



THE  
PUNJAB AND SINDH MISSIONS

OF THE

*Church Missionary Society.*

GIVING AN ACCOUNT OF THEIR FOUNDATION AND PROGRESS FOR  
THIRTY-THREE YEARS, FROM 1852 TO 1884.

BY

THE REV. ROBERT CLARK, M.A.,

*Trinity College, Cambridge; Secretary C.M.S. for the Punjab and Sindh.*

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Be strong and of a good courage: fear not, nor be dismayed; for the Lord God, even my God,  
will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for  
the service of the house of the Lord."—*Words of David*, 1 Chron. xxviii. 20.

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## INTRODUCTION.

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“ GESTA Dei per Francos ” (the works of God by means of the French) was a common expression amongst the French people many years ago, in days when they believed in God, and sought for His glory even more than they do now their own. The subject which is before us now is “the work of God by means of the Church Missionary Society”; not the work of the Church Missionary Society, or of any of their agents or friends, but the work which God has wrought through their means. Like Paul and Barnabas, we would “declare the things which God has done,” “the things which God has wrought amongst the Gentiles by their ministry,” how in many places God has not only opened “a door of entrance” to them, but has also opened “a door of faith to the Gentiles.” We know that the Lord Jesus is both the Author and the Finisher of faith everywhere. The work, as far as it is good, is His alone. The glory is His also. A celebrated Christian of former days would never say, that “such and such a person helped me greatly,” but that “God helped me very much through such and such a person.” One of our great Christian Punjab Administrators, General Edward Lake, on his death-bed, shrank sensitively from the remem-

brance of the good opinion and praises of men, under a deep sense of his own demerits. He was a man of whom Lord Lawrence wrote, that "he was one of the soldier civilians of the North of India, who was an honour to his Government, a tower of strength to the administration to which he belonged, beloved and esteemed by all with whom he came in contact; a good soldier, a good civilian, and above all a sincere Christian." And yet of himself, General Lake said before he died, "Since I have tried to live for Christ, what sins, what coldness of love and formality of service; and oh! how one loathes the praises of men, when one feels how sinful every action has been." He wished the following words to be engraved on his tomb: "This is a faithful saying, that Jesus Christ came into the world to save sinners." "If there were a second text," he desired that it might be, "I will make mention of Thy righteousness, even of *Thine* only."

# THE CHURCH MISSIONARY SOCIETY'S MISSIONS IN THE PUNJAB AND SINDH.

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## CHAPTER I.

### THE COMMENCEMENT OF THE PUNJAB MISSIONS.

IT was in the year 1846 that an appeal was first made to the Church Missionary Society by officers of our army and by civilians in India, to urge them to send Missionaries to the Punjab, before the country was annexed to British India. The resources of the Society were, however, at that time too limited to allow of this extension in their operations. The liberal contributions of the Jubilee year, together with the continued appeal of civil and military officers, at length prevailed with the Committee. The Mission was undertaken, and the Missionaries were appointed.

At the very time that this was taking place in England, in the year 1850, God put it into the heart of one of His faithful servants in India, an officer in the East India Company's Army, who was then quartered with his regiment in Lahore, to seek, in a very special manner, for God's glory in making Christ's salvation known in the Punjab. He was one who, like Cornelius the Centurion, feared God, and gave much alms, and prayed to God always. His habit was, for some hours every day, to shut the doors of his closet for prayer, and then he came forth to act for God, with a purpose and a courage which were everywhere blessed in all that he

undertook. As he loved to pray in secret, so also he loved to work in secret ; and when the second Sikh War terminated with the annexation of the whole of Runjeet Singh's dominions, after the battle of Gujrat, our centurion friend first laboured fervently in his prayers to God for the country and people of the Punjab, and then anonymously, and as he thought secretly, sent Rs. 10,000 to the Church Missionary Society, with the request that they would commence Missionary work in our new dependency. He did so through a Presbyterian Missionary, the Rev. John Newton, who, after 51 years of faithful ministry, still labours in Lahore, revered and honoured by all, together with the Rev. C. W. Forman, his son-in-law, and with his sons, all of them Missionaries, and all working around him, with the exception of one who now rests from his missionary labours in God's presence above. Thus happily commenced the Society's work in the Punjab; and thus commenced also the intimate relationship of the Church Missionary Society with the American Presbyterian Board of Missions, which has now existed for more than 30 years. Whatever others may say, or think, we who are in the Punjab have seen, and therefore we bear witness, that God's grace is not confined to any one Church or people. Dearly as we love our own Church we have seen that converts are not made only in the Church of England; and we have seen also that converts of the Church of England are not better Christians than those of other Churches. And we say this, because the Punjab owes a great debt of gratitude especially to Dr. Duff and to the Free Church of Scotland in Bengal, who have sent to this province many of the most influential and useful Native Christians, who are now labouring in it, in connexion both with the Church Missionary Society, and with other Societies. We cannot blind our eyes to facts; for we see that God is no respecter of

persons, and that in every nation, and in every Church, they who fear Him, and work righteousness, are accepted and blessed of Him. We speak not of other matters, but of God's blessing; and we wot that whoever God blesses is blessed, and none can reverse it.

In the Valedictory Instructions which were given on the 20th June, 1851, to the two first Missionaries of the Church of England who were appointed to the Punjab, the Committee thus spoke :—

“It is hardly possible to describe the advantages and facilities which may be connected with the contemporaneous commencement of Christian Missions, and of a Christian dynasty in the country of the Punjab. Whence, we may ask, comes the blight upon our Indian Missions? Why are the Indians last, and the Negroes and New Zealanders first? Because upon the soil of India for a century and a half, a Christian Government frowned upon all attempts to preach the Gospel to their pagan subjects. It would appear as if this had interposed a retributive delay, before the hope of the Christian Missionary shall be fulfilled, and hence we may trust that if the tidings of a Saviour's advent be spread with the first introduction of a Christian Government, a mighty impulse and advancement will be given to the Christian cause.”

“The Committee must point to another encouragement. Though the Brahmin religion still sways the minds of a large proportion of the population of the Punjab, and the Mahomedan of another, the dominant religion and power for the last century has been the *Sikh religion*, a species of pure theism, formed in the first instance by a dissenting sect from Hinduism. A few hopeful instances lead us to believe that the Sikhs may prove more accessible to Scriptural truth than the Hindus and Mahomedans, if a few leading minds be won to Christ. It may be hoped at least that the Sikh religion has so far broken the spell of the more ancient systems, as to loosen their hold on the minds of the people.”

“The Committee allude to these hopeful circumstances not only to encourage, but to direct the Missionaries in their future proceedings. They indicate the duty of as wide an extension as possible of Missionary effort, that Christian instruction may be everywhere identified with Christian rule, and that while the petals open, and the ancient superstitions prostrate, the year of Jubilee may be proclaimed throughout the whole land.”

#### 4 COMMENCEMENT OF THE PUNJAB MISSIONS.

Thus was commenced in a very little way a very great work, which has gone on, and has prospered, ever since. A little vine was then planted, which has taken root, and it is gradually spreading itself over the land. The water of life given to some civil and military officers, and especially to one who was then a Captain in the East India Company's Army, became in them a well of water, springing up unto everlasting life, from which rivers of living water are now flowing copiously forth into many parts of the land.

That time was one when, by God's mercy, there were many great Christian heroes in the Punjab. Sir Henry Lawrence was then at the head of the Board of Administration. His letter of welcome to the Missionaries, and his subscription of Rs. 500 a year to the Mission, showed the importance which he attached to the work which they were commencing. His immediate colleagues were Mr. John Lawrence, afterwards Lord Lawrence of the Punjab, and Sir Robert Montgomery. There was a galaxy then of able administrators, with noble earnest hearts, around them, in Mr. (afterwards Sir Donald) McLeod, Major (afterwards Sir Herbert) Edwardes, Mr. Arthur Roberts, Mr. Edward Thornton, Major (afterwards General) Edward Lake, Major (afterwards General) Reynell Taylor, and many others. They were men who honoured God, and who were therefore men who were themselves honoured of God; and they speedily rose to great distinction. They were men who, in their simple faith towards God, never, as a rule, asked for any office, and never declined one; whose chief desire consisted neither in personal profit nor pleasure, but in the performance of duty; and whose great aim lay in putting themselves into right relations with every one around them, for the benefit of all. They were men who never hesitated to let the success of their administration, and their own credit and position, depend on the results

of their Christian action and example. They therefore became many of them the founders of our Punjab Missions. They were willing to stand or fall, and to let our empire stand or fall, on this issue. And they stood, and they prospered ; and the empire also stood and prospered under their administration. "If any man serve *Me*," said Christ, "him will My Father honour." They served Christ and His Father honoured them.

Those were days in which governors and rulers lived not only for the punishment of evil-doers, but for *the praise of them who do well* (1 Pet. ii. 14, and Rom. xiii. 3), days in which both the Bible and Prayer Book were believed in ; when magistrates thought it not only their duty to execute justice, but were diligent also to maintain *truth*, and were not ashamed to pray for grace to do it ; when Rulers "inclined to *God's* will and walked in His ways," and sought "the advancement of *God's* glory and the good of His Church," as well as "the safety, honour, and welfare of Her Majesty and her Dominions" ; when men "so ordered and settled their endeavours upon the best and surest foundations, that not only peace and happiness and justice, but that truth and piety might be established in the land." They first in all their thoughts and words and works sought *God's* honour and glory ; and then "studied to preserve the people committed to their charge in wealth, peace, and godliness."

The Mutiny of 1857 then came. Our rulers had acknowledged and borne testimony to God by their actions ; and God by His actions then acknowledged and bore witness to them ; and many of them became the saviours of India, as much as the Judges in days of old were the saviours of Israel. And then they gave all the honour to God. Mr. (now Sir Richard) Temple, then Secretary to the Chief Commissioner Sir John Lawrence, wrote : "In recounting the secondary human



causes of the safety of the Punjab during the crisis, it should never for an instant be forgotten that the first cause was the mercy of Providence. No doubt, humanly speaking, the Punjab possessed great advantages, but all were as nothing without the support of the everlasting arm of Almighty God, to whom alone therefore be all the praise." Like the valiant champions, the Judges of Israel of old, they said : " Lord, Thou hast done all these things, not we ; to Thee be all the glory." Each one of them practically said : " The Lord did it all, not man ; still less I." Thus King David also in 2 Sam. xxii. attributed all his success to God alone. The Punjab then stood forth as a greatly honoured Province. We read of it in every history of the times ; and it prospered. Both rulers and people prospered exceedingly.

Our Punjab heroes were many of them very humble and prayerful men ; and it was this which gave them their power. Sir Donald McLeod thus writes of himself : " I have often thanked the Almighty that He formed me with weaknesses greater than the most of mankind, which forcibly led me to an unbounded reliance on Him, and led me to suppose that He had intended me to be a vessel formed to honour. . . . In my consciousness of weakness and the prayers of many good men lies my strength ; and well do I know that if I should ever cease to look above for guidance and strength, I must fail."\*

How necessary the duty, which is incumbent on all Christians, to " make supplications, prayers, intercessions, and givings of thanks, for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." We may often with advantage make use of the petitions of our Prayer Book in the service for the accession of our Queen, that God's wisdom may be our Rulers' guide, and that His arm may strengthen them ; so that justice, truth and holi-

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\* From General Lake's sketch of Sir Donald McLeod's Life.

ness, that peace and love and every virtue may flourish in our days; that they ever trusting in His goodness, and protected by His power, and crowned with His grace and favour, may continue before Him in health, peace and honour; that the world may acknowledge God to be ever their defender and mighty deliverer.

The eminent Missionary Swartz, as early as 1796, after he had been 46 years a Missionary in India, in speaking of some true servants of God who were in India in his time, wrote: "In spite of ridicule *they* are the pillars, which support the State more than all political machines;" and again, "one thing I affirm before God and man, that if Christianity in its plain and undisguised form is properly promoted, the country will not suffer, but be benefited by it." And when he died in 1798, the Directors of the East India Company erected to him a marble monument "in testimony of the deep sense they entertained of his unwearied and disinterested labours in the cause of religion and piety." It was thus that our old Honourable East India Company, for the first time we believe, gave public honour to a Missionary, as they have often done since, in spite of the opposition which many individuals, conscientiously no doubt, though most mistakenly, have given to Missionary work in India. The benefits which Missions have given to India are now almost everywhere conceded.

Lord Lawrence's opinion of Missionary work is given in his Life, Vol. II., p. 609, where we read the following words:—

"I believe, notwithstanding all that the English people have done to benefit India, the Missionaries have done more than all other agencies combined. Such has been the effect of their earnest zeal, untiring devotion, and the excellent example which they have, I may say, universally shown to the people, that I have no doubt whatever, that in spite of the great masses of the people being intensely opposed to their doctrine, they are as a body remarkably popular in the country. It seems to

“Finally, the Chief Commissioner would recommend that such measures and policy, having been deliberately determined on by the Supreme Government, be openly avowed and acted upon throughout the Empire ; so that there may be no diversities of practice, no isolated tentative or conflicting efforts, which are indeed the surest means of exciting distrust ; so that the people may see that we have no sudden or sinister designs ; and so that we may exhibit that harmony and uniformity of conduct which befits a Christian nation striving to do its duty.”

—*Life of Lord Lawrence*, Vol. II., p. 323.

## CHAPTER II.

## THE MISSIONARIES.

SEVENTY-FOUR Missionaries (exclusive of their wives and of all Lady Missionaries) have been sent out from England by the Church Missionary Society to the Punjab and Sindh Missions since the year 1851, of whom thirty-three are still connected with the country. Twenty-four have retired from the service of the Society, and seventeen have died.

Amongst those who have retired from the Society are Bishop French, who, after labouring for twenty-eight years as a C.M.S. Missionary, was made Bishop of Lahore in 1878; Bishop Ridley, who when unable to return to Peshawur, on account of severe illness, accepted the Missionary Bishopric of Caledonia, in North-West America; Mr. Bruce, who after several years of faithful service in Umritsur and Dera Ismail Khan, left the Punjab to found the Church Missionary Society's Persia Mission at Julfa near Isfahan, where he still labours; Dr. Trumpp, the well-known Philologist, who after writing Grammars of the Sindhi and Pushtu languages at Kurrachi and Peshawur, translated the Punjabi Grunth in Lahore for the Government of India, and is now a Professor at Munich; Dr. Prochnow, who after several years of Missionary labour in Kotgurh, returned to Germany to take the place of Pastor Gossner at Berlin; the Rev. J. Barton, who now occupies Simeon's pulpit in Cambridge; and the Rev. F. H. Baring, the first cousin of a late Viceroy, who left the Umritsur

Mission to found a Mission of his own in Batala, which he still maintains at his own expense.

Amongst the Punjab and Sindh Church Missionary Society's Missionaries who have died, we may mention Dr. Pfander, one of the greatest Missionaries who have ever come to India, who, through his "Mizan-ul-Haqq" and other works (some of which were written in Persia before he came to India, and others in Agra), has laid bare the errors and fallacies of Mahomedanism, and laid open the truths of Christianity to the Mahomedans of India, Persia, Turkey, and Arabia, more than any other man has ever done; and who, when he left Peshawur, and could no longer live in India, sought to enlighten Constantinople; the Rev. T. H. Fitzpatrick, the first Missionary of the Church of England in the Punjab, who laid the foundations of the Umritsur and Multan Missions; the Rev. R. B. Batty, 2nd Wrangler and 2nd Smith's Prizeman, and Fellow and Tutor of his College in Cambridge, who died at Umritsur; the Rev. J. W. Knott, Fellow and Tutor of his College at Oxford, who died in Peshawur; the Rev. Frederic Wathen, who died in Dalhousie; Dr. Elmslie, the well-known Medical Missionary in Cashmire, who died at Gujrat; the Revs. J. H. Merk and C. Reuther, who died in Kangra; the Rev. G. M. Gordon, who died a martyr's death in trying to help wounded English soldiers in Candahar.

Of the 33 C.M.S. European Missionaries who are now connected with the Punjab, 4 are Medical Missionaries, in Cashmire, Dera Ghazi Khan and Umritsur; 3 are Lay Missionaries, and 26 are Clergymen. The Church Missionary Society has also 11 Native Clergymen in the diocese; making the whole number of Church Missionary Society's clergy (exclusive of Medical and Lay Missionaries) to be 37.\* There are also 20 ladies from

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\* The other clergymen in the Diocese, according to the Indian Diocesan

England of the Church of England Zenana Missionary Society (besides the wives of English Missionaries) who are working in connexion with the Church Missionary Society's Missions.

In the Report of the Secretary of State and Council of India on "*The Moral and Material Progress and Condition of India*," published by the House of Commons in 1873, we read that "The view of the general influence of the teaching of Missionaries, and of the greatness of the revolution which it is silently producing, is not taken by Missionaries only. It has been accepted by many distinguished residents in India, and experienced officers of the Government. WITHOUT PRONOUNCING AN OPINION UPON THE MATTER, THE GOVERNMENT OF INDIA CANNOT BUT ACKNOWLEDGE THE GREAT OBLIGATION UNDER WHICH IT IS LAID BY THE BENEVOLENT EXERTIONS MADE BY THE MISSIONARIES, WHOSE BLAMELESS EXAMPLE AND SELF-DENYING LABOURS ARE INFUSING NEW VIGOUR INTO THE STEREOTYPED LIFE OF THE GREAT POPULATIONS PLACED UNDER ENGLISH RULE, AND ARE PREPARING THEM TO BE IN EVERY WAY BETTER MEN AND BETTER CITIZENS OF THE GREAT EMPIRE IN WHICH THEY DWELL."—[Page 129.]

This is true both of the whole of India, and of the Punjab also.

We will give a brief account only of two Missionaries of the C.M.S. who have come to the Punjab. The first shall be that of *Dr. Pfander*, from the pen of Sir Herbert Edwardes, who wrote thus in 1866 :—

"During the three years of 1855 to 1858 I knew much of Dr. Pfander, and of his work, and have always looked back to

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Directory for 1884, are 23 Government Chaplains, 4 Clergymen of the Additional Clergy Aid Society, 4 English and 3 Native Clergy of the Society for the Propagation of the Gospel, 4 Clergy of the Cambridge University Mission, and 6 other Clergymen. There are thus 81 Clergymen in the Diocese of Lahore, of whom 37 are connected with the Church Missionary Society.

him as a chief in the Mission band. Who that ever met him can forget that burly Saxon figure, and genial open face, beaming with intellect, simplicity, and benevolence. He had great natural gifts for a Missionary ; a large heart, a powerful mind, high courage, and an indomitable good humour, and to these, in a life of labour, he had added great learning, practical wisdom in the conduct of Missions, and knowledge of Asiatics, especially Mahomedans. Indeed his mastery of the Mahomedan controversy was in India, at least, unequalled. He had thoroughly explored it, and acquired the happy power of treating it from Asiatic points of view, in Oriental forms of thought and expression. His refutations of Mahomedanism and exposition of Christianity were all cast in native moulds, and had nothing of the European about them. They might have been written by a Mullah ; and yet Mullahs found that they set up the cross, and threw the crescent into eclipse. The Moslem doctors of Turkey, Persia, Afghanistan, and India have never had such a bone to pick as Pfander's *Mizan-ul-Haqq*, or the 'Balance of Truth.'

