Toil on, faint not, keep watch and pray ;
Be wise the erring soul to win ;
Go forth into the world's highway,
Compel the wanderer to come in.

Toil on, and in this toil rejoice ;
For toil comes rest, for exile home ;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, Behold, I come.

BONAR.

APPENDIX.

PROPOSED MISSIONARY SERIES OF BOOKS.

EVERY young Missionary in India must feel that he has been called to engage in a work of no ordinary magnitude. He has been removed to a different zone; he is placed among a people of strange language, with the high wall of caste and the seclusion of the zenana interposed to shut out all knowledge of their inner life. It is not his lot to labour among a race whose minds are a total blank with regard to religion. He has to contend with philosophical systems of the most subtle character; with superstitious observances, venerated from their antiquity and agreeable to the carnal mind, which are connected with every action of life. To make known the Gospel in a manner suited to the capacities of such a people is a task so difficult, that every possible help should be supplied.

It is true that every year affords fresh facilities, and lays open fresh stores of information. Still, most of the new books which are published are for general readers—they are not specially prepared to meet the case of young Missionaries. India is frequently described as a whole in its leading features. The young Missionary requires more exact knowledge of the particular people to whom he proclaims the glad tidings of salvation. Thus, if a Native of India required to preach the Gospel in Britain, a general description of Europe would not suffice; he should get an insight into the English people. As the nations of India differ as widely as the nations of Europe, the same definite information is equally necessary in the case of the young Missionary. Instead of his being obliged to pick up,

slowly and laboriously, the knowledge which is required, means should be employed to increase the facilities to the utmost, that he may be the sooner able to engage with efficiency in the great work he has in view.

A few of the books which would be of the greatest service are mentioned below:—

I. Topographical account of the Country.* Climate. Prevailing Diseases. Seasons for Itinerating. Descriptions of the principal Cities and places of pilgrimage.

II. Traditions connected with the Aborigines. History of successive Dynasties. Comparative condition of the People. Present Government. Native ideas with regard to Europeans.

III. The Social Life of the People. Accounts of the different Castes.

IV. State of Education. Course of Instruction in Indigenous Schools. Translations of some of the books read. Government Schools. Mission Schools; their condition, and suggestions for their improvement.

V. An Introductory Essay on the Language and Literature of the country; with a brief descriptive Catalogue of printed books, giving their prices, where they may be purchased, and pointing out the purposes for which they would be useful to a Missionary.

VI. Proverbs, common sayings, and maxims from standard works, with English translations, classified so as readily to afford quotations in support of any particular point.

VII. Specimens of Popular Literature, with translations. Nursery rhymes, songs, ballads, riddles, tales, &c.

VIII. An account of the prevailing system of Hinduism; the gods chiefly worshipped; specimens of some of the religious books having the largest circulation; the principal festivals, the leading sects, &c.

IX. The systems of Philosophy in vogue; translations of a few standard works; suggestions about dealing with the different sects.

* E.g., the Mahratta or Tamil country. This is supplied, in a great measure, by the topographical accounts now in course of publication by the Indian Government.

X. A general description of the Muhammadan population of the country.

XI. A detailed account of the different Missions; the difficulties they had to contend with, and how they were best overcome.

XII. General directions about unfolding Christian truth to the heathen; ways in which what is said is most likely to be misapprehended, how this may best be guarded against, with the illustrations to be employed; answers to objections, &c.

XIII. Specimens of addresses to the heathen on various subjects.

XIV. A monograph, describing in full detail the most important caste acted upon by Missions.

XV. An account of the Native Christians, with directions for the management of congregations.

Missionary operations in India and Ceylon are carried on in twelve principal languages. It would not be necessary in every case to prepare books on each subject. Some already exist which would, partially at least, supply the want. Some of the volumes would be purchased by the general public as well as by persons interested in Missions. Probably at an expense of 3*l.*, about four days' pay and allowances, a young Missionary might be supplied with a series of books which would tend greatly to promote his usefulness during his whole future course. Such a series could be issued only by the Missionary Societies subscribing for a certain number of copies, most of them to be reserved for Missionaries who may subsequently arrive. The most competent men should be asked to prepare the books on the subjects with which they are chiefly conversant. It would be valuable afterwards to compare the directions given independently by experienced Missionaries in different parts of the country.

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