"It was in the Indian Mutiny, however, that the character of Pfander appeared at the height of Christian dignity. The City of Peshawur, with its 60,000 bigots from Central Asia, was at no time a pleasant place for the messenger of Christ, and in 1857, when the fanaticism of both Mahomedans and Hindus was stirred up from the very dregs, it required something of the courage that 'fought with beasts at Ephesus' to go down into that arena, with no weapon but the Bible. Yet Pfander never suspended his preachings in the open street throughout that dreadful time. Bible in hand, as usual, he took his stand on a bridge or in a thoroughfare, and alike without boasting and without fear, proclaimed the truth and beauty of Christianity while the Empire of the Christians in India was trembling in the balance. On no occasion was any violence offered to him.

"Sir John Lawrence, when Chief Commissioner, used to say (with reference to discussions about the policy of Missions in India) that 'nothing but good could come from the presence of a man like Dr. Pfander anywhere ;' and General Nicholson, who was in charge of the district of Peshawur, till called on to take command of the Punjab flying column during the Mutiny, and who had every opportunity of knowing the feeling of the people, gave Dr. Pfander a confidence that was usually hard to win."

"Dr. Pfander was a Missionary from the North-West

Provinces. He went to Peshawur from Agra in the autumn of 1854, and left Peshawur, and India also, in the spring of 1858.

The second Missionary of whom we shall speak is the *Rev. J. W. Knott*; and we gather our information from two "In memoriams"; in the signature of one of which (E. C. S.) we recognise the initials of the Rev. E. C. Stuart, the then Secretary of the C.M.S. in Calcutta, and now Bishop of Waiapu, New Zealand; and in that of the other (V.) the initial of the present Bishop of Lahore. We shall give our account, as far as possible, in their own words.

Mr. Knott was not long a missionary in the Punjab. It was on the 5th January, 1869, that the Society took leave of him in the C.M.S. Committee Room in London; and on the 29th June, 1870, he fell asleep in the C.M.S. Mission House in Peshawur.

He was educated at King Edward's Grammar School in Birmingham, under the same great teacher, Dr. Prince Lee (the late Bishop of Manchester), by whom Dr. Lightfoot, now Bishop of Durham, Dr. Benson, now Archbishop of Canterbury, and Dr. Westcott, Regius Professor of Cambridge, were also educated. At the usual age he proceeded to Oxford, where in due time he obtained a Fellowship at Brazenose. It was there, in Oxford, that he threw himself with all the independence of his mind, and with all the strength and almost vehemence of his natural character, into the extreme views which he afterwards eschewed. To adopt a course by halves was impossible to him, and he embraced the tenets of the High Church party, from the ardent persuasion that they would be powerful to draw men out of sin, and bring them to God; and that a mediating priesthood on earth was a wholesome auxiliary to the mediatorial priesthood of the God man Jesus Christ. Never perhaps were views more sincerely adopted with



the desire to glorify God in the salvation of souls ; never perhaps were they more self-sacrificingly laid aside at the risk of the loss of bosom friendships, or with a manlier confession, that the opinions with which all his antecedents, sympathies, interests and convictions had been bound up, on which he staked his credit as a minister of the Gospel, and framed his life and teaching, were after all in practice ineffectual to win souls. He had been appointed by Dr. Pusey to St. Saviour's Church in Leeds, which was a kind of northern fortress and commanding watch-tower of the extreme High Church party. There was a monastic or all but monastic establishment for the vicar and his curates, where asceticism and austerity were practised far beyond that sound and wholesome mean which the Church of England inculcates. There was the frequent Confessional, to which some of the young men of Leeds, and many more of the young women from the great manufactories resorted ; on some of whom considerable pressure had to be exercised, and much ministerial authority exerted, to prevent their going over to Rome. There was at the same time an awakening and alarming style of preaching, highly sacramental and sacerdotal, with much also of simple evangelical preaching of the Cross of Christ, and of the absolute necessity of heart conversion and the new life. A time of agonising heart struggle and indescribably deep heart searching followed ; and the result was the determination to resign St. Saviour's, at all hazards, contrary to the earnest solicitation of the famous party leader, amongst whose followers he had been till then enlisted. This reached its crisis after some three or four days of such wrestling and conflict as none can know but those into whose spiritual experience it has entered. In after years Mr. Knott put his finger on that time as the turning point of his whole life ; a period of horror and great darkness, of pangs as of death itself, from

which he was brought up again to light and liberty and life; to rest and peace; to joy in God unspeakable; to singleness of purpose and aim, and entireness of self consecration; and to a fullness, freshness, clearness of God's truth, and a power and freedom in enunciating it, which have not often been surpassed. It all witnessed to the personal anointing of the Comforter, and to close heart dealings and communings, not with abstract truth, but with Him who is the living Truth; and who had touched his lips with a live coal, so that a radiance and bright glow of love and power diffused itself both in the pulpit and the pastoral visit, and in the working hours of life; and its genial sparkle made the most ordinary intercourse with him refreshing, gladdening and edifying.

In a letter written afterwards, in March, 1860, to one in high position in the University of Oxford, Mr. Knott wrote:—"I believe now that the Sacerdotal Sacramental system, which is commonly called Tractarianism, is both untrue, and wrong, in its practical issues; that it dishonours both the Son and the Holy Spirit, obscuring their work, offices, and persons, and hindering the real conversion of sinners; and, even those who have been converted, from filial access to the Father through the Son, and by the Holy Spirit; and so from true holiness. My going back to this system I should feel for myself to be sinful. . . . I am very sorry for Dr. Pusey. He is naturally wounded about St. Saviour's. But my position there was a very trying one. Differing from him so widely, it was altogether a false position for me to be in."

On leaving Leeds he became first a curate, at Sydenham; and then took an independent charge at Roxeth, Harrow; and afterwards at East Ham, Essex.

The example and the words of Mr. French attracted him to India, having long had an irrepressible conviction, which took possession of his soul, that God had work for him to do there. He sailed with Mr. French

for Bombay and Kurrachee early in 1869. At this time he was making a close investigation of the Mahomedan system. Soofeism too had much occupied his attention ; and few men ever came to India so thoroughly equipped and armed at all points, or such a finished master of the special subjects which belonged to his vocation. With reference to his becoming a Missionary in India he said, "Is there not a cause?" and then in speaking of Mr. French's College in Lahore, he said—

"I feel the particular crisis of the Church in India to be so solemn as to constitute a call upon us all for our sympathy and effort ; because as the foundations are laid, such will the building be. The tendency given now, the impulse given now, although it may be very feeble, may have noble results in the future. And I hope the opening of an institution for real Biblical instruction in the Punjab, amongst the energetic races of that country, will have the most beneficial effect, and that it will please God to endow many with the power of the Holy Ghost. Our great desire is that the Church of India should be founded upon a full knowledge of the Scriptures of God ; and that whatever may be the measure of our ability in other respects, we may be mighty in the Scriptures ; because it is on this foundation that the arrangements of this institution are to be founded ; and it is of great importance that at such a time as the present a continuing impulse should be given in this direction."

His service in India was but short. After a few months' residence with Mr. French in Lahore, he marched with him into the Hazara Valley, and then (as he was ignorant of Pushtu, which is spoken in Hazara) he went on to Peshawur. The Chaplain of Peshawur had fallen sick, and he took the English services for him. On the Sunday preceding his death he had taken three services for the English troops. On Monday, though not feeling well, he was able to take a drive with a dear Christian friend. He remarked to him that "everything was uncertain, but he felt *safe* in Christ and was not anxious."

He also said as he passed the prayer meeting, "How

I should like to go and join them ; but I suppose I ought not. I hope they will remember me in their prayers." . . . And then, "They little know it ; but all these soldiers are here on account of this little mission." On his return to his home he conducted the Hindustani service for the Native Christians, and then asked a servant to pour water on his head. During the night delirium came on, and Dr. Bellew, who lived next door, was called in, and was very anxious about him. On the Tuesday morning there were symptoms of effusion on the brain, and about 11 o'clock he had a seizure of heat apoplexy, and after about four hours of perfect unconsciousness he gently passed away.

In his will he had directed that he should be "buried according to the order of the Common Prayer, without the addition of any form or ceremony ; but that if it were thought convenient, the Gospel might be preached and Gospel Hymns sung at the time of his burial, besides the prescribed service."

Nearly every officer in the station was present at his funeral, and upwards of 500 of the men obtained leave to attend. There were many mourners who bewailed his death both in India and England. One who was not of the Church of England wrote :—"The Church Missionary Society has in him lost a man of unusual self-denial and self-consecration. He was willing to welcome every Christian, and all who loved the Lord were dear to him. He believed that the standing aloof from others, whom God has equally blessed with the work of the Holy Spirit in their hearts—this break in the love of the body of Christ—was the schism that is condemned in God's Word, and not those differences in which Christians may well agree to differ. If all the clergy of the Church of England held the same opinions there would be little dissent." Another friend wrote :—"It is quite impossible for me to give you any idea as to c

the extent of his influence, or of the great good he was doing in the station. Every one respected and loved him."

The following inscription was placed as a memorial tablet to his memory in Roxeth Church, Harrow :—

"Sacred to the memory of John William Knott, M.A., Fellow of Brazenose College, Oxford ; the first Incumbent of this parish, and afterwards Vicar of East Ham. A man of extensive learning, and greatly honoured and loved by many friends ; glorying in nothing save the love of our Lord Jesus Christ ; and, constrained by love, he went to India as a Missionary of the Church Missionary Society, and after a brief service of eighteen months he died at Peshawur on the 28th June, 1870, aged 48. 'Except a corn of wheat fall into the ground and die, it abideth alone ; but, if it die, it bringeth forth much fruit.'"

## CHAPTER III.

## STATISTICS OF THE SOCIETY.

THERE are 15 large central stations, and 13 branch stations, of the Church Missionary Society in the Punjab and Sindh. The number of Native Christians, which in 1851 was nil, is now 1,501, of whom 815 are adults and 499 are communicants.\* The number of baptisms in 1883 was 117, of whom 36 were adults. The Native Christians of the Church Missionary Society in 1883 contributed Rs. 2,312 to religious purposes. The number of catechists is 20, and of Bible women and female Christian Teachers 49.

The Society maintains a Divinity College in Lahore, and (together with the Zenana Society) four Native Christian Boarding Schools, and no less than 71 Anglo-vernacular and Vernacular boys' and girls' schools, containing 4,172 boys and 1,164 girls, or 5,336 children ; with 264 teachers, of whom 63 are Christians and 201 are Hindus or Mahomedans. These schools are carried on at an annual expense of Rs. 77,881, of which Rs. 29,757 are received from Government grants, Rs. 13,847 from the Home Society, and the remainder from fees and local subscriptions.

The Church Missionary Society's Missions in the Punjab and Sindh are carried on at an annual cost to the Home Society of Rs. 144,704 ; to which must be

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\* According to the Government Return there were at the last Census of 1881, 3,823 Native Christians in the Punjab. There are now 2,475 Protestant Native Christians belonging to the Church of England, of whom 1,501 belong to the Church Missionary Society.

added the large sum of Rs. 93,530 received and expended in the different Missions, from Church Offertories and Collections, Donations and Subscriptions, School fees and Government grants-in-aid. The amount received in the Punjab from Offertories and Church Collections last year was Rs. 5,244; from Subscriptions and Donations, Rs. 25,163; from School fees, &c., Rs. 34,421, and from Government grants-in-aid, Rs. 28,701.

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## CHAPTER IV.

THE GEOGRAPHICAL POSITION OF THE PUNJAB AND  
SINDH CHURCH MISSIONARY SOCIETY'S MISSIONS.I.—*Our Frontier Line of Missions.*

IT may be thought by some persons that the location of some of the Church Missionary Society's Missions has been made at hap-hazard. We believe that their establishment in their present positions has been ordered by the direct Providence of God. The Gospel must be preached in the whole world for a testimony to all people before the end comes. It would seem as if, in God's Providence, the greater part of the Punjab and Sindh Missions has reference as much to the many tribes of Mahomedan or Heathen countries which lie beyond our borders as to the people of the Punjab and Sindh. If we examine carefully the distribution of our Punjab and Sindh Missions, we are at once struck with the fact that the greater part of them are as it were out-posts, situated on the very verge of the long line of our North-West Frontier, which is dotted with our Missions at short intervals the whole way from Simla to Kurachee. Our Missions begin at *Simla and Kotgurh*, amongst the Hill tribes who dwell between the Punjab plains and Thibet and Eastern China. Dr. Prochnow and other Missionaries have often itinerated in these Hills, and brought the message of the Gospel to the doors of many people. We then go on through Kulu (an out-station of Batala) to *Kangra*, the chief city in a large, and populous district, comprising many Frontier States.



From Kangra we proceed onwards to *Cashmire*, with its tributaries of Ladak and Iskardo, stretching out in the direction of Yarkund, which is continually visited by merchants, and to which the Political Mission of Sir Douglas Forsyth was sent from the Punjab by our Indian Government. Iskardo has been lately visited by Dr. Neve of Cashmire. If we follow our Frontier line we come next to Hazara and Abbottabad, out-stations of the Peshawur Mission ; and then we come to *Peshawur* itself, whose influences affect Chitral, and Kafiristan, and almost every Afghan tribe from the Indus to Cabul. We remember that Kafiristan has been several times visited by Native Missionaries from Peshawur ; and that Cabul itself has been visited by the Rev. Imam Shah of Peshawur. If we pass onwards along our Frontier line we see that our Missions at *Bunnoo* and *Dera Ismail Khan* bear on the Hill tribes which lie between them and Candahar ; that the *Dera Ghazi Khan* Mission is one especially intended for Beluchistan ; and that the *Multan* Mission, with its out-stations at Bahawulpore, Shujabad and Muzaffargarh, brings Christian influences to bear on the tribes on both sides of the Indus, and connects our Punjab Missions with those of Sindh. The Rev. C. Merk is now at Quetta, on the direct highway to Candahar. We then pass onwards to the Sindh Missions in Sukkur, and *Hyderabad* and *Kurrachee*, which flank our Frontier line quite down to the sea. The influences of these Frontier Missions should not only reach to Candahar, where our Missionary Gordon for a time lived, and where he died ; but they should penetrate to Merv and Bokhara, and to Kokan and Herat, which lie on our highways of communication, and are visited constantly by our Indian Merchants. We should shake hands in one way or another with our Missionaries in Persia, which were visited last year by our Bishop of Lahore. We should bring Christianity to bear on Muscat in

Arabia, and Bushire, and Shiraz, which have been visited not only by our Bishop, but also by our Missionary, Mr. Bambridge of Kurrachee, who has opened out communications with Mr. Hodgson at Baghdad. We see here how our whole Punjab Frontier border is thus studded from the one end to the other with Missions of the Church Missionary Society.

It is astonishing in how many languages our Missionaries are working in these Missions ; and they are making translations of the Scriptures or writing or translating books in them all. Not only are Urdu, Hindi and Punjabi thus utilised for Missionary purposes, but Sindhi, Gujerati, Persian, Beluchi, Pushtu and Cashmiri, to say nothing of the Brahui, Multani and Thakari dialects, are all of them contributing to the spread of Christian knowledge. Mr. Shirt is translating the Scriptures and other works into Sindhi in Hyderabad. Mr. Lewis has translated the Gospel of St. Matthew into Beluchi at Dera Ghazi Khan. Messrs. Hughes, Jukes, and Mayer are translating and writing books in Pushtu, in Peshawur and Bunnoo. Drs. Pfander and Bruce (a late Punjabi Missionary) have written much in Persian. Mr. Wade has published the whole of the New Testament, and a part of the Book of Common Prayer, in Cashmiri. Our honoured Bishop, and many Missionaries, Lady Missionaries, and Native brethren also, have written or translated many books in Urdu and Punjabi.

We do not, therefore, think that our Frontier Missions of the Punjab have been established at hap-hazard. It is true that they have been commenced at many different times, by many different individuals, and in many different ways. The originators of the Missions have had no communications with each other respecting the localities which have been chosen. Nor has the Society at home, as far as we know, or any of its friends, when acting as

they did, even clearly understood the way to which they were led. It does not appear that they had any plan of operations before their eyes. They simply followed the Providences of God, as one after another they manifested themselves. Without looking much to circumstances, or studying the position of Missionary stations, they merely accepted the call of God wherever they saw it. We observe that those persons generally obtain the most help, and receive it just at the time they need it, who do not too much study circumstances, but who fix their eyes the most intently on the Master whom they serve, whom they expect to guide them, and to act for them. Man's wisdom thus consists in watching the precious seasons for sending forth the feet of the labourers, and sowing the good seed as God gives the opportunity and the call. They do not look so much at the work as they do to God ; and thus they are often led onwards, not knowing whither they go.\* We doubt whether one out of a hundred of the Society's best friends, either at home or in India, even yet knows what they themselves are doing, or understands clearly what our Missionary position now is, along the whole length of our great Frontier border. When we begin to consider it, we are at once struck with the conviction

\* The following are some of the great principles which, from the very commencement of their existence, have ever practically guided the Church Missionary Society in all its undertakings. They are enunciated by the Rev. John Venn, one of the earliest Founders of the Society, and are found in page 100 of Archdeacon Pratt's "Ecclesiastical Notes":—

All success to be sought from God's Spirit. God must be sought on all occasions.

God's Providences must be followed, not anticipated. We must wait for His motions.

Success will depend, under God, on the persons sent on the mission. They must be taught out of heaven ; have heaven in their hearts ; tread the world underfoot.

God must make men ; we cannot.

Missions come from small beginnings. A large commencement "mole ruit suâ."

We must await God's time. "Cunctando restituit rem."

that, as far as we know, it is *unique*. We believe that it has been so ordered by God Himself, and that it has been so for a great end.

If we accept the position in which God's Providences have placed us, and try to realise the vast opportunities which He has given us, we have then to consider what kind of agencies we require to fulfil these great responsibilities. Our Frontier line of Missions is like one of our great Punjab Canals, which is made to irrigate and fertilise the waste and barren lands, which lie *on both sides* of its course, and we remember that, with very few exceptions, there are absolutely no Christian Missions beyond us. We may travel Eastward, Northward, and Westward—to the confines of China, to almost the Arctic regions, or to Palestine and Constantinople—without meeting (with the exception of the Moravian Missions in Lahoul, and a few scattered Missionaries in Persia and Armenia), as far as we know, with any living Christianity at all. It is from our Punjab Frontier line, and with it, as our basis of operations, that Christianity must advance onwards to countries where it is yet unknown. It would seem as if a work like this were almost too great for any one Missionary Society. Yet the Church Missionary Society has been led in faith to undertake it. It is its work now to reflect what kind of organisation these Frontier Missions require. They should, it would seem, be like our well-organised Frontier Regiments, which are always ready to take the field, and to advance onwards, at a moment's notice, whenever the summons is given. Perhaps our Native brethren may take the lead in the onward course of these Missions, as they have already done in Cabul and Kafiristan. In any case it would seem that the Missions should be maintained in strength all along the line; with men, and Scriptures and books in every language, always available, and ready to be sent onwards. Our attitude should

be one of quiet, thoughtful expectation and preparation. The motto "Semper paratus," which was that of one of our greatest chiefs, and which is practically the motto of every Frontier Regiment, should be ours also.

The spirit of Christian enterprise which has been so conspicuously manifested in Central Africa, by England and by other countries also, appears to be conspicuously absent, and hardly as yet to be either desired or encouraged, in Central Asia, by either England or India. And yet the Church Missionary Society, in a document published as long ago as 1868, wrote:—"We look for an expansion of evangelising influences in the direction of Central Asia. If restrictive enactments cannot hinder commercial intercourse, much more is the jealousy of rulers unavailing to prevent the spread of Christianity. The Gospel has a pathway of its own, more secret and more removed from the reach of jealous interference than the dizzy pathway across mountain barriers of which police officials know nothing. It moves from heart to heart. Let our Frontier Missions, then, in the Derajat, at Peshawur, Kangra, Kotgurh, in Cashmire, be well sustained. These are our watch-towers, our posts of observation." We remember that we have doors leading from many stations in the Punjab into Central Asia, as well as doors leading into Central Africa from Mombasa and Zanzibar. God's Providences may call us to advance onwards at any moment.

We observe that the Church Missionary Society can offer to their Missionaries such splendid positions, that they ought always to be able to command and secure the services of the most able and intellectual, as well as the most devoted, men and women that England possesses. The best gifts that Christ ever gives to His Church on earth are *men* (Eph. iv. 11). May He send forth labourers. When Lord Lawrence received an

application for a few hints as to his system which enabled him to stem the Mutiny, and to do such great things in the Punjab, he sent word back, "It is not our system, *it is our men*." All true Missionary work ever centres round *men* of "individual energy, and subduing force of personal character."

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## II.—*Our Punjab Central Missions.*

Let us turn now to the Punjab proper. We have spoken of our Frontier line of Missions: let us now look to the centre and heart of the country, where all the far-reaching radii of this vast arc of the circle meet, and where our chief Missionary institutions are, and for the present should be. "The important points in the Punjab," wrote Sir John Lawrence in a well-known letter to Sir Herbert Edwardes, dated the 7th June, 1857, "are Peshawur, Multan, and Lahore, including Umritsur." "For keeping the mastery of the Punjab," replied Sir Herbert, on the 11th June, "there are only two obligatory points, the Peshawur Valley and the Manjha.\* The rest are mere dependencies. Holding these two points, you will hold the whole Punjab." In Lord Lawrence's Life we read that the Bari Doab, or tract of country lying between the Beas and the Ravi rivers, is "the most important and, in its Northern part at least, the most populous of the five Doabs of the Punjab. It contains both Lahore and Umritsur. It is the Manjha, or middle home, of the Sikh nation, which supplied the Sikh nation with its most revered Gurus, Runjeet's Court with its most powerful Sardars, and

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\* The Manjha comprises a part of the Umritsur District of 893,266 inhabitants, and a part of the Lahore District. It lies between Umritsur and Kasur. The fighting class of the Sikhs for the most part live in the Manjha. The capital of the Manjha is Taran Taran.

Runjeet's ever victorious army with its most redoubtable warriors."

The oldest and the largest Mission of the Church Missionary Society in the Punjab is that of Umritsur, and the object and aim of the Society has ever been to occupy it and its neighbouring stations in strength. It is the most populous city in the Punjab, containing within its walls a population of 151,896 people. It is the religious capital of the country, the holy place of the Sikhs, where the great Sikh temple is, and where (as the people say) a religious fair is held on every day of the year. It is also the commercial capital of the country; and its merchants have transactions with many great cities, both in India and in Central Asia, and also in Europe. If Lahore is the head, then Umritsur is the heart of the Punjab. If Lahore is the political capital, as regards European influence, Umritsur is the social capital, as regards purely Native influence. If Lahore "attracts all who have anything to do with, or anything to hope for from Government," Umritsur attracts all who are specially concerned with everything that is purely Native. The Church Missionary Society has its Missions in both Umritsur and Lahore. Umritsur is the chief Mission, and the head-quarters of the work in the whole Punjab. In Lahore (which is the head-quarters of the American Presbyterian Board of Missions) we have our Divinity College, and a Native Church and Congregation. It is in Lahore too that we have our Store-house of Scriptures, and Christian books in English and in every North Indian vernacular language, in our large Depository of the Bible and Religious Book Societies.\*

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\* These Societies were established in 1863. The Punjab Religious Book Society, which in 1870 sold books to the amount of Rs. 448, received Rs. 19,315 in 1883, from the sale of religious books, of which Rs. 8,433 were received for vernacular publications. Its issues, which in 1872 were 14,076 books and tracts, amounted in 1883 to 105,081. It

In Batala near Umritsur, Mr. Baring has established our Boarding School for the better classes of Native Christian boys. Our other chief institutions are all of them in and around Umritsur, and of them we shall speak under their proper head. The centre of the Punjab is our great training ground, where Christian boys and girls come to receive their education in our Boarding Schools, and then go back to their parents and friends in many distant stations, and where young men come from every part of the country to be trained as teachers and catechists and Christian ministers. It is here, too, that special opportunities are given for the *practical* training of Native and English men and women *in the work itself*; who are sent forth from here to supply the wants of many other stations. The machinery to a great extent exists already, for most of the Missionary wants of the country. The institutions have already been formed, and the buildings been erected, and the work is already in operation. It has now only to go on, and gradually, with God's blessing, to be enlarged both in extent and in efficiency.

The Church Missionary Society's Punjab Missions are thus divided into two parts—the long Frontier line of Missions from Simla to Kurrachee, and the chief Central Missions in and around Umritsur and Lahore, which are the pivot of the whole work. If these Missions are maintained in strength, we too may use the words of the Deputation of the Parent Society to the Archbishop of Canterbury, on the 19th of April last, and express our

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employs 47 colporteurs, exclusive of the colporteurs of the Bible Society. During the last 9 years, it has published 426 vernacular books and tracts. The Punjab Bible Society, which in 1870 sold Scriptures to the amount of Rs. 342, received Rs. 2,898 in 1883, from the sale of Scriptures, of which Rs. 2,260 were for vernacular publications. Its issues, which in 1871 were 1,268, were in 1883, 22,077. It employs 20 colporteurs. During the last ten years it has published 92 editions of parts, or the whole, of the Bible in the vernaculars.



humble belief, that in the Punjab, as well as in other parts of the world, "the signs of progress, and the openings now before the Society, are such as to justify the expectation that, in comparison with its immediate future, our past history will read back as the day of small things."

## CHAPTER V.

## THE PEOPLE OF THE PUNJAB AND SINDH.

WE read in the 56th Report of the Calcutta Corresponding Committee :—"The Punjab is, for history and antiquities, beyond comparison the most interesting country in India ; indeed, after Palestine, it is scarcely inferior to any country in Asia. Centuries before the Christian era its name is celebrated in India ; from remote antiquity the Punjab has been the gate for successive waves of immigration and invasion into Hindustan. Moreover, these ethnical revolutions, which brought in ruling races, have been connected with great changes in matters of worship and spiritual belief."

Mr. Sherring thus writes in his "Protestant Missions in India" :—"By the agency of large-hearted, self-denying missionaries on the one hand, and able administrators on the other, this splendid Province has within the space of twenty-five years been so transformed and improved, has so shot forth into intellectual life and activity, that it exhibits all the difference which exists between an unsubdued jungle and cultivated fruit-yielding soil. It should be borne in mind that most of the Missions in the Punjab are of comparatively recent date."

The races amongst whom we labour in the Punjab and Sindh are the Punjabis, the Sikhs, the Afghans, the Beluchis, the Sindhis, and the Cashmiris. Our Missionary work lies amongst people who are most religious ; where differences in faith have been criticised and fought for amongst themselves in days gone by ; where changes

in belief have often taken place, and where men have become accustomed to changes in religious matters ; where Nanak endeavoured with some success to form a new creed, which should contain the good and avoid the evil of the religions which existed in his day. The Mahomedans of the Punjab are consequently less bigoted, and the Hindus less superstitious, than elsewhere. There are many people of the Punjab who are dissatisfied now, not only with the old religions of Hinduism and Mahomedanism, but with Nanak's religion also ; who are dissatisfied also with the new forms of Brahmo and Arian Somajism, and with the new tenets of Sayad Ahmed ; who are dissatisfied both with Sufism, and polytheism and pantheism ; dissatisfied with old customs and religious rites and forms ; and who long after something better, something which God alone can teach them through Jesus Christ and by His Spirit. It is remarkable that two of the oldest Reformers whom India has produced, Golakhnath and Nanak, were both of them Natives of the Punjab.

We live too in a land of politics, as well as religion ; a land where battles of dynasties and struggles for the empire of India have been fought and won. We read in history that Persia was conquered by the Mahomedans in three successive battles ; and that Egypt and the North of Africa were subdued by them in less than fifty years ; but that upwards of two centuries elapsed before Mahomedanism established a footing across the Indus. We live amongst Sikhs, Punjabis, and Afghans, races who for centuries have won and have held India for the rulers for whom they fought, and have frequently placed their Viceroys on the throne of Delhi, and from it have governed many other parts of Central Asia also. These races have been soldiers for many generations. The Sikhs, we read in Lord Lawrence's Life, are " the bravest and most chivalrous race in India." In another place

Lord Lawrence writes:—"We began the (Sikh) campaign, as we have begun every campaign in India before and since, by despising our foes; but we had hardly begun it before we had learned to respect them, and to find that they were the bravest, the most determined, and the most formidable whom we had ever met in India. Hitherto we had found in all our wars that we had only to close with our enemies, when, however overwhelming might be the odds against us, victory was certain. But in this campaign we found that the Sikhs not only stood to and died at their guns, but that their infantry, even after their guns had been lost, were undismayed and were still willing to contest the victory with us." (*Life*, Vol. I., p. 213.) We believe that, when converted to Christ, they will become soldiers of the Cross, as brave and true and faithful to Christ as they have been to Mahomedan invaders, or to Delhi Emperors, or to their own Maharajahs, or to our English Queen. Our object is to enlist these races in Christ's service, so that they may as Christians join with us, and seek to win countries for Christ, even as they have joined us as soldiers in Burmah, in China, in Delhi, in Abyssinia, in Cabul, in Cyprus, and in Egypt, and have aided us in conquering many countries and taking possession of their capitals for our Queen. We notice in history, that the rulers who have held possession of the Punjab and Afghanistan have generally sooner or later gained the sovereignty of India, and often of some countries in Central Asia also.\*

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\* Mahomedan influences over India began with Subuktugeen, the Ruler of *Ghuzni* (in Afghanistan), who defeated Jaipal the Hindu Chief of Lahore, at Peshawur, A.D. 977, and founded the *Ghuzni Dynasty* in North India for 210 years, from 976 to 1186. Mahmud of Ghuzni, who made 12, some say 30, expeditions to India, 997 to 1030, through the Khurum Valley, near Kohat, was of this dynasty. Lahore and Multan were said to have been annexed in 1038.

The real founder of the Mahomedan power, however, in India, was Mahomed Ghore, also an *Afghan*, who founded the *Ghore Dynasty*, which ruled India for 102 years, from 1186 to 1288. This Afghan dynasty destroyed the whole Hindu power, and brought India com-

The Punjab and Afghanistan have for generations been the recruiting ground for conquering armies in this part of Asia. It was the Punjab, under Sir John Lawrence, with the English troops and his army of 30,000\* of Sikhs and Punjabis, Afridis and Momunds, which he had called into existence, which re-took Delhi. As Sir Herbert Edwardes writes :—"Not a bayonet or a rupee reached Delhi from Calcutta or England. It has been recovered by you (by Sir John Lawrence) and your resources with God's blessing ; so that it may be truly told in history, that the revolt of the Bengal Army, one hundred thousand strong, has been encountered successfully by the English in Upper India." "Through Sir John Lawrence," Lord Canning wrote, "Delhi fell, and the

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pletely and permanently under Mahomedan government, from Peshawur to the Bay of Bengal. Delhi was made the seat of Government by Kootab, 1206—1211. Bengal was conquered 1203.

The next dynasty was the *Ghilji Dynasty*, also *Afghan*, for 33 years 1288 to 1321. We notice that all new dynasties came from the Punjab or beyond it.

The next dynasty was the *Toghluk Dynasty*, for 91 years, 1321 to 1412. Ghazi Toghluk, who founded it, and who afterwards built Toghlukabad, was governor of the *Punjab and Multan*, and from thence he became the ruler of all India.

The *Syud Dynasty* for 28 years, 1412 to 1450, was founded by Khizr, who also was governor of *Lahore and Multan* ; and from thence seized the throne of India.

The *Lodi Dynasty*, for 76 years, 1450 to 1526, was founded by Belodi Shah, who also was governor of *Lahore and Multan* ; and from thence took possession of India.

The *Moghul Dynasty*, for 180 years, 1526 to 1707, was founded by Babar (the 6th from Timar, who took and massacred Delhi in 1398 from Turkistan). He conquered India from *Cabul*. He was invited to invade India by Doulat Khan, governor of Lahore.

The *Sur Dynasty*, 1540 to 1555, was also *Afghan*.

We observe that India, until the English came to it, was always conquered from the North ; that the Viceroy of the Punjab, or the hardy mountaineers beyond them, invariably founded each new dynasty as it came, and that the power which held the Punjab and Afghanistan always, sooner or later, became the rulers of India. Those rulers who recruited their armies from the Punjab and Afghanistan ruled India. Those who lost the Punjab and Afghanistan lost India. Humayun lost it temporarily when he gave up Cabul and the Punjab to his brother Kamran. Even the Emperor Akbar the Great remained weak as long as his empire had little or no connexion with the tribes beyond the Indus.

\* Afterwards increased to 80,000.

Punjab, no longer a weakness, became a source of strength."

Our Punjabis and Afghans and Beluchis are very different from other races in Asia. Depressed and degraded indeed they have long been by ignorance and error, even as the English once were, but they possess a manhood and an energy, and a vigour of mind and will, and physical strength also, which distinguish them in many respects from other men. Their women too, when taught and educated, and refined by Christianity, would be fit help-meets for the men. Yet one thing they lack, and whatever others may say, we know that that one thing which they yet need is faith in Christ. If once converted to Christ, they would be freed from both party, and family and personal narrow-minded selfishness, and from deceit and untruth, and from many degrading sins. They would then be delivered from the fetters of caste and custom, which make them *slaves*, and which now *hold them down*. Released from the ignorance of ages, by that liberty by which Christ makes His children free, and has made us English free, they would receive His love and peace through faith, together with gentleness and truth, and goodness and holiness, which the living Saviour has purchased for them with His own blood, though as yet they know it not, and do not therefore stretch out their hands to receive what is already theirs. It is "ignorance" alone which keeps them "alienated from the life of God"; and when this ignorance is dispelled, they will then no more walk in death. No more then will they be "given up" either to "worship the host of heaven" or to "uncleanness" (Acts vii. 42; Rom. ii. 24) when once they turn to Him, and the vail is taken from their eyes. The people of this country have great faith, but not faith in the Truth. Their faith is human, and their trust is in what cannot save them from error and sin, and has no power to make them

holy ;\* and yet they are willing to do or suffer anything for their faith, false though it be. They now need Christ, both nationally and individually ; and what Christ has done for us, He is able to do also for them. We therefore preach Christ to them, because He is the true God, and He is the Life and the Light of the world. The changes which they are themselves now making in their views and opinions, are merely the putting a new dress on a dead corpse and then calling it alive. The preaching of God's Word to the dry bones has already produced amongst them something of the semblance of humanity, but there is as yet no life. This new life can only come by our prophesying to the Spirit of Life. The Brahmos and Aryans and Syud Ahmadans are unsettling much, but are producing nothing. They are pulling down Hinduism and Mahomedanism most heartily, but are erecting nothing in their place, which can do the least good either to themselves or to others. They are being employed by God to destroy the old buildings, in order to make way for the new ; or perhaps they are the scaffolding of the new building, which God is now erecting on the foundation of Christ crucified, and on the foundation of the apostles and prophets, and when the building is erected the scaffolding will be taken down. Let our Sikhs and Afghans be but Christians, and then will Dr. Norman McLeod's death-bed dream be fulfilled. Shortly before his death, he thought he saw stretched out before him the whole of the Punjab, which was then all converted to Christ, with its many congregations and native pastors ; and "such noble fellows," he said "they were." Then will the words of good Bishop Wilson of Calcutta be fulfilled, which he uttered many years ago, when he was on the banks of the Sutledge, before the

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\* On the effect of the religions of the Punjab on the character of its inhabitants, see Appendix A.; taken from the Census Report of the Punjab, by Denzil Ibbetson, Esq., C.S., pp. 199 and 200.

country was annexed. He rose up suddenly, and, like one inspired, he stretched out his hand towards the Punjab, and as the representative of Christ's Church in India, he solemnly declared, "I take possession of these countries in the name of the Lord."

The population of the Punjab is now 22,712,120, of whom 18,850,437 are under British Government, and 3,861,683 are in Native States. The population of England and Wales in 1871 was 22,712,266, or only 146 souls greater than the present population of the Punjab. The population of Austria is now 22,144,244; of Spain and Portugal together 20,974,411; of Scotland and Ireland, Denmark, Norway, Switzerland, and Turkey in Europe all together 21,550,550.

Of the 22,712,120 persons who form the population of the Punjab, 11,662,434 are Mahomedans; 9,252,295 are Hindus; 1,716,114 are Sikhs; 42,678 are Jāurs; 33,699 are Christians; 8,251 are Buddhists; 1,649 belong to other sects or religions. We observe that by far the largest proportion of the people of the Punjab are Mahomedans. Of the 33,699 Christians, 26,876 are Europeans, and 1,821 are Eurasians; the remainder are Native Christians.

The following ballad, written anonymously, as we believe by a well-known Punjab civilian, now no longer in the Province, is copied by permission, from Mr. Dav. Ross' book on "The Land of the Five Rivers and Sindh." It is given here to show what kind of people the Sikhs are whom we seek to evangelise. The speaker is a Sikh Sardar, by name Attar Singh:—

I've come to make my salaam, Sahib. My soldiering days are done.

Your father was ever a friend to me; I'm glad to have seen his son.

Well, yes, it's hard to be going! I'm an old man now I know;

But I come of a tough old fighting stock, and I find it hard to go—



To feel that my life is over, that my sword must hang on the wall,  
Never again to leap from its sheath, at the ring of the trumpet call.  
I think I could do some service yet, aye though my beard be white,  
For my heart still warms to the tramp of horse, and longs for the rush of the fight.  
Ah, well! it comes to us all, Sahib! I am old, I have had my day,  
And the young men think me a dotard, and wish me out of the way.  
May be they're right! when I was young I should have done the same,  
But I come of a tough old fighting stock, and the blood is hard to tame.  
I think they are not what we were, who were bred in the wild old times,  
When every Sikh was a soldier, and Runjeet was in his prime.  
Before I was out of my boyhood I knew what it was to feel  
The joy and shock of the onset, and the bite of a foeman's steel.  
I rode by the side of my father when we scattered the Afghan hordes,  
And I longed for the day when the Khalsa host should roll on the Sutledge fords,  
Not one of us feared for the issue; we saw your Poorbeahs\* yield  
To a half-armed rabble of tribesmen we drove like sheep from the field.  
So we longed for the day that we felt must come—an evil day when it came—  
God's curse on the cowardly traitors who sold the Khalsa to shame!  
My father fell at Sobraon. There was blood on the old man's sword,  
As foot by foot you bore us back to the brink of the flooded ford.  
We never broke, though around us the river was choked with dead,  
My God! how the grape tore through us from the guns at the bridge's head.  
I had been unhorsed by a round shot, but I found my way to his side,  
And I held by the old man's stirrup as he plunged his horse in the tide.  
I never knew how the end came, for the fierce stream forced us apart;  
But he died, as a Sikh Sirdar should die, with the fight still hot in his heart.

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\* Poorbeahs—*Anglice*, Hindustanis.

We saw that the war was over when we formed on the western bank;

The sword of the Khalsa was broken—and the hearts of the bravest sank.

We were all unused to be conquered: you had taught us the lesson at last;

But you left us with arms in our hands, Sahib, to brood on the hopes of the past.

And we knew we had pressed you sorely, that the game had been almost won;

And the Sikh blood boiled for another fight ere a year of peace had run.

Well, you know how the train was fired again, you know how the Khalsa rose;

And if you bore us down at last, you found us stubborn foes.

Full thirty years are gone since then, but still my heart beats high,

To think how wild the battle raged, against the darkening sky.

I led a troop at Chillianwal: they say I led it well;

Near half of us were cold and stiff before the darkness fell.

How clear it all is still! I seem to hear the roar of fight,

And see the fair-haired English come cheering at our right.

And swarms of slavish Poorbeahs, the scorn of the Khalsa's sons;

They were falling fast, and the rush was spent before they reached the guns;

And then we burst upon them, all winded as they came,

And the shattered line went reeling back, torn through with sword and flame.

There was little to choose between us that night when the red sun set;

We had taught those hounds a lesson they have never forgotten yet.

Ah! yes, I know how it ended, how the big guns swept us away,

But never a cringing Poorbeah came up to our swords that day. My God! how I longed to see them, how I longed to hear once more

The shrill short cheer of the charging line high over the battle's roar!

But still the big guns thundered on, and the plain grew like a hell,

As hour on hour upon us poured the stream of shot and shell.

We gave at last, what could we do!—and the Poorbeahs yelled on our tracks;

But for the guns and the white men they'd never have seen our backs:

But for the guns and the white men we'd have hunted them through Lahore,

And laid all Delhi in ashes, Sahib, and many a fat town more.

But what is the use of boasting now? My lands were taken away,

And the Company gave me a pension of just eight annas a day;

And the Poorbeahs, swaggering about our streets as if they had done it all;  
Curse them!—they wished they had let us be when we got their backs to the wall.  
We were all right, weary of years of peace, when the murdering cowards rose,  
And never a one of us all but longed for a chance at his father's foes.  
I was first man up to the summons with a score good of Singhs at my heel.  
Rare times those were for a soldier, wild months of battle and storm,  
And the horse well in to the thick of it, wherever we'd room to form.  
I rode to Delhi with Hodson; there were three of my father's sons;  
Two of them died at the foot of the ridge, in the line of the Moree's guns.  
I followed him on when the great town fell; he was cruel and cold they said;  
The men were sobbing around me the day that I saw him dead.  
It's not soft words that a soldier wants; we knew what he was in fight,  
And we love the man who can lead us, aye, though his face be white.  
I fought in China after that; and now I've lived to see  
My grandson ride through Cabul with a Ghazi at his knee.  
Lord! how the people scowled at us, us of the hated race,  
Scowl as they will, they little love to meet us face to face.  
Sherpur? well, yes, they faced us there—a score or so to one—  
And some of them repented it, I think, before we'd done.  
Five days we fought their gathering clans, and smote, and broke, and slew;  
And then, the fifth, they bore us back, for we were faint and few;  
And twice five days we stood at bay behind the crumbling wall,  
And still they shrunk from the one straight rush that should have finished all.  
It came at last, one wintry dawn, before the break of light,  
A sudden flare of beacon fires upon the southern height;  
A signal shot to east and west, and then with one wild swell  
Pealed up from fifty thousand throats the Ghazi's battle yell.  
And the rifle flashes hemmed us round in one broad quivering ring;  
And over head in fiery gusts the lead began to sing;  
And we clenched our frozen carbines in the darkness and the snow,  
And waited with fast beating hearts the onset of the foe.  
Just one rush—and all was over. Sullenly they faced us still,  
Swarms of stubborn swordsmen gathering round their banners on the hill,

And from field and wall around us, all about the broken plain,  
 Rose the fitful rifle volleys, rose, and sank, and rose again.  
 But the battle cry was silent ; and the battle rush was sped ;  
 And their hearts were cold within them ; and in vain their leaders  
 led ;

And in vain their Mullahs cursed them : what they could do  
 they had done,

And we speared them through the open, ere the setting of the  
 sun.

Well, Sahib, I've made the tale too long ; I rode to Kandahar,  
 And saw once more an Afghan host broken and scattered far ;  
 And now I'm back in Hindustan, and the times are times of  
 peace,

And I must lay my old sword down, and my fighting days must  
 cease.

The great Sirkar's been good to me, for I've served the English  
 well ;

And my fields are broad by the Ravi, where my father's kinsfolk  
 dwell,

And all the Punjab knows me, for my father's name was known  
 In the days of the conquering Khalsa, when I was a boy half  
 grown ;

And since he died, nigh forty years, I've kept his memory bright,  
 And men have heard of Attar Singh in many a stormy fight.

So I can rest with honour now, and lay my harness by,  
 And the lands that saw my father born will see my children  
 die.

But still—it's hard to be going ! I'm an old man now, I know,  
 But I come of a tough old fighting stock, and I feel it hard to go,  
 I leave the boy behind me, Sahib, you'll find him ready and  
 true ;

Your father was ever a friend to me, and the boy will look to you.  
 He's young, and the ways of men must change, and his ways  
 are strange to me.

And I've said sometimes he'd never be all his fathers used  
 to be.

I wronged him, and I know it now ; when first our squadron  
 shook—

They fought like devils in broken ground, and our spent beasts  
 swerved at the brook.

I saw him turn, with a ringing curse, and a wrench at his horse's  
 head,

And the first of us over the crumbling bank was the boy the old  
 house bred.

I've never sneered at him since then ; he laughs, as a young  
 man will,

When I preach of the days that are long gone by, but the Sikh  
 blood's hot in him still ;

And if ever the time should come, Sahib—as come full well it  
 may—

When all is not as smooth and fair as all things seem to-day ;

When foes are rising round you fast, and friends are few and cold ;

And a yard or two of trusty steel is worth a prince's gold ;  
Remember Hodson trusted us, and trust the old blood too,  
And as we followed him to death, our sons will follow you !

These are the kind of men with whom we have to do in the Punjab. They are men of noble minds, brave and true ; and they who would seek to convert them must be so also. Surely it is worth an effort to seek to win for Christ a people like these.

## CHAPTER VI.

## UMRITSUR.

WE pass on to give a brief account of our different Mission stations ; and first of Umritsur.

The first Missionaries of Umritsur (who were also the first Missionaries of the Church of England in the Punjab) were the Rev. T. H. Fitzpatrick and the Rev. R. Clark. Mr. Fitzpatrick had been a curate in Birmingham, and he received his call to Mission work through the Rev. George Lea. At a clerical meeting in Birmingham Mr. Fitzpatrick had been called on to offer up prayer for foreign Missions ; and very earnestly he prayed for the new Mission of the Church Missionary Society in the Punjab, which was about to be commenced. When the service was ended, Mr. Lea placed his hand on his shoulder, and said, "Fitzpatrick, *you* are wanted for the Punjab." He obeyed the call, and came out to Umritsur for the work for which his heart had been prepared by God.

The first meeting of the Punjab Mission was held in Lahore, on the 19th February, 1852, at which Arch-deacon Pratt was in the Chair. Mr. (now Sir Robert) Montgomery moved the first resolution, recording their gratitude to God for the commencement of the Mission. Mr. Jay, the Chaplain, in seconding the resolution, announced that he had received a second anonymous donation of Rs. 10,000 for the Society's work in the Punjab. Mr. (afterwards Lord) Lawrence, in the absence of Sir Henry Lawrence, who was on the frontier, proposed the second resolution, that a Church Missionary

Association be formed to collect funds. Major (now Colonel) Martin moved a third resolution, that corresponding members be appointed in various stations of the country. Captain (now General Sir James) Brind seconded another resolution, that the following gentlemen be requested to form the Association :—Sir H. Lawrence, President ; R. Montgomery, Esq., J. Lawrence, Esq., Rev. H. Kirwan, Rev. W. J. Jay, Captain Sharpe, Dr. Baddeley, and Dr. Hathaway, Members ; Major Martin to be Treasurer ; and the Missionaries, Secretaries. The following gentlemen afterwards accepted the office of corresponding members of this Association :—Mr. (afterwards Sir Donald) McLeod, at Dhurmsala ; Major (afterwards Sir Herbert) Edwardes, and Captain Newbolt, at Jullundur ; J. McCartie, Esq. (now Rev. Joseph McCartie, Vicar of St. John's, Kilburn), at Peshawur ; Mr. Carnac, and Rev. T. W. Shaw, at Rawalpindi ; the Rev. C. Sloggett, at Sialkot ; C. B. Saunders, Esq., at Umritsur ; and the Rev. J. Cave Brown, at Wazirabad. To these names were afterwards added those of A. Roberts, Esq., afterwards resident at Hyderabad ; Mr. (now Sir Robert) Egerton ; Captain (late General) Prior ; Major (late General) Edward Lake ; Colonel Dawes ; Lieut. J. (now General) Crofton ; Mr. E. Thornton ; Mr. (now Sir Henry) Davies ; Mr. (now Sir Douglas) Forsyth ; General MacLagan ; Dr. Farquhar ; Mr. A. Brandreth ; Major (now General) George Hutchinson ; Mr. H. E. Perkins ; Mr. J. D. Tremlett ; Mr. B. H. Baden Powell ; and many others.

We love to record the names of those laymen who in days gone-by took a prominent part in the establishment and maintenance of our Punjab Missions.

No less than three of these officers have at different times become Lay-Secretaries of the Church Missionary Society at home: Colonel Dawes, General Edward Lake, and General George Hutchinson, our present Secretary.

Before the 30th September, 1852, Rs. 16,719 had been received for the Punjab Mission by the Treasurer, Major W. J. Martin.

A little twig in India soon grows into a great tree, if it receives both water and care. If we speak of the commencement of the different departments of the work in chronological order, we find that two Mission houses were built in 1852 by Mr. Saunders, the Deputy Commissioner. Our City School house was built in 1853, by Captain (now Colonel) Faddy, Executive Engineer, from a design presented by Colonel Napier, R.E., now Field Marshal, Lord Napier of Magdala. The Station Church was also built in 1853, in connexion with the C.M.S. Mission, by Mr. Saunders and by Captain Lamb. The Jandiala Mission was commenced, and a small house built in 1854, by Captain Lamb, who desired to erect at his own expense a small Mission Bungalow at each encamping ground, on the road which he was then making between the Beas and Lahore, and who was called away by death, rejoicing in his new-born faith in Christ (the fruit of our weekly Mission Bible-reading) shortly after completing one bungalow at Jandiala. The two orphanage houses were built in 1855 by Mr. Strawbridge. The Lady Henry Lawrence Schools were established in 1856 by many friends as a memorial to Lady Henry Lawrence. The Narowal Mission was established in 1856—58, by Mr. Bruce and Mr. Leighton, and the Church was built there in 1874 by Mr. Bateman. The Native Church in Umritsur was built in 1862 by Mr. Edward Palmer, through Mr. Keene. The Normal School of the Vernacular Education Society was built in 1866 by Mr. Harrington, through Mr. Rodgers. The City Mission House (where His Royal Highness the Prince of Wales received the Native Christians of the Punjab in 1876), the Native Pastor's House, the Christian Serai, and the Mission Room, called Shamaun's Jhanda



(the flag of Christ), were built in 1866 and 1867, by the kind help of Mr. E. Palmer and his brother, Colonel R. Palmer. The Batala Mission was established in 1866. The Native Church has been thrice enlarged ; in 1866 by Mr. Palmer, and in 1875 by Mr. Doyle Smithe, and ~~and~~ again in 1883 by Mr. F. Cox, through Mr. Keene and Mr. Wade. The Midwifery Hospital (afterwards transferred to Government) was commenced in 1866 by Mrs. Clark ; and the Zenana Medical Mission (now carried on by Miss Hewlett of the Church of England Zenana Missionary Society) was commenced by Mrs. Clark in 1867. The Clarkabad Settlement, began in 1869, was re-established by Mr. Bateman in 1876, and Mr. Beutel's House and the Church were built in 1881—82 by Mr. Bateman. The Zenana Mission of the Indian Female Normal School Society was commenced in 1872, and was transferred to the Church of England Zenana Society in 1880. The Alexandra School was built in 1877—78 through the kind help of Colonel R. Palmer and General MacLagan. The Zenana Village Mission was established in 1882 by Miss Clay in Jandiala, and extended its operations in 1883—84 to Ajnala and Narowal. The Native Church Council established their Village Mission in Jandiala in 1882. The C.M.S. Medical Mission was established in Umritsur in 1882 by Dr. Clark ; and the Taran Taran C.M.S. Village Itinerating Mission was established in 1883 by Mr. Guilford. The Midwifery Hospital was made over by the Municipality to Miss Hewlett of the Zenana Society, in 1883.

We notice especially the great help which the Umritsur Mission from the very first has received from Government Engineers, to whom both we, and also all our many friends of our Church Missions at home, give hearty thanks.

We have here enumerated many branches of work. The little sapling planted in 1852 has already become a  
 \* great tree, and has thrown out many branches on every

side. And the branches are growing, and are throwing out other twigs and shoots, which will themselves soon become branches: and their leaves are furnishing medicine and shade to many people, and their fruits are feeding many from the Tree of Life.

In speaking of the Missionary work of Umritsur, and of God's loving mercies to us for a period of 30 years, our thoughts go forth to all the special circumstances connected with the establishment and the progress of each department in the Mission. When we think of the many European and Native workers who have been connected with it, the many events which have taken place, and the many associations surrounding each part of the work, every thing passes rapidly before the mind in our endeavour to take a retrospective view of the whole. Let us first speak of the many mercies which have called forth continual thanksgiving to God, by which He has manifested His ever present help in every time of need, and has often unmistakably made known His power and love. We could speak also of many trials, which sometimes seemed to be unsupportable, and of difficulties which at the time seemed almost to be insuperable, by which He has tried and increased His servants' faith. We could speak of many bitter sorrows and disappointments, and a sense of weakness and sometimes almost of desolation, in which many have cast their burdens on the Lord, with strong crying and tears, and have there found peace. It has been in this way that the Master has humbled and proved His servants, to show them what was in their hearts. When He has sent them into the wilderness, the great and terrible wilderness of a heathen country, wherein are fiery serpents, and scorpions, and drought; where there is no Bread, and no Water of Life; where He has brought forth water out of the rock of flint, and fed them with heavenly food; and 'has '

taught them that man *can* live by the Word of God. He has thus shown them what they are, and shown them also what He is, and what He can do. We could tell of many temptations and snares of the enemy, by which the Evil One has attempted many times to hinder or mar the work, either by permitting opposition from without or disunion from within ; for he knows that in union is strength, and that the best means of ruining or retarding all real progress is to endeavour to neutralise the efforts of the workers, by setting one worker (whether European or Native) in opposition against another. And here too we have experienced that Christ is stronger than the strong man armed, and can save and deliver His people in every danger and trial. Such difficulties are often only the occasions by which He trains His servants for His work.

We can also thankfully place on record the hearty persevering labour which has been accomplished, which the Master Himself has owned and borne testimony to ; for it is He alone who gives to His people both to will and to do of His good pleasure. If the Lord Jesus, who walks amongst the candlesticks of His Churches now as He did of old, were to speak from heaven of Umritsur as He once did of the seven Churches of Asia, we believe that He would begin with saying of Umritsur, as He did of all of them, " I know thy works ! " He would perhaps go on to say, " I know thy labour, and thy patience, and how thou hast borne and hast patience, and for My name's sake hast laboured and hast not fainted." We can thank Him for the labour which has been performed, for the prayers which have been offered up, both in Umritsur itself and for Umritsur, by many distant friends, for the many contributions which have been given in faith and prayer, and for help of many kinds which has been constantly afforded. And in the establishment and carrying on of our many institutions,

we believe that we may truly say, that the thought has ever been prominently before the mind, that "unless the Lord build the house, they labour in vain that build it; unless the Lord keep the city, the watchman waketh but in vain."

We will dwell briefly on some of the chief departments of the work :—

### I. THE CONGREGATION.

There are now in Umritsur and its out-stations (exclusive of Batala and Fatehghurh) 645 Native Christians, of whom 219 are communicants. There were 52 baptisms last year, of whom 22 were adults. He, who searches the heart and the reins, alone can tell of the many indirect influences which have visibly affected those who are not yet Christians. And He alone can know the state of heart of those who have by baptism publicly confessed Christ ;—how far individuals or the Church as a body may have left their first love ; how far evil has been allowed to exist in our midst, wherever it has been allowed ; how far He has seen that our works have not been perfect before God ; how far many amongst us are neither cold nor hot, but lukewarm, to be spued out of His mouth. We can only judge of men according to their works. We see and bewail much deadness amongst both Natives and Europeans, which is everywhere around us.

Yet the Umritsur Mission can tell of Shamaun, a Sikh Granthi or priest, the firstfruits of the Punjab C.M.S. Missions, who was met by Mr. Fitzpatrick in a village near Umritsur, and heard from his mouth of Jesus ; and followed him to Umritsur, and after instruction was baptized. By looking to Christ the poison of sin in his heart was arrested. The sin had brought death.

The antidote brought life. Before he became a Christian Shamaun possessed a little calf, of which he was very fond. It had lived with him, like the ewe lamb in Nathan's parable, and was nourished of his own meat and cup, and was unto him as a daughter. One of the first signs of his great earnestness was shown when he brought this calf and gave it to Mr. Fitzpatrick. He said that he thought so much of it, that it kept his heart away from God. This reminds us of Mr. Grimshaw's "fine cow," in England, which he took to market to be sold. When its purchaser asked him what fault there was in her he replied, "Her fault will be no fault with you; she follows me into the pulpit." The willingness to give up all for Christ, that men hold dear on earth, is a true mark that they are really His disciples. Shamaun bore witness to Christ in Umritsur for many years, both by words and example; and when he died, he left his whole property to establish "a flag for Christ" in Umritsur, alluding to the little flags that are seen flying over the houses of faqirs and religious teachers. This "flag" has now become our Mission Room, close to the Native Pastor's house.

The following lines on "Shamaun's flag for Christ" were written by Frances Ridley Havergal. They have been illuminated and framed, and they now hang over the chimney-piece in the Mission Room :—

"The golden gates were opening  
For another welcome guest;  
For a ransomed heir of glory  
Was entering into rest.

"The first in far Umritsur  
Who heard the joyful sound;  
The first who came to Jesus  
Within its gloomy bound.

"He spoke: 'Throughout the city  
How many a flag is raised,  
Where loveless deities are owned,  
And powerless gods are praised.

“ ‘I give my house to Jesus,  
That it may always be  
A “flag for Christ,” the Son of God,  
Who gave Himself for me.’

“And now, in far Umritsur,  
That flag is waving bright,  
Amid the heathen darkness,  
A clear and shining light.

“First convert of Umritsur,  
Well hast thou led the way;  
Now, who will rise and follow?  
Who dares to answer ‘nay’?

“Oh children of salvation!  
Oh dwellers in the light!  
Have ye no ‘Flag for Jesus,’  
Far waving fair and bright?

“Will ye not band together,  
And working hand in hand,  
Set up a ‘flag for Jesus’  
In that wide heathen land,

“To Him beneath whose banner  
Of wondrous love we rest;  
Our Friend, the Friend of sinners,  
The Greatest and the Best?”

The Umritsur Mission can tell of the Rev. Daud Singh, who was the first Sikh convert who ever embraced the Christian faith. He was baptized, not in the Punjab Mission, but by the Rev. W. H. Perkins in Cawnpore, and was transferred to the Umritsur Mission in 1852, where he was ordained in 1854. He died amongst his own people at Clarkabad in January last. He was everywhere beloved for his gentle humble spirit, by which he gained great influence, and he will be long remembered in the Punjab as an honoured and faithful minister of Christ and a true friend to the people.

We can tell also of Mian Paulus, the lumbardar of Narowal, who was also met in his village by Mr. Fitzpatrick, and accompanied him to Sialkot and then to Umritsur. The result showed that it was the Lord who opened his heart to attend to the Word he heard; ‘and’

he was baptized. But none can tell of the trials of our first converts, or the indignities or insults which they endured for the Master's sake, when singly and alone they were willing to give up all they had for Him, and went forth boldly to confess Him when all were against Him. One of the sons of Mian Paulus is the Rev. Mian Sadiq, who is now one of our chief Itinerators, and the Superintending Missionary of the Mission of the Church Council in Jundiala. And now his village Narowal is, for its size, perhaps the most fruitful field of Christianity in the Punjab. From this little town have come the Rev. Dina Nath, the Assistant Professor in the Divinity College, Lahore; Mr. Sher Singh, now Munsiff at Gurdaspur; Dr. Miran Bakhsh, now Sub-Assistant Surgeon in Umritsur; Mr. Prithu Datta, now studying Medicine at King's College, London, and many others.

In speaking of Narowal, we cannot omit special mention of the devoted ministry of Mr. Bateman, both in the school, and town, and district. The thrilling stories of many conversions given by God to the Church through his means have encouraged many drooping hearts, and have called forth much praise to God. Mr. Bateman is now returning from home to India, barely recovered from very serious illness; prepared and fitted as we trust in the school of trial and pain to be a still more honoured instrument in God's hands, to be used by Him for purposes of mercy to many. Christ can do many mighty works wherever He finds humble faith. Whenever, through grace, men are "full of the Holy Ghost and of faith, and the hand of the Lord is both with the teachers and the taught, then much people will be added to the Lord."

The Umritsur Mission can thank God also for the Rev. Imad-ud-din, who was baptized in Umritsur in April, 1866, with the single object, as he says, of obtaining salvation. Imad-ud-din was formerly a Mahomedan

Moulvie, but by God's grace he has become a great Christian preacher, and a great writer of Christian books for his own people. The following account of his life is taken from a little book called "A Mahomedan brought to Christ," which may be obtained at the C.M.S. House, Salisbury Square. It is chiefly given in the Moulvie's own words. Like many others, in every age and nation, he had for many years before his conversion spent his nights in watching, and his days in fasting, and had sacrificed himself, and everything he had on earth, in the vain hope of securing God's favour by human deeds of merit, and putting away his sin by the sacrifice of himself. As a boy he was a great student, and his only object even then in learning was (he tells us) in some way or other to find his Lord. As soon as he had leisure from the study of science, he began to wait on fakirs and pious and learned men, to find true religion from them. He frequented the mosques and houses set apart for religious purposes, and the homes of the Moulvies, and carried on his studies in Mahomedan law, the commentaries of the Koran, and the traditional sayings of Mahomed; and also in manners, logic, and philosophy. The taunting curses of the Moulvies and Mahomedans at every mention of Christianity then so confounded him, that he quickly drew back from all thoughts of Christianity. The Moulvies then tied him by the leg with a rope of deceit, by telling him that in order to investigate the realities of religion, and thus attain the true knowledge of God, he must go to the fakirs and the Mahomedan saints, and remain in attendance on them for many years, because they possess the *secret* science of religion, which has been handed down by succession from heart to heart among the fakirs from the time of Mahomed, which secret science is the fruit of life. This secret science of religion, he says, is called mysticism; and learned Mahomedans have stored up large libraries



of books about it, which they have compiled from the Koran, and the traditions, and from their own ideas as well, and also from the Vedas of the Hindus, and from the customs of the Romans and Christians, and Jews, and the Magi, and from the religious ceremonies of monks and devotees. It has altogether to do with the soul, and had its origin in the spiritual aspirations of the Mahomedans in bygone days, who were really seekers after truth, and who, when the craving of their souls could find no satisfaction in any of the mere Mahomedan doctrines, and their mental anxieties could find no rest in any way, were in the habit of collecting together all kinds of mystical ideas, with the view of giving comfort to their minds.

He then began to practise speaking little, eating little, living apart from men, afflicting his body, and keeping awake at nights. He spent whole nights in reading the Koran, and in practising all penances and devotions that were enjoined. He shut his eyes, seeking by thinking on the name of God to write it on his heart. He sat constantly on the tombs of holy men, in the hope that by contemplation he might receive some revelation from the tombs. He then went and sat in the assemblies of the elders, hoping to receive grace by gazing with great faith on the faces of the Sufis. He even went to the dreamy and intoxicated fanatics in the hope of thus obtaining union with God. He was always repeating the prayers and confession of the Mahomedan faith. In short, whatever afflictions or pains it was in the power of man to endure, he submitted to them all, and suffered them to the last degree ; but nothing became manifest to him, except that it was all deceit.

He then left everybody, and went out into the jungles, and became a fakir, putting on clothes covered with red ochre, and wandered from city to city, and from village to village, step by step, alone, without plan or baggage,

for some 2,500 miles. He once sat on the banks of a stream for twelve days on one knee, repeating prayers thirty times a day with a loud voice, fasting all day, touching no one, and speaking to no one. He wrote out the name of God 125,000 times, cutting each word out separately with scissors, and wrapped each word in a ball of flour, and fed the fishes with them. He had no strength left in his body, his face was wan and pale, and he could not even hold himself up against the wind. The people came out from their houses, and regarding him as a saint, came and touched his knees with their hands.

But still his soul found no rest. He only felt in his mind a growing abhorrence to the law of Mahomed. The example of Mahomedan holy men, Moulvies and fakirs, and his knowledge of their moral character, and their bigotry, and frauds, and deccits, and ignorance, all combined to convince him then that there was no true religion in the world at all. He became persuaded that all religions are but vain fables, and that our wisdom was to live in ease and comfort, acting honestly towards every one, and believing in the unity of God.

Still peace did not come to his mind; when he thought of death and the Judgment Day, he found himself powerless, helpless, and needy in the midst of fear and danger. Such great agitation came over his soul, that he often went to his chamber and wept bitterly. People thought he was ill, and that some day he would kill himself, and they gave him medicine. Tears were his only relief.

At last God's grace met him, and he learned that what he could not do Christ had done for him; and that whilst he could not put away his sin by the sacrifice of himself, Christ had already put away all sin by the sacrifice of *Himself*. He then spent whole days and whole nights in reading the Bible and Christian books. Within a year he had investigated the whole matter, chiefly \*

at nights, and discovered that the religion of Mahomed was not the religion of God, and that the Mahomedans have been deceived and are lying in error, and that salvation is assuredly to be found in the Christian religion. His spirit responded to the Spirit of God, and he became a Christian. One of the principal means which God made use of to bring him to Himself, and to the faith of Christ, was the teaching of the late Mr. S. Mackintosh, who was then the head master of the Government Normal School; but it was the study of God's Holy Word which chiefly influenced his heart. He was baptized in the C.M.S. Mission Church in Umritsur, on the 29th April, 1866.

From that time to the present has our good brother continued to perform, with courage, vigour, tenacity of purpose, and much ability the work which God then gave him to do, to testify of Christ, the Son of God, to all men, both by word of mouth and by his many writings.

Shortly after his baptism, the Rev. Imad-ud-din was offered, through Mr. A. Roberts, the Financial Commissioner of the Punjab, the lucrative and influential position of an Extra Assistant Commissioner. He gratefully declined it, at once and without hesitation; because God (he said) had given to him the knowledge of salvation through Jesus Christ; and with it, had given him also the work of making Christ known to his own people. Another Native brother, of the Scotch Church, was offered a similar appointment at the same time. He at first accepted it, but on second thoughts he, too, declined it, and became a Native minister also. His name was the Rev. Mahomed Ishmael, and his grave is now next to the grave of our brother, Dr. Elmslie, at Gujrat.

The Rev. Imad-ud-din was ordained deacon by Bishop Milman on the 6th December, 1868, and was admitted

to priest's orders by the same Bishop on the 13th December, 1872.

In April, 1884, the degree of *Doctor of Divinity* was conferred on him by the Archbishop of Canterbury, on the recommendation of the Bishop of Lahore. The Rev. Dr. Imad-ud-din is the first Native of the Punjab or the North of India who has ever received this high distinction. The prayers of our readers are particularly asked on his behalf, that he may long remain a faithful and a humble teacher and preacher of Jesus Christ to the people of this country.\*

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## 2. THE CITY BOYS' SCHOOL.

There is a common impression in the minds of many that Mission Schools have often failed in their direct object, the conversion of souls to God. We can thank God that of the pupils who have altogether, or in part, received their education in the Umritsur Mission School no less than twenty-one have been baptized, of whom eight have become preachers or teachers of Christianity. Amongst them we may mention Mr. Rullia Ram, the well-known Christian Pleader, whose character, actions, and words have helped greatly to give to Christianity the high position which it now holds in Umritsur. Moulvies Qudrat Ullah and Umr-ud-din, Munsiff Sher Singh, Baboos Narain Dass, Suba Ram, and Imam-ud-din, and Dr. Miran Bakhsh, have also been more or less educated in our Mission Boys' School. Of the above number, five were baptized elsewhere, but the first impressions which led to their conversion to Christianity were received in Umritsur. There is no one department of Missionary work in a heathen land of which it

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\* A list of the books which have been written by the Rev. Dr. Imad-ud-din is given in Appendix B.

may be said that it alone is working in the right way to evangelise a heathen country, and that all other ways are wrong. The right way to propagate Christianity is to preach or teach Christ crucified ; and wherever this is done the preaching of the Cross is effectual to the conversion of people in all circumstances. In India we find success in every department of Missionary work, when it is carried on in faith and prayer ; whether it be in the pulpit, or the bazaar, or the school ; whether the special sphere of labour be literary, or medical, or pastoral, or evangelistic, or educational ; wherever the workers are faithful and the work is true, we meet with the divine blessing. The impression amongst Christian people in India is very general, that Christianity has more prospects of being widely propagated amongst the young than amongst adults.

Our Umritsur schools have been under the management of many Superintendents. Of late years they have been under that of Mr. Charles and Mr. Townsend Storrs, Mr. H. Hørule, Mr. Baring, Mr. Fisher, and Mr. Norman, our present Superintendent, who have all of them, as educational Missionaries, met with encouragement in their school work.

Regarding the education of Native boys in the English language, "A. L. O. E.," in her "Story of Dr. Duff," writes thus :—

The special work for which Alexander Duff had been sent to India was to set up a Missionary College. In doing this he had to meet with great difficulties, and some of the most trying of them from his own European friends. This sounds strange and needs a little explanation.

A great many English people, some of them doubtless sensible and good men, thought that though Hindu boys should certainly be taught, they should only be taught in Oriental languages. They might learn Sanscrit, Bengali, Persian, Arabic, it was said, but what would be the use of teaching them English? Some persons think the same thing now ; they would feed boys' minds with stories from the

Vedas, they would let them know ancient poems filled with impure legends, and become good Oriental scholars ; but to teach English is, in such persons' opinion, to bring in insolent manners, vanity, deceit, and infidelity. Dr. Duff held a very different opinion. He looked on the English tongue as the key to a rich storehouse of science, wisdom, and truth, where eager minds and hungry souls might feed, and so grow to manly stature. Why only open presses full of sweetmeats, some of them well known to be poisoned with vice, while a rich granary might be thrown open to young India? Duff resolved, with the firmness of his resolute nature, that he would teach Hindu boys English ; and in this he was encouraged by an enlightened native, Raja Rammohun Roy. The Native languages were by no means to be neglected, but the English key to knowledge was to be given to India, the granary was to be opened. Duff saw that it was not true that his pupils must become, as was feared, like those worthless natives who had caught a smattering of English just in order more easily to cheat Europeans lately arrived from the West. It was not true that because some English books, alas ! contain the poison of infidelity, that ignorance of the language would keep Bengalis safe from the evil. We see the truth of this reasoning now ; but at that time Duff had to face a strong opposition. Before he opened his school, one of the Missionary's dearest friends came to implore him to give up his design of teaching boys in English. Finding all his arguments and entreaties in vain, the friend rose, and shaking Duff by the hand, uttered this sad prediction : "*You will deluge Calcutta with rogues and villains !*" Oh ! what a strange mistake was made by this doubtless well-meaning man ! India has at this moment no nobler sons than the boys taught in the College of Duff.

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### 3. THE GIRLS' ORPHANAGE.

This school contains now 50 boarders. Its former pupils are to be found in almost every part of the country, and have proved themselves to be excellent, well-trained Christian wives of Christian men. The children in this school are of the poorer class, and the education is given almost entirely in the vernacular. They cook their own food, and spin and make their clothes, and do all the domestic work of the house. Their dining room is their

verandah, where they sit on the ground, and eat with their fingers ; and they are happy all day long, as they work, or study, or play. They are especially fond of singing, and can sing very nicely, in parts, some of the anthems which Miss Ida Reuther taught them, and they form a part of the choir in the Church services. This Orphanage has had many Superintendents, and especially Mrs. Keene, Mrs. Clark, Mrs. Elmslie, Mrs. Reuther, and Miss M. Smith. It is now superintended by the Rev. T. R. and Mrs. Wade ; it is entirely supported by subscriptions, which were received last year to the amount of Rs. 2,906.

When Mrs. Elmslie came to Umritsur, after Dr. Elmslie's death in November, 1872, she at once asked that the orphans might be made over to her charge. She said, "Give me those who have none to care for them, and let me be a mother to them." When her orphan children needed the presence of an English lady to live with them some years afterwards, she at once gave up her comfortable and happy home with her "daughters" in the Mission House, and went to live alone, and in some discomfort to herself, with her orphan girls.

The kind and friendly feeling which is manifested towards this school by our Mahomedan and Hindu friends in Umritsur is shown from the two following incidents :— On one occasion Haji Khan Mahomed Shah Sahib, Khan Bahadur, the leading Mahomedan Honorary Magistrate and Member of the Municipal Committee of the city, called on the Missionary to say that his son (Haji Ghulam Husain, who is now the Native Member of the Educational Commission for the Punjab) had been dangerously ill, but God had mercifully restored him. He desired to show his thankfulness to God by giving something to those persons who could never have it in their power to repay him. He had already given money to the poor ; but he had heard of our orphan

girls, and he wished to give them a feast and a happy afternoon at his own expense. The cooks, and pans, and dishes were sent on beforehand ; and in the afternoon he called for the Missionary, and drove him in his carriage and pair to the orphanage, where some ladies had kindly assembled to mark their appreciation of the Khan Sahib's kindness, and to share in the children's happiness. When the meal was over, the Khan Sahib addressed the children in his own pleasant way, and gave them some practical good advice, which was long remembered by them.

The second incident took place after the merciful preservation of our Queen from danger in the winter of 1881-82 ; and is recorded in the following letter from Sardar Man Singh, the Sikh Chief, who is in charge of the Golden Temple in Umritsur :—

“Dear Sir,—We, the Rais and the Sirdars of the city, have offered up universal thanksgiving in the Golden Temple at Her Majesty the Queen-Empress' escape ; and have at the same time distributed meal and provisions amongst the poor. We now beg to send Rs. 25 to the boys and girls of the Christian Orphanage, for their share in the same, to be forwarded to them where they are. Sincerely yours, (Sd.) SIRDAR MAN SINGH, *Manager of the Golden Temple.*

“UMRITSUR, 14th February, 1882.”

It is pleasing to see the thoughtful care and kindness shown both by Mahomedan and by Hindu and Sikh gentlemen to our orphan Christian children. May our good Lord Himself accept their gifts, and abundantly reward the givers.

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#### 4. THE ALEXANDRA GIRLS' SCHOOL.

The first donation given towards the erection of this school was £12 10s. 0d., being a collection made in Brightling, Sussex, through the late Rev. Thomas



Hayley. The hearty sympathy with which this was contributed gave birth to hopes and laid the foundation of much that was afterwards undertaken. The school has had no greater friends than the kind inmates of Brightling Rectory, who have always been its benefactors, in loving memory of three brothers, and chiefly of that of Major Hugh Hayley, late officer in the police on the Punjab Frontier. The existence of this school is due to the liberality of many friends of the C.M.S. both in England and India, and especially to that of Mr. W. C. Jones, of Warrington, who gave largely to it.

The school was established for the children of the higher classes of Native Christians, whose parents paid last year Rs. 2,288 of the Rs. 6,062, which were expended on the board and education of 65 girls. A Government grant-in-aid of Rs. 180 per mensem is given to this school, and a grant of Rs. 100 per mensem is given by the Church Missionary Society.

The object of the school is primarily to give to the girls of the higher classes of Native Christians in the Punjab the best possible vernacular education in the language of the country ; and to add to it as much English, and western knowledge and acquirements, as the girls can receive. In seeking to educate Indian ladies, our desire is the evangelisation of the whole country. We wish that every girl who is in the school, and who leaves the school, may become a true Christian Missionary in her own sphere. A little light may shine far in a dark land ; a little leaven, if it is real, may leaven a whole lump.

The school was set apart with prayer and praise, in a dedicatory service by the Bishop of Lahore, on the 27th December, 1878, to the glory and service of God, and the good of the people of the Punjab ; in the presence of the Archdeacon, and very many friends, both European and Native, including several of the Rais or Native chiefs of Ūmrtsur.

We place on permanent record the following extract from the Report which was then read :—

“We are met together to-day to dedicate this school, through the chief Pastor of the Church of Christ in this Province (the Bishop of the Diocese), to God’s service. We therefore direct our eyes and thoughts to Him. May man here be nothing, and God everything. May no thoughts of man mar the services of this day. We commit our school to God. May He send the means speedily to complete it. May His eye ever rest on this place, which we here dedicate to Him. May ‘all our children be taught of the Lord.’ May this institution train many girls to be good children, good wives, and good mothers. May it train many to become teachers of others. May it train them for eternity, as well as for time. May God send us not only good pupils, but good teachers also. May *He* ever select them, and prepare them for their work. May this be an institution which may help to elevate the Native Church, and to leaven the land with good. May love and joy, health and happiness, knowledge and holiness, ever flourish here, and go forth from here. We here commend it to God and to His grace. May He be with all who dwell in it, both in the school room, and in the play-ground, and in the house. May He bless and shield them all, both by night and by day. May He abundantly reward all who have helped towards its erection, or may yet do so. May He take this school under His special care and protection, and order everything, and watch over every person in it, now and for ever, for Christ’s sake.—AMEN.”

On the visit of the Bishop of Calcutta, the Metropolitan of India, to Umritsur in November, 1881, the Bishop’s Chaplain writes thus :—

The Alexandra School, which has been already mentioned, is an institution which has probably no parallel in Northern India, and one of which the Umritsur Mission may well be proud. It is a boarding-school for Native Christian girls of good family. The building is a pile of red brick, remarkably well planned and furnished, with grand airy dormitories, and a fine large hall. One room has been nicely fitted as a chapel, and in this a dedicatory service was held on the 18th November, the Bishop of Lahore and Mr. Clark saying the prayers, while the address which followed was delivered by the Metropolitan.

A large compound surrounds the building, while a small and cheerful hospital, seldom, it is hoped, to be required, stands apart from the main pile, and bears over its portal, in memory of a late much-honoured Church Missionary, the name of the "Elmslie Hospital." The interior organisation and management of the school appear to be admirable. On the 18th November the Metropolitan distributed to the girls their annual prizes, previously to which a Toy Symphony was excellently performed by some of the children.

This school until lately has been from the first under the care of Miss Henderson, except during a short visit of Miss Henderson to England, when it was under the charge of Miss Grime. Since Miss Henderson's resignation in April, 1883, it has been superintended by Miss Swainson, who is assisted by Miss Goreh, and by Miss Gray, the daughter of the Rev. W. Gray, Secretary of the C.M.S. at home.

With reference to an English education, an able writer has said :—"The Punjabis, who don't know English, remain babies all their lives. They have no love for literature ; for they have no literature to love, in Urdu. Their minds are never enriched with any stores from better minds ; and the consequence is that Native Christians have little or no influence on the educated classes."

When the Viceroy, the Marquis of Ripon, visited the Alexandra School, on the 10th of November, 1880, after receiving an address from the Municipal Committee in the Town Hall of Umritsur, he was greeted on his arrival with hearty cheers from the boys of the Vernacular Schools, who were drawn up outside the building. On his entering the hall, the choir sang "God save the Queen!" and the youngest little girl in the school then came forward to present His Excellency with a bouquet of flowers, which he graciously accepted. The Native Christians of the Punjab, assembled to represent all parts of the Province, then presented their address

through Mr. George Lewis, expressing their "feelings of loyalty to Her Majesty the Queen-Empress, and their gratitude for the manifold blessings they enjoy under the just, enlightened, and beneficent rule of the British Government ; and their hope that their small but growing community would always be remembered as one which in loyalty and faithfulness to the Crown is second to none amongst Her Majesty's Indian subjects."

His Excellency's reply was as follows :—

GENTLEMEN :—I have to thank you most sincerely for the address you have been kind enough to present to me on this occasion, and I assure you that it has given me great pleasure to accept your invitation to visit this Institution to-day, and to receive this address at your hands . . .

I am peculiarly glad to have met you in this Alexandra School, because the name of the Institution recalls to me the fact that, on the last day spent by me in England before I left my own country to come here amongst you in this distant land, I was honoured by an interview with that illustrious Princess whose name this school bears—the Princess of Wales—at which both she and the Prince of Wales expressed their deep interest in India, and at which His Royal Highness assured me of the agreeable recollections he brought back with him from this country, and how heartily he desired to hear, from time to time, of the welfare and happiness of its people. (Applause.)

Gentlemen,—I have been connected now for more years than it is altogether in some respects agreeable to recollect, with the subject of education in my own land, and therefore I naturally feel a very deep interest in all that concerns the progress of education in India. You are aware that it is the bounden duty of the Government of India to preserve the strictest neutrality in all that relates to religious matters in the country. That is a duty imperative upon us in fulfilment of distinct pledges definitely given, and to which we are bound to adhere. I have never thought, gentlemen, that the strict performance of that duty, both as regards the natives of this country and the various Christian denominations in India, involves in the least degree, on the part of individual members of the Government, any indifference to religious education. (Hear, hear, and applause.) And, for myself, I have always held and maintained at home—and my views upon that subject

have undergone no change, though I have come many miles across the sea—that no education can be complete and thorough if it does not combine religious and secular education. (Loud and continued applause.)

I am, therefore, very glad to have the pleasure of coming amongst you to-day, and of visiting this school—one of the first, though not quite the first among those which I have seen in India—and I can truly say that I wish this Institution, and those connected with it, all possible prosperity. (Applause.) I trust you may accomplish the work which you have set before you, and that, in the words of the motto which I see in front of me, “Your daughters will be as polished stones.” (Applause.) If it should please God to aid you in advancing the great work of education in India, you will by your efforts be doing a great service to the people of this country, and you will be carrying out an object which I know Her Majesty the Queen-Empress has closely at heart. (Applause.)

In 1881 Her Royal Highness the Princess of Wales sent her portrait, and also that of the Prince of Wales, beautifully framed, to the Alexandra School, with their autographs, through Lady Ripon and Lady Egerton. These portraits now hang over the chimney-piece in the large schoolroom.

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## 5. THE LADY HENRY LAWRENCE CITY GIRLS' SCHOOLS.

On the death of Lady Henry Lawrence, in 1856, about Rs. 12,000 were collected by her friends, and were made over to the C.M.S. Mission, in Umritsur, for the establishment of the “Lady Henry Lawrence Girls' Schools,” to perpetuate her memory in the Punjab. The first volume of *The Life of Sir Henry Lawrence*, by Sir Herbert Edwardes, fitly represents what she was to her husband, to her friends, and to all with whom she came in contact. In Kaye's *Life of Sir Henry Lawrence*, she is said to have been “one in a thousand. The highest and holiest Christian virtues were combined in her with great natural intelligence, improved by successful culture.” Amongst

the long list of subscribers to this "Memorial Fund," one subscription, low down in the list, is specially noteworthy, of "H., Rs. 1,000."

The Lady Henry Lawrence Schools are carried on in the City of Umritsur, for Sikhs, Hindu, and Mahomedan Girls. They now, together with the schools of the *Zenana Missionary Society*, contain 553 pupils in 20 schools, with 20 teachers, and are carried on at an expense of Rs. 6,753 per annum. There have been many interesting baptisms in these schools, and in the Zenana Mission, in the midst of much trial and difficulty. The schools are superintended by Miss Wauton and Miss Dewar, who teach in them for several hours every day. Miss M. Smith, now at home, was for many years connected with these schools.

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#### 6. THE ZENANA MISSIONS.

The three institutions last named, the Girls' Orphanage, the Alexandra School, and the Lady Henry Lawrence Girls' Schools, though belonging to the Church Missionary Society, are carried on by the ladies of the Church of England Zenana Society. The operations of this Society in and around Umritsur are becoming very large. Independently of seven ladies who are carrying on the above named schools, two other ladies are connected with Miss Hewlett's Zenana Medical Mission, and five with Miss Clay's Zenana Village Mission. A thousand visits were paid last year by Miss Hewlett's Medical Mission to the homes of the people, and 3,000 out-patients received relief at the hospital in Umritsur, and 163 in-patients received also care and nursing. To Miss Clay's Village Zenana Mission, of which the headquarters have been established in Jandiala, a second centre has been lately added at Ajnala, and a third centre is about to be formed in Narowal. There are

about 1,550 villages and towns in the two Tihisls of Jandiala and Ajnala, which contain nearly half-a-million of inhabitants. About 300 of the villages have been already visited.

We have here instances of nine English ladies (three of them honorary workers) who have not only renounced the comforts of happy homes in England, but have deliberately denied themselves even the society of Christian friends in our English Stations for the benefit of the people. Five of these ladies live and itinerate alone in Punjab villages\*; two now live with their Bible-women, and Converts' Home in the City Mission House in Umritsur; two others live in a Native House in the city, with their English and Native Assistants.

The number of Ladies of the Zenana Society in the Punjab and Sindh is now 20, independent of 3 English assistants. We would that this number could speedily and largely be increased. There is work, and more than work enough for all. 36 Bible-women and Christian Teachers are labouring with them, and 1,164 girls are receiving Christian education in 41 schools.

According to the Government Education Report, there are now 21,000,000 of widows in India, of whom one and a-half millions are below 24 years of age. Of these 21,000,000 of widows, it is said that not one-half were ever wives. In the Umritsur District there are 56,181 widows; that is, one woman in every eight is a widow. Not only a vast, but a very special field for usefulness is thus marked out amongst those to whom this world is already dead, and who from their very helplessness and destitution may perhaps be more ready than others to give attention to the Saviour's message to all who are "weary and heavy laden" to come to Him, and in Him find rest. There is no difference made in His Gospel

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\* •One having recently arrived from Australia; two more are expected to join this Mission from England, in November.

between widows and married women. Bishop Cotton suggested that "instead of burning them, or condemning them to household drudgery, it would be better to employ them in acts of womanly beneficence." Much destitution and misery would be averted if the re-marriage of child widows were legalised.

As we are speaking here especially of Church Missionary Society work, we can only make a passing reference to the much-valued work of this sister Society, of whom our hope is that they will shortly be able to do for the women of the Punjab and Sindh what the Church Missionary Society is endeavouring to do for the men. Of our lady workers we can truly say what St. Paul said of the "sisters, who were servants of the Churches" in his day, that they are "succourers of many, and of ourselves also," ever helping others, and rendering it a privilege and a happiness to Christian people to help them. It can be said of them that they "labour *much* in the Lord," and labour also with great results, for they find their way to the *hearts and the homes* of the people as none but English ladies can.

We believe that we have in our Zenana Lady Missionaries the true sisterhood. Holiness is a development of Christian Life ; not a work, but a fruit, the fulfilment of God's Promises in Christ and by His Spirit. The true Sisterhood begins not in renouncing, but in receiving. Those who receive much are able to renounce much. God is everywhere the Giver ; and where He has given much, there is always seen much self-sacrifice, and devotion, and love. Whilst we look much to the human side of things, let us fix our eyes still more intently on that which is Divine, remembering that all good things, whether wrought in us or by us, are from Him. It is not the form we require so much as the reality. We therefore seek light, for it is only light that can shine. We desire salt, for it is only salt can savour. They



who work for Him find that it is sweeter far to love for Christ's sake those for whom they toil, than even to be loved by them in return ; and they are thus content with the unspeakable happiness of ministering unobtrusively for Him to those who need their help. The reward (on earth) is the work itself ; with Christ's approving smile, and with the blessings which the workers receive in themselves as they engage in it ; having offered themselves for it in the same spirit, and with prayer similar to that of Mrs. Livingstone, "Accept me, Lord, as I am ; and make me such as Thou wouldest have me to be."

It is interesting to observe that the President of the Government Education Commission has publicly expressed his opinion that "the Zenana Missions are at present the only effective agency for the education of women in India." The Report itself contains the following remarks :—

"The most successful efforts yet made to educate Indian women after leaving school have been conducted by Missionaries. In every province of India ladies have devoted themselves to the work of teaching in the houses of such native families as are willing to receive them. Their instruction is confined to the female members of the household, and although based on Christian teaching, is extended to secular subjects. The degree in which the two classes of instruction are given varies in different Zenana Missions, but in almost every case secular teaching forms part of the scheme. Experience seems to have convinced a large portion of the zealous labourers in this field that the best preparation for their special or religious work consists in that quickening of the intellectual nature, which is produced by exercising the mind in the ordinary subjects of education. The largest and most successful of the Zenana Missions are composed of one or more English ladies, with a trained staff of native Christian or Anglo-Indian young women, who teach in the Zenanas allotted to them."

Respecting women's work in India, Canon Westcott spoke thus from the pulpit of Westminster Abbey in May last :—



Let your tender hearts be moved,  
 Let your love to Christ be proved;  
 Not by idle tears alone,  
 But by noble actions shown.

This is no romantic story,  
 Not an idle, empty tale;  
 Not a vain, far-fetched ideal:  
 No, your Sisters' woes are *real*.  
 Let their pleading tones prevail,  
 As ye prize a Father's love,  
 As ye hope for rest above,  
 As your sins are all forgiven,  
 As ye have a home in heaven.

Rise and take the Gospel message,  
 Bear its tidings far away,  
 Far away to India's daughters;  
 Tell them of the living waters,  
 Flowing, flowing, day by day,  
 That they too may drink and live.  
 I freely have ye, freely give,  
 Go disperse the shades of night,  
 With the glorious Gospel light.

Many jewels, rare and precious,  
 If ye sought them, ye should find,  
 Deep in heathen darkness hidden.  
 Ye are by the Master bidden,  
 If ye know that Master's mind.  
*Bidden*, did I say? Ah no!  
 Without bidding ye will go,  
 Forth to seek the lone and lost;  
 Rise and go, whate'er it cost!

Would ye miss His welcome greeting,  
 When He comes in glory down?  
 Rather would ye hear Him saying,  
 As before Him ye are laying  
 Your bright trophies for His crown,  
 "I accept your gathered spoil,  
 I have seen your earnest toil;  
 Faithful ones, well done! well done!  
 Ye shall shine forth as the sun!"\*

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\* Taken from "From India's Coral Strand," Hymns of Christian Faith, by Ellen Lakshmi Goreh, a Brahmin lady. "Home Words" Publishing Office, Paternoster Buildings, London, E.C.

## 7. THE TRAINING COLLEGE OF THE CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

The same reason which we above named will only allow us to refer, in a very few words, to the Training College of the Christian Vernacular Education Society, which for 18 years has been carried on in Umritsur, under the zealous and able management of Mr. C. J. Rodgers. Its object is to train and prepare teachers, and especially Christian teachers, for Mission Schools. A large number of young men have already been trained in this College, and are doing useful work in many parts of the country, and several of the students have become Christians.

Our great desire is to see the usefulness of this important institution much enlarged. We would wish it to be a school where our younger Church Mission Society's Readers and Catechists, or the candidates for these offices, could generally go, to be grounded in some branches of secular knowledge, before they go to study Theology at the Divinity school in Lahore. They would here also learn the art of teaching others. We would wish also to see this Society take up at least one circle of primary Mission Schools in the villages round Umritsur, which would be taught by trained students, and superintended by Mr. Rodgers, the Principal, and by Mr. Keyworth, the Vice-Principal of the Training Institution.

We cannot but think that a Christian Education Society for India would, in the present circumstances of this country, do more good if it were not purely vernacular. The teachers who have the greatest influence now amongst the masses, as well as amongst those who are educated, are those who know and teach English.

If this Society were able to take over from the Church Missionary Society some of their Educational Institu-

tions, just as the Zenana Society has taken over a great deal of the Church Missionary Society's work amongst women and girls, we should be thankful. Our Missionaries would thus be set free to devote their whole attention to the care of the Christian Churches and the evangelisation of the heathen.

We thankfully record the work which this Society is doing in the publication and circulation of Christian books. In the year 1883 no less than 63,234 of their Books and Tracts were sold by the Punjab Religious Book Society, of which 15,589 were the publications of our good friend "A. L. O. E." This Society gives £100 per annum to the Religious Book Society for colportage in the Punjab.

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#### 8. THE C.M.S. MEDICAL MISSION.

Sir Donald McLeod wrote, respecting a Medical Mission in Umritsur, as long ago as 1872, as follows:—

The Committee are well aware how strongly I advocate the cause of Medical Missions for India, generally. We must admit that where they have been introduced, they have proved eminently successful. It is unnecessary, therefore, that I should dwell in this place on the general question. I will confine myself to considering the suitability of Umritsur as a station to be selected for that purpose.

Next to Delhi, Umritsur is the most populous, the most convenient, and the most busy and prosperous city in the Punjab. It numbers at present upwards of 130,000\* inhabitants, being considerably larger than the metropolis of Lahore adjoining; and it is steadily on the increase. Besides this very important consideration, it is at the same time the acknowledged chief centre of Sikhism, and thus the head-quarters of what I believe to be the most interesting, most accessible, and least bigoted

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\*•Now 151,896, according to the Census of 1881. The Umritsur District contains 893,266 people; the Umritsur Division, 2,729,109.

race in the Punjab, as well as the most vigorous and manly. There can, I think, be no possible doubt, that if a Medical Missionary is located anywhere, no more appropriate station than Umritsur could possibly be selected. The strength at which it has always endeavoured to maintain the Umritsur Mission shows the importance the Society at home has always attached to it, while furnishing an additional reason why a Medical Member should be added to it in preference to any other; and I shall rejoice if my advocacy can in any way contribute towards bringing out this most desirable object.

The testimony of Sir Robert Montgomery, the then Lieutenant-Governor of the Punjab, is equally decided. Sir Robert writes :—

I think that Medical Lay Missionaries would be a very valuable auxiliary at Central Mission stations in or near large cities. They would aid in overcoming prejudices against Missionaries; would have a softening effect, and would tend to strengthen Missionary efforts; in fact, they would form a valuable portion of the staff of a Mission body. I have had an opportunity of perusing a memorandum, written by Sir Donald McLeod, on the location of a Medical Missionary at Umritsur, and my views entirely accord with his.

Dr. H. M. Clark was placed in charge of the C.M.S. Umritsur Medical Mission in 1882. It now comprises a large Central Hospital in the city, with branches in Jandiala, Clarkabad, Wairowal, and Sultanpind. This Mission has proved especially acceptable to the villagers. It is recommended that we should maintain a good Central City Hospital as a base, and from it work in the surrounding districts through Branch Dispensaries. Since the commencement of the work there have been five baptisms connected with it.

During the year 1883, 8,568 new patients received relief, who paid 25,588 visits to the Hospital or the Dispensaries. There were 36 major operations, and 600 minor ones. 118 in-patients were received; 65 being surgical, and 53 medical cases.

We believe that this method of evangelisation, through

Medical Missions, has not as yet been sufficiently tried in the Punjab. Yet it is our Lord's own method, who made man, and who therefore knew what is in man. When He came Himself, He came to heal men's bodies as well as their crushed hearts (St. Luke iv. 18). When He sent forth His Apostles to make disciples of all nations, He sent them "to heal the sick and to preach the Gospel."

Dr. Livingstone wrote : "I am a Missionary, heart and soul. God had an only Son, and He was a Missionary and a Physician. A poor imitation of Him I am, or wish to be. In this service I hope to live ; and in it I wish to die."

If we cannot hope to establish Medical Missions in all our Missionary stations, it will be for the interests of our work to have them in some of our larger Missions. The Umritsur Medical Mission has special reference to the villages. It is not improbable that the results of combining medical with evangelistic work in our village Missions may be far greater than are generally anticipated.

We remember how Surgeon Broughton restored a Princess of the Royal Family of Delhi to health in the middle of the 17th century, and asked, not for reward for himself, but for permission for the English to trade free of duty in Bengal. We remember how Surgeon Hamilton, at the beginning of the 18th century, was the means of curing the Emperor Ferokhshir, and again obtained, through medical skill, important concessions, which greatly helped to the establishment of the English power in the whole of India. It may be that God may again make use of medical skill for the establishment, not of political power, but of His own kingdom, in this land. Our Missions at any rate stand everywhere now in need of funds ; and it may be that our Medical Missions may render important assistance in the efforts

which are being now made to place our Native Church on a more permanent footing. The Umritsur Medical Mission requires now an income of about Rs. 300 a month, if it would prosper. We hope to obtain some part of this from grants-in-aid from municipalities ; but we ask our friends both in England and in India to contribute, at its commencement, a sufficient sum to enable it to begin its work well, and thus use the means to ensure, with God's blessing, both its existence and its prosperity.

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#### 9. THE CITY MISSION HOUSE.

In the year 1865 it was observed that a Native Christian village was gradually and naturally springing up around the houses of the Missionaries in the Civil Lines of Umritsur. Not only was this becoming an inconvenience and a possible cause of sickness to the European residents, but the rapidly increasing Native Church was becoming isolated from the mass of the people ; the example of Christianity was not continually placed before the people's eyes, and the Native Christians were learning to depend too much on their foreign instructors, instead of on God and their own efforts.

The Christians were unwilling to go to live in the city alone. Nor was it desirable that a few young and untried Christians, as they then were, should be placed alone in the midst of the temptations and trials which are inseparable from the residence of newly-baptized Christians in a large Heathen and Mahomedan city. It was thought that where the sheep were, there should also the shepherd be. The Native Church's origin had sprung from the efforts of the foreign Missionary ; and the child had not then attained to the age when it could live and act without its parents' supervision. A non-resident incum-



bent could not then be to the Native congregation all that was required. It was thought that to take them to the city, and leave them there alone, might prove more injurious to individuals, than the fencing them in, and separating them from their fellow-countrymen in Christian compounds, had proved in other places to be weakening to the community.

As regards direct Missionary work amongst the heathen, a Missionary's residence in the city, when he can do so with safety to health, seems very desirable. He is there seen to be one who has been set apart for the people, and is known to them as their neighbour and friend. No longer a resident amongst his own people, and a visitor to the Natives, he becomes a resident amongst the Natives and a visitor amongst the Europeans. In the city he can always be visited publicly or privately at any hour of the day, and timid inquirers can come to him at night. The hours for daily teaching and prayer become generally known, so that all may attend who will. Zenana work amongst the women can be more easily carried on by the Missionary's wife, and girls' schools can be more readily superintended.

The Municipality had proposed to make over to the Mission the site and materials of an old fort in the city, on the condition that no further houses should be built for Native Christians in the Civil Lines. This fort had been occupied for five years by an Englishman and his family, who always had had good health when living in the city. The offer was accepted, and a Mission house was built. It was made double-storied and large, in order that the upper rooms might be above the surrounding houses, and open to the air from the country. A Native Parsonage was also erected, on one side of which was built the Native Christian Serai for the entertainment of strangers, and on the other the large Mission room (Shamaun's Jhanda, or "flag") for meetings amongst

the people. It was hoped that an indigenous Christianity would thus gradually become rooted amongst the people ; and that it would become less exotic and foreign to them by growing up in their midst, than it would be if removed out of their view, and completely severed from them in Missionary compounds outside. A solid footing was thus secured in the city, which it was hoped would prove the nucleus and germ of a Native Church, which would expand and grow in vigour, by gathering to itself and assimilating the elements that surrounded it.

The plan was one which commended itself to many. As long ago as 1857, the late Rev. G. Cuthbert, Secretary of the Calcutta Corresponding Committee, stated at a meeting of the Lahore Association, that as the Christians in Umritsur were beginning then to be located in the city, the first plan which recommended itself to him was that suggested by one of the members present at the meeting, namely, that one of the Missionaries should reside in the city with them. At the C.M.S. Punjab Missionary Conference, held at Umritsur in December, 1858, when the question was discussed, "What means are most advisable for obtaining influence with the people, and bringing the Gospel before the various classes of the population ?" the *first* plan which presented itself to the Conference, and which was then "considered most important and generally feasible" was, that "such Missionaries as possibly can, should live within the city at which they are located. Some of the members of the Conference (and especially the Rev. T. H. Fitzpatrick) expressed their readiness to act on this proposal ; whilst others, who deferred a personal compliance with it for the present, heartily approved of the plan."

Bishop Cotton, on his visitation of Umritsur in April, 1865, thus expressed his views in the Mission Record Book :—

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It would, I think, be a retrograde step, and opposed to the experience gained in other parts of India, to assemble the Christians of Umritsur together in houses built expressly for them in the compounds of the Missionaries. If their number increase, the residents in the civil lines might reasonably object, on sanitary grounds, to such a measure. But apart from this, it is now generally allowed that this mode of treating converts is an artificial hot-house culture, that it keeps them in an unnatural condition as children in leading strings, fosters certain characteristic faults of the Hindoo race, and hinders a healthy, spontaneous, national development of Christianity. To place a Native Pastor or Missionary (when it is possible with safety to the health of a European) near them, in the city, or on its walls, is a different measure, and one of which I cordially approve, as strictly analogous to our parochial system in England.

Archdeacon Pratt, who was the guest of the Missionaries in the City House in February, 1867, entered the following remarks in the Mission Record Book :—"I think the move into the city which has been effected is a great thing for the Mission. When I was last here, I felt that the centre of the Mission was too much away from the Natives, and amongst the European part of the station. This is completely remedied by the change which has been carried out."

Colonel Urmston writes in the *Church Missionary Intelligencer*, June 1868 :—

"Of one thing I am certain, that until more Native agency is employed, the progress in all Missions must be slow. European superintendence is essential in all our modern Missions ; and I think Mr. Clark has made a wise move in locating himself within the city walls. He and his family are the only Europeans in the town except a police inspector or two ; and they are just as safe, and much more useful, than in the suburbs, where all the other English residents live. They have a good house ; the Native Pastor lives near ; and a serai or hostelry for Christian travellers has been lately added."

The Mission House was built on the site of the fort of Maha Singh, the father of Maharajah Runjeet Singh.

It was from this little fort that the Sikh power spread itself by degrees from Umritsur over the whole Punjab.

Between the years 1866 and 1881 everything went on well, and prospered, as regards the City Mission House. Two, three, and even four Missionaries had at different times lived together in the city amongst the people. No death had occurred among the Missionaries in the city, although there had been more than one death amongst those who were living in the civil station. Inconveniences and discomforts there doubtless were from living in a city which was not always clean, and amongst the people of the country, and not amongst fellow-countrymen, but there had been no disaster. But in the summer of 1881, Umritsur became a plague-stricken city. The railways, canals, and roads had interfered with the natural drainage of the country. An extraordinary rainfall of five and a-half feet had filled to the brim the wells in which the water had been before twelve feet from the surface. In some places, wherever a stick was thrust into the ground, the water came bubbling up. The soil became a vast morass. Old buildings of the time of Runjeet Singh, together with the most solid buildings of modern date, cracked from the giving way of the ground on which the foundations were laid. The vegetation in the gardens round the city, and even in the midst of the civil lines, which had been over-irrigated for years, had become so dense that neither sun nor air could reach the ground. The wells became contaminated, and the city ditch and the fields around it were so filled with water, that the drainage of the city and the station could not get away. A pestilence ensued, which was in Umritsur unprecedented. The city was decimated. Nearly 15,000 dead were carried out in the course of three or four months, from the gates of a city containing 152,000 people. The people for a short time were dying at the rate of 600 per 1,000 per annum.

In the February of the following year five English Missionaries were again living together at their post in the City Mission House. But it was no longer safe to remain there, and of necessity they retired to the civil lines, to await the carrying out of the new system of drainage, and the introduction of pure water into the city, by the Government, which should again render the city habitable for English people, as it was before.

In October, 1883, the City Mission House was again occupied, and this time by Miss Wauton and the ladies of the Zenana Missionary Society. Let us give Miss Wauton's account in her own words, as published in "*India's Women*" of May and June, 1884:—

" 'Why not move into the city?' said a sister Missionary one day last year, when I was telling her some of my difficulties in connexion with the *Convert's Home*; 'the Mission-house is standing empty; you could have all your women round you there.' 'Why not?' I thought to myself; 'that is just what I have always longed for.' The way had never opened before; now it all seemed as clear as possible. In a few days the matter was arranged, and before the end of October we had settled into the large substantial building, which we hope will henceforth be the head-quarters of the Mission.

" 'What have you gained by the move?' perhaps some one will ask.

" My answer is, Closer contact with the people we work amongst; and it is worth anything to gain it. The bungalow home was bright and pleasant, and many a happy association clusters round that and other similar homes; but how about suitability for the work? A drive of at least a mile backwards and forwards each day, taking up sadly too much of the already limited time of the short cold-weather days, or of the still more circumscribed period in which it is possible to be out of doors in the hot season; the weary faces of the few women who found their way to the house when anxious to see us, often saying, 'We didn't know where you lived'; converts under our care needing daily, almost hourly teaching and attention: all this was quite enough to decide the question, and to give us reason for praise and thanksgiving when this house, so suitable, healthy and convenient, was handed over to us by Mr. Clark, who had himself planned and built

it, and had spent years of his own missionary life under its roof.

“It was a consecrated home, and earnestly did we pray that thus it might remain—a focus where rays of light might be concentrated and thrown out on the darkness around, a place of refreshment to which many weary hearts may turn for sympathy and help in their struggles after rest and liberty, even as the eye of the passer-by may be refreshed as he turns from the dusty bazaar, and, looking in at the open gate, sees the green grass, trees, and flowers of the compound.”

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#### 10. THE CLARKABAD AGRICULTURAL SETTLEMENT.

This Settlement owes everything to the personal influence and exertions of the Rev. Rowland Bateman, who re-established it in 1876, after the total failure of the efforts of the four Native gentlemen, to whom the land had been entrusted to establish it themselves. Our four Native friends, who were amongst the most influential Native Christians in the country, had undertaken the work on behalf of poor Native Christians, who were engaged in agriculture, or were desirous of becoming agriculturists. They had said to us in 1867 and 1868, “Only give us the land, and you will see what we can do. We desire no help; we wish no Missionary to be associated with us in the work; we wish to be perfectly independent, and to carry out the work in our own way; only procure for us the land, and then leave us to ourselves.”

With very great difficulty the land was obtained through the kindness of the Government, and it was made over to them on the terms which they desired, and their total failure has been another proof that in the present state of our Punjab Missions, our Native brethren can no more prosper when acting independently of the English Missionaries, than the English Missionaries can prosper by acting by themselves, and independently

of the Native Church. If we desire success, we must all of us, at any rate at present, go on unitedly and hand in hand in everything. When Mr. Bateman came to the rescue, to save our Christian Settlement from complete ruin and extinction, there was not, we believe, one Native Christian in it.

The following list of new buildings, or works which were in progress in the Settlement in the year 1882, will show the amount of labour and of money which has been expended on it :—

	Rs.
1. Church Building.....	3,500
2. Mission House and out-houses .....	4,000
3. Boys' Orphanage .....	1,500
4. Boys' School House .....	300
5. Girls' School House .....	200
6. Dispensary and House for Native Doctor.....	200
7. Pastor's House .....	150
8. House for a Catechist .....	50
9. Several houses for Christian zemindars.....	300
10. Three new shops in the bazaar.....	150
11. A wall round the village .....	350
12. Roads laid out, and many thousand trees planted	550
13. Small pucca tank .....	300
14. A large kuchcha tank .....	200
15. A trough for cattle at the well.....	50
16. A large mill for oxen.....	100
17. An oil press .....	50
18. A village well .....	300
19. Wall round the graveyard and planting trees in it	150
20. About six houses for granaries.....	300
21. Guest House and Post Office .....	100
22. Water-courses for irrigating the fields .....	200

We see here at any rate one advantage of endeavouring to carry on Missionary work in villages, in the cheapness of the construction of the buildings. Most ably and zealously has Mr. Bateman been seconded by Mr. and Mrs. Beutel, who are now the Missionaries in Clarkabad, and are carrying on the work, and are completing that which yet remains to be done. Of our dear friend the late Rev. Daud Singh, the Native Pastor, we have already spoken. His family still live in the settlement.

The population of the village is now between 500 and 600, of whom 230 (60 men, 50 women, and 120 children) are Christians. Of the children 27 are orphan boys, who are here receiving a practical education in farming.\* The area of land which was made over by Government to the Church Missionary Society on a lease for ten years, in 1869, comprises 1,935 acres, of which about three-fourths have been brought under cultivation. The lease was continued in Mr. Bateman's name for five further years from the year 1879, and application has been made that the land may now be made over on a 99 years' lease to the Mission.

We observe constantly in the history of Missions, and especially of those of mediæval days, how much the greatest Missionaries of bygone times insisted practically on the importance of agriculture, and industrial pursuits, in heathen countries, as a means of humanising the social condition of both Christians and heathens.

In modern days Mr. Venn writes thus in 1853 to a Missionary in Africa :—" I hope you will interest yourself in the *industrial employment* which Mr. Peyton introduced. In India, New Zealand, and all our Missions, an industrial department is being added to the schools. Give me full accounts of what is doing in these respects, the cotton cleaning, or cultivation, or any other employment."

One of the interesting features of this Mission consists in the daily instruction of all the Christians in the

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\* On the importance to the state of bringing up orphan children, and teaching them to be honest, good, and happy, in Christian orphanages, we read in a little book, called "Praying and Working," the following words :—

" Love overcometh. There were no locks and bars. We forge all our chains in the heart. There was no compulsion. The lads might wander away as freely as they came. 'Were you ever flogged here?' 'No.' 'And, instead of bread and water, you had something nice?' 'Yes.' Bread and water, shame and flogging, in prison in Weimar, £7 17s. per annum. Meat, bread, honor, Christian teaching in Weimar, *once* for all, £3 15s."



doctrines, precepts, and promises of God's Holy Word, and the catechetical teaching of the people in the Church. On Sunday afternoons the whole congregation resolves itself into a Sunday-school of some half a dozen classes, who are taught by the more advanced Christians. When this is ended, a bell is rung, and Mr. Beutel impresses on them all the subject which has been taught.

The Society's desire is that there may be always a Native Pastor attached to the Settlement, and good schools both for boy and girls. A part of the land has been made over to the local Church Committee to meet these expenses. It is hoped that a European Missionary will remain with the people as long as his presence is required.

Through God's blessing on the efforts made the whole work at Clarkabad is now full of encouragement and hope. The wilderness is becoming a garden. The trees are springing up, and the fields are yielding their rich increase; and trees of righteousness are being also planted, bringing forth fruits which are by Jesus Christ to the praise and glory of God.

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## II. THE TARAN TARAN VILLAGE MISSION.

The villagers of India amount to about 90 per cent. of the whole population. In England and Wales nearly half the population live in towns of 20,000 inhabitants; whilst in British India less than 5 per cent. live in such towns. India, therefore, as Dr. Hunter tells us, "is almost exclusively a country of peasant farmers, who live their humble life in their native villages, the towns unknowing and by the people of the towns unknown."

Max Müller states that "no one knows the Indians, who does not know them in their village communities. The village life in India has given its peculiar impress

to the Indian character more than in any other country we know. To the ordinary Hindu, I mean 99 in every 100, the village was his world, and the sphere of public opinion seldom extended beyond the horizon of his village."

Elphinstone writes :—"The villagers are everywhere amiable, affectionate to their families, kind to their neighbours, and to all but the Government honest and sincere."

Sir Charles Metcalfe writes :—"The village communities have nearly everything they can want within themselves, and are almost independent of foreign relations. They seem to last when nothing else lasts."

In the Punjab Census Report of 1881, Mr. Ibbetson writes :—

"In the Punjab, the towns and villages of more than 5,000 inhabitants include only 11.5 per cent. of the population. In England they include 56.1 per cent., or nearly five times as large a population. Three-quarters of the people of the Punjab live in villages of under 2,000 inhabitants.

"Such industries as are necessary to supply the simple needs of the villager are prosecuted in the village itself. The Punjab village is eminently self-sustaining. It grows its own food ; it weaves its own clothes ; it tans its own leather ; it builds its own houses ; it makes its own implements ; it moulds its own domestic vessels ; its priests live within its walls ; it does without a doctor ; and it looks to the outside world for little more than its salt, its spices, the fine cloth for its holiday clothes, and the coin in which it pays its revenue. Nor are the wants of the higher classes much less simple than those of the peasant. The rich man dresses a little better, his wife wears more expensive ornaments, and his family live in a larger and more substantial house. But his food and furniture are only a degree in advance of those of his rustic neighbours, and he marks his superior position chiefly by profuse hospitality, and by supporting a bevy of useless retainers."

Special efforts were made by the Umritsur Mission for the village population in former years, when Mr. Bruce, Mr. Leighton, Mr. Mortlock Brown, Mr. Keene, and Mr.

Bateman laboured amongst them. But up to the present time no one has as yet built his house, and made his home permanently, in any village in the centre of his work. Miss Clay has done so with much success in her Zenana Mission in Jandiala, and in Ajnala. The Church Missionary Society have decided lately on doing so, with God's help and blessing, in Taran Taran, and the Rev. E. Guilford has been lately set apart by the Society for this work. Taran Taran is the chief town or capital of the Manjha, of which we have already mentioned that Sir Herbert Edwardes wrote, in 1857, that the Manjha is one of the two points in the Punjab which should of necessity be occupied in force. All other places, he says, are mere dependencies. It is here that the noblest and bravest of the Sikhs live, not, we remember, in the large towns, but *in the villages*.

Mr. Guilford writes :—

“Taran Taran ranks second amongst the sacred places of the Sikhs. It has a population of 6,000 souls, with over 300 villages surrounding it, containing 261,676 people. As a centre for Missionary work it stands second to none in the Punjab; every month there is a *melā* held there, to which thousands of people flock from all parts. It is obvious, then, that the head-quarters of the Mission should be fixed amongst the people themselves. To carry on the work from Umritsur is impossible, with any great hopes of success. To do so would involve the loss of seven months in the year, besides the incalculable advantages derived from daily contact with the people. Having made many tours through the district, I can myself testify to the hearty desire of the people for Christian teachers. Everywhere we have been received most warmly, listened to most attentively, and pressed to come again soon.

“The cost of establishing our head-quarters at Taran Taran, and of erecting a small bungalow there, cannot be less than Rs. 5,000. We earnestly appeal to our friends to assist us in this great work. We believe that it is a work which lies very near to the heart of our Divine Master. Nothing was so prominent in His life upon earth as His tender solicitude for the poor and ignorant amongst men. We believe that He has still the same love now for the people in the villages of the Punjab

that He had, when He was on earth, for the villagers of the Holy Land. We believe that Christian work in the villages will strengthen our work in the towns, and that the work in the towns will again re-act on the work in the villages. We believe that it is more for the interests of Christianity to occupy thoroughly one whole neighbourhood, than to scatter our efforts abroad at great distances, the one from the other.

“At the present time there is not, we believe, any other English Missionary of our Society in the Punjab who is able to devote himself specially to the villages. Our Church Missionary Society have now made over this special work to my hands, and I ask for assistance to enable me, in dependence on the Divine help, to seek to do it well.”

The Church Missionary Society have decided wisely, that it is better for the interests of the Missionary cause to seek to strengthen the great Missionary centres in the country, rather than spread their operations widely and feebly, by inefficiently occupying many distant spots that do not give any support to each other. The Taran Taran District is one on which much labour has been already expended, and is within 15 miles of Umritsur, at such a distance from it that it can act and re-act on our Central Station.

Too long, as Sir Donald McLeod used to say, have we confined our efforts to the large cities, where the people are less impressible, less simple-minded, and more prejudiced and more acquainted with evil than in the villages. The flower and the strength of the country lies in the villages. There has been much Christian preaching in the cities, and in the villages but very little. Let the salvation of God be sent also to the villagers, and perhaps *they* will hear it.

Itinerant preaching is the happiest and the healthiest occupation in India, and perhaps will prove the most successful part of Missionary work. The freedom from station cares, the constant exercise and change of air in this out-of-door life, are most conducive to health. Those who can do no other work can often itinerate with

advantage both to themselves and others. Regarding success, Whitefield wrote : " I am persuaded, when the power of religion revives, the Gospel must be propagated in the same manner as it was *first* established, by itinerant preaching."

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## 12. THE BATALA MISSION.

The Batala Mission was commenced by Yuhanna, a convert of Dr. Pfander, who was located there, from Umritsur, in 1866. He was succeeded, at his death, by the Catechist John, and he again by Mian Sadiq. The girls' schools were visited regularly by the Lady Missionaries from Umritsur. In 1877 Miss Tucker, " A. L. O. E.," made Batala her own Station, which it has been ever since. In the spring of 1878 the Rev. F. H. Baring established the Native Christian Boarding School for Boys, and made the Batala Tihsil \* his special charge ; and on the first of January, 1882, both the School and the Mission were made over by the C.M.S. to Mr. Baring, at his own request, and the work became a private one, carried on at his personal expense. But failure of health and great trial obliged him necessarily soon to return home ; and on the 1st January, 1884, the School and the Mission were given back by him to the C.M.S., with the generous endowment of £350 a year.

The following is a copy of the resolution passed by the members of the Church Council, who knew him so well, and by whom he was so highly valued, which was forwarded to him from their meeting at Peshawur in December, 1883 :—

*Resolved unanimously*,—That the Church Council of the C.M.S. in the Punjab view with deep regret the necessity

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\* A Tihsil is a part of the Deputy Commissioner's district in charge of a Native Revenue Officer—the Tihsildar.

which has obliged our dear and honoured friend, the Rev. F. H. Baring, to resign his Missionary work in connexion with the Batala Boarding School and the Batala Tihsil. They thank God for the grace which has been given to him to do so much for the cause of Christ, both in Batala and Umritsur, and elsewhere in the Punjab. His influence has been widely felt in many places and in many ways. They thank God for it, for they feel that it is He who has raised him up both to be an instrument in His hands, to work for Him in this country, and also to be himself a bright example of holiness and humble and unostentatious charity. They would desire with all their heart, if they could do so, to keep for this country one whom they so much love and honour ; but as they cannot do so, and as he is now obliged to leave, by reason of weak health and from other causes, they send him forth with the earnest prayer that a great blessing may rest both on him and on his friends at home, and also with the prayer that he may find much useful work to do for God on his return to England. They hope that wherever he may be, he may still continue to be a blessing to India, where he has already done so much in the midst of much trial, a country where there is much greater need of devotion and of thoughtful wise effort than there is at home.

Of the work of Mr. Baring in the Punjab we shall say but little. He would not wish it himself. He will be remembered for many things, both for what he was, and for what he did ; and especially will he be hereafter remembered as the Founder of the Batala Boys' Boarding School, and the practical promoter of Village Missions in districts of limited extent. We had hoped that his example would have given the impulse to the formation of other Private Missions in the Punjab ; and that other friends, to whom God has given means, would be led to follow in his footsteps, and to found and endow Missions in other parts of the country. Whether in the present

state of the Punjab it may not be generally desirable or occupy for such Missions, when founded, to be placed in connexion with one or other Missionary Societies, station hardly yet say. The Batala Mission, like Bishop's out-of-cathedral Mission in Calcutta, has again who can do of the general operations of the Church

Missionary Society. Both these Missions still flourish, and we trust that the Batala Boarding School and Mission, thus endowed, will ever remain as the monument of what one generous and noble mind has through God's grace been able in a few short years to effect.

The Rev. H. U. Weitbrecht, from Lahore, has been now appointed by the C.M.S. as the Principal of the School, and the Director of the Batala Mission.

The following account of the visit of the Bishops of Calcutta and Lahore in November, 1881 (at the time of Mr. Baring's absence at home), is given by the Rev. Brooke Deedes, the Chaplain of the Bishop of Calcutta :—

No visit to the Umritsur Mission would be complete that did not include Batala, and accordingly the two Bishops, with Mr. Clark and Mr. Deedes, drove there in dâk-garis, on Monday, November 21st. Batala was a city of importance before Umritsur, from which it is distant 24 miles, was known to fame, and is still a large town, with the remains of fine old palaces standing in their extensive gardens and grounds about the suburbs. Here Mr. Baring, of the Umritsur Mission, established some few years ago a Christian Boys' Boarding School, renting for the purpose the grand old palace of Shere Singh, well situated in pretty grounds, and in the immediate neighbourhood of a fine tank, used by the boys for swimming and boating. Since Mr. Baring's departure for England on furlough, two years ago, the only European resident at Batala has been Miss Tucker, well known alike in India and at home under the *nom de plume* of "A. L. O. E.," who presides over the whole institution with all the tact and grace of a benevolent fairy. To see her, indeed, among the boys—now by the sick-bed of an invalid, now leading the singing at the daily worship in the little chapel, now acting as private tutor to a candidate for the Entrance Examination, now setting her own words to stirring tunes, as "Batala Songs," to be sung in school-boy chorus; sharing the feasts, the interests, the joys and sorrows of each and all, and withal insensibly forming and elevating their character, raising the tone and taste of the boyish society, as only the subtle influence of a Christian lady can do; and, to older and younger, the object of a warm personal affection and a chivalrous deference—to see this is indeed to realise, as it has probably seldom

been realised, Charles Kingsley's beautiful conception of the Fairy Do-as-you-would-be-done-by among the Waterbabies. And in this case the Waterbabies are swept together from a range wide enough to satisfy even Kingsley's world-wide sympathies; the oldest boy in the school is an Abyssinian lad, picked up during the war as an orphan baby, to be made the soldiers' pet, and then to find a home at Batala. Of the remaining forty boys, of ages ranging from five to eighteen, six are Afghans, two or three are from Calcutta, two from Lucknow, the remainder mostly from one or other of the races and tongues found in the Punjab. The school is Anglo-Vernacular, the teaching is carried up to the F.A. Standard. The head-master, Babu Singha, is a man of exceptional governing powers and ability; and the boys have the advantage of the ministrations of a resident Pastor, the Rev. Mian Sadiq,\* who has also the charge of a small resident Christian population, and conducts Missionary operations in the neighbouring town. Batala has become in some respects a haven of refuge for young converts held under restraint or persecuted by their heathen relatives, and more than one interesting story of constancy under extraordinary difficulties is told of those who now live in peace and security there.

A part of the school stands on a large and wide terrace, apart from the main building, forming a dormitory for the younger boys. In the palace itself the ground-floor supplies hall, schoolrooms, chapel, and quarters for one or more masters. The first-floor is in Miss Tucker's occupation; while a large room on the roof is the dormitory for the elder boys. The clean sheets and tidy *rezais* on the beds, and the well-decorated walls, were remarked as novel features in a Native school. As an instance of the kindly and brotherly feeling engendered here, the fact, casually elicited, may be mentioned that two of the elder boys, one at least of whom was working double tides for the approaching Entrance Examination, were sharing the task of watching through the night by the bedside of a sick companion.

Arriving towards evening, the Bishops received an enthusiastic welcome from Miss Tucker and from the boys. At seven o'clock a grand feast was served, the boys and the members of the resident Christian families sitting round clean white tablecloths spread down the length of the hall, while for Miss Tucker and her guests, who included the Rev. Mian Sadiq and the

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\* Now transferred to the independent charge of the Church Council Village Mission in Jandiala.



head-master, was set in honour of the occasion a "high table." After dinner boys and all were invited to Miss Tucker's drawing-room, where a small stage had been contrived, on which some excellent recitations from Shakespeare were given by the elder boys, and some school songs were well sung in chorus: the latter including one specially written as a welcome to Mr. Baring, who was expected from England during the following week, and in whose honour triumphal arches and other festive emblems were already in course of preparation. Mr. Baring has indeed thoroughly earned the enthusiastic affection with which "the Founder" is regarded, in this as in every well-ordered school. Prayers in the chapel brought the day to a close.

On the following morning a necessarily somewhat hasty but satisfactory examination of the classes was followed by a hearty special service in chapel, and an address from the Metropolitan.

On the same evening the Metropolitan and the Bishop left Umritsur for Delhi.

On the 21st November, 1883, the Lieutenant-Governor, Sir Charles Aitcheson, with his staff, visited Batala to lay the foundation stone of the Mission Church. After inspecting the Christian Boys' Boarding School, and receiving an address of welcome from the inhabitants of Batala, he drove to the Church site. A short service was said in the vernacular, and the corner-stone was laid by Sir Charles Aitcheson in the Name of the Holy Trinity. His Honour then spoke to the following effect :—

"It gives me great pleasure to be present on this occasion, and to lay the corner-stone of this Church; and I am glad to express my sympathy with the self-denying work of the Missionaries here. Missionaries are frequently tried by seeing little fruit of their labours, but I feel assured that a great deal more silent progress is being made than has appeared as yet. I may mention that a native gentleman of rank, to whom some time ago I had lent certain Sanskrit books which he asked for, came to me and requested a private interview. He remained with me for above an hour, and the whole of our conversation turned on his religious difficulties. He felt the burden of sin, and was afraid to die. No books that he had read could bring him peace. I did my best to speak to him of the Blood

shed on Calvary which had procured forgiveness of sins for all men. He assured me that he would pray to Jesus Christ, and seek to know Him. So far as I know, that man had only learnt of Christianity through books, but had never met a Missionary. Such incidents may well encourage those who see little result of their labours now to labour on, looking for a large harvest."

After the service was finished, Sir Charles inspected the foundations, and then drove to the Railway Station with his party.

We feel sure that these words, spoken in season, will strengthen the hearts and hands, not only of those who have devoted themselves to the work of the Batala Mission, but of all labourers in the common cause.

The following two songs are copied from a little book called "The Batala Boarding School Songs," which have been written expressly for the boys by one who is their great friend, and which are sung by them with sparkling eyes and lusty glee :—

(1.) A BOY OF BATALA.

Generous and just,  
True to his trust;  
That's what a boy of Batala should be.  
Eager to learn,  
Knowledge to earn;  
That's what a boy of Batala should be.  
Valiant to dare,  
Patient to bear;  
That's what a boy of Batala should be.  
Ready to show  
Love to a foe;  
That's what a boy of Batala should be.  
Then gathered by grace,  
May each in their place  
Show what a boy of Batala should be.  
Steady,  
Aye ready;  
With heart to duty given,  
Best blessing  
Possessing,  
A steadfast hope in heaven.

## (2.) FOUNDER'S DAY.

Our hearts are full of gladness,  
 And every face is gay,  
 For who would think of sadness,  
 On this the Founder's Day!  
 So gloomy care, away!  
 We'll sing a joyous lay,  
     Blyth, blyth are we,  
     Happy and free,  
 In our Batala school, on Founder's Day!

The honoured name of Baring  
 Shall long remembered be;  
 He for our welfare caring,  
 Here planted this fair tree.  
 Be faith its deep, deep root,  
 And heavenwards spring the shoot!  
     Firm may it stand,  
     Till through our land  
 Spread from Batala its abundant fruit!

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## 13. THE UMRITSUR MISSIONARIES.

The names of many Missionaries have been already mentioned; and where so many have laboured faithfully, it would almost seem invidious to speak specially of individuals. Many have died, and some have retired from the work. We forbear to speak of those who are still living; and we will not, therefore, dwell on the lengthened service of Mr. Keene, from 1853 to 1882; or again refer to Mr. Bateman, whose name will be long a household word amongst his many sons in the faith (who, through him, have been led to Christ), in the many places which he has greatly benefited; or of others whose multifarious plans and efforts have everywhere been productive of very much good. We prefer to speak of two Missionary *Ladies* who, after leaving behind them many loving memories and impressions for good dismissed from earthly service, now rest from their labours in God's presence above. The first we shall speak of is *Mrs. Fitzpatrick*.

Mrs. Fitzpatrick, the wife of the Rev. T. H. Fitzpatrick, and the sister of the well-known Mr. Thomas Gooch and Sir Daniel Gooch, laid the foundation of woman's work in the Umritsur Mission. The first girls' school which was established by her in the city was commenced with three scholars, who sometimes came to school but were more often absent. The three gradually became five, and the five became eight. Thus in a very little way was commenced a work which has now become a great one, for these schools contain now 553 girls. Mrs. Fitzpatrick attracted the children to her by the power of love ; for she had a large heart, that loved all, and won the love of all who knew her. Wherever she went she was known for her gentle loving character, which influenced all with whom she came in contact, whether European or Native, rich or poor. "Whether they were white or black," she, like Bishop Pattison, "loved them all alike" ; and this, her power of sympathy, was the secret of her success, as it ever is in all genuine Missionary labours. Her desires and her prayers seemed not so much to be "Permit me to do this or that," as "Do Thou bring unto Thy fold those other sheep Thou hast, and give me whatever work to do Thou seest best." It is not necessary in a good Missionary to do singular things, so much as to do everything that is done singularly well. In the beginnings of things one person will often leave the impress of his, or of her, spirit on a work for generations ; and the Umritsur Mission can thank God that after an absence of 28 years, Mrs. Fitzpatrick has left the impress of her gentle loving spirit on it, for we believe that it still remains. She was not long in Umritsur, for she came with her husband in 1851, and left with him to found the Multan Mission in 1856. But the impression left by her on the work has not yet been effaced, and we hope it never will be.

The second Missionary of whom we wish to make

special mention is *Mrs. Elmslie*. She came to us from her husband's bed of death, and she brought life with her. The school in which she had been trained was one of trial and affliction, in which faith had been exercised and greatly strengthened ; and in which she had learned the habit of taking everything in prayer to God, and receiving from Him guidance, strength and comfort in every circumstance of life ; thus giving another instance that to be left alone with God to wrestle with grief is often, in His providence, the way to strength. She walked with God, and therefore knew how to act and work for God. As God had taught her, she knew how to teach others. As God had strengthened her, she knew how to strengthen and comfort others, and especially those who were in sorrow, as she had been ; and thus it was that every one confided in her. Her large heart could take in all ; and she was as much a mother to the little children in her orphanage as she was to the Lady Missionaries who lived with her in her happy home. A mother to some, she was a true sister to others. As a Missionary worker she was invaluable. Living in the light herself, she could detect the first appearances of wrong ; and her instinctive quick perceptions at once told her what was the right thing to do ; and told her what was true, and what was false ; what was good, and what was bad.

Missionaries are often so much occupied in their work, that they have but little time to hold intercourse with God. Unless they do so, their souls will die. Unless they grow in grace, they will lose it. Those who acquire the habit of connecting everything belonging to themselves, or belonging to their mission, with God, are those who prosper most, and do the most good, in their missionary career.

The influence which Mrs. Elmslie has exerted on the Umritsur Mission has been a very real one. It showed

itself not so much in what she did, as in what she was. Always active, she was never in a hurry. In quietness and in hope was her strength. Her excellence was not in speaking great things, so much as in living them. From the time of her arrival in the autumn of 1872, to that of her departure in 1878, all was peace and happiness and success in the Umritsur Mission. All workers were united in Christian fellowship and love ; and all worked together at all times, with one heart, for one object, actuated by one spirit. Everything was freely discussed with the most perfect openness, and then each one departed to perform his or her own part in the daily work. The motto of all seemed to be "idem velle, idem nolle."

There are perhaps few circumstances on earth in which greater happiness is experienced than it is at those times when Missionary workers in a heathen land labour together in this spirit. Nothing can stand against work like this. It carries all before it.

We who are Missionaries learn by experience that it has been God's goodness to us which has led us to become Missionaries to the Heathen. Trials often become blessings to us, and sorrows joys. He permits us to be fellow-workers with Him, to supply our needs, not His. He is graciously pleased to use us, although He might do without us. In accepting us for this special service, He means perhaps more our own benefit than even that of the Heathen ; and He is perhaps thus training us, not so much for this world as for the next. It is a mistake to imagine that we are sent to be Missionaries only for the sake of the Heathen. Missionaries are themselves the great gainers. They are sent by God to heathen lands, in order that, first, a blessing may come on those who send them ; and most of all, that a blessing may be given to the Missionaries themselves.

It is said of some commanders in a campaign, that they are worth a thousand men. Such workers as Mrs. Fitzpatrick and Mrs. Elmslie have been are worth more to the Missionary cause than can be expressed. May God give a double portion of His Spirit to those who follow them.

Mrs. Elmslie returned to India, as the wife of the Rev. F. H. Baring of Batala, in the autumn of 1881; and her early death in Kulu in July, 1882, is mourned not only by him whom she has for a time left behind to work for God alone, but by all her friends, whether English or Native, old or young.

“ The Night has a thousand eyes,  
And the Day but one;  
Yet the light of the bright world dies  
With the dying sun.  
The Mind has a thousand eyes,  
And the Heart but one;  
Yet the light of a whole life dies  
When Love is done.”

Thus greatly does charity excel all intellectual attainments. “A man can receive nothing, except it be given him from above.”

The Rev. T. R. Wade was appointed to the charge of the Umritsur Mission in the place of the Rev. W. Keene, in March, 1882.

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#### 14. SPECIAL OBJECTS TO BE KEPT IN VIEW IN THE UMRITSUR MISSION.

The special objects which have been long regarded as essential for the welfare of our head-quarters station in Umritsur, and which affect the prosperity of the work in other stations also, are the following. We notice them here, in order to place them on permanent record, in the hope that they will ever receive that attention in times to come which their importance demands :—

1.—*A faithful living ministry*, both in the Church and in the home, to every Christian man, woman, and child, whether living in Umritsur or in the villages. As long as Hindus and Mahomedans witness evil in the lives of Christians around them, they will not be attracted to Christianity.

2.—*The careful education of every Christian child*, whether boy or girl, whether rich or poor, both in religious and secular matters, as far as possible in our boarding schools. We shall then send them forth, wherever they may go, well fitted for life's work ; and filled, we hope, with the Spirit of Christ, by which alone they will be able to live Christians in a heathen land, and to exert Christian influence on others.

3.—*The practical training*, in the work (as well as by study and prayer, for it), *of good Native agents*, both men and women, both for evangelistic and educational purposes, under the eye of English or Native Superintendents. Every station in the country is now calling out for efficient Native workers.

Our ordinary Missionary work will of course go on both in towns and villages ; but in order that the Gospel may spread itself widely in the Punjab, we place special stress on the three points which are above enumerated.



## CHAPTER VII.

## LAHORE.

LAHORE (formerly called Lahāwur) is one of the oldest cities in Northern India. It was formerly celebrated for its salubrity of climate. The Emperor Akbar made it his royal residence for 14 years between 1584 and 1598, and from thence carried on his military operations both in Cashmire and Afghanistan. The Emperor Jehangir fixed his court there in 1622; and when he died in 1627 he was buried at Shahdera, near Lahore, where his celebrated wife Nur Jehan, and her brother, Asof Khan, also lie. The Emperor Shah Jehan improved the city, and made the Shalimār Gardens. The city and suburbs then stretched three leagues in length, with a circuit of 16 or 17 miles, and consisted of 36 quarters, of which 9 only remain. Abul Fazl speaks of Lahore as being "the grand resort of people of all nations"; and an old proverb says that if Shirāz and Isfahān were united, they would not together make one Lahore. From 12,000 to 14,000 camels then went every year to Persia and Candahar from Lahore. Akbar had brought gardeners from Iran and Turan, who had laid out luxurious gardens, and planted them with trees and vines and melons. Ice and musk melons were then procurable all the year round in Lahore, a thousand maunds or 80,000 lbs. of roses were converted into attar of roses, which sold for its weight in silver. Palaces, mosques, and tombs sprang up in every direction, the ruins of which still remain.

That time was one of great literary activity, when the learned of every country congregated in the city. Many books were then written, and amongst them the Persian translations of the Mahabarata, and Raja Tarangini. There was then great freedom of thought in religious matters, and teachers of every creed were tolerated, and allowed to teach their different doctrines. Religious disputations and philosophical discussions were carried on in Akbar's presence, week by week, sometimes the whole night long, in which the Emperor and Faizi and the ministers Birbul and Abul Fazl took a part. At one time Birbul persuaded Akbar that the sun was a proper object of worship; and Abul Fazl was appointed superintendent of the fire temples. An enamelled figure of the sun still exists on the palace wall, manifesting the favour that was then shown to fire worshippers. At other times the subject for discussion was Mahomedanism, and the heat of argument was sometimes so strong that in one of the disputations a Persian mullah, a Shiah, was assassinated by an Afghan Suni, who then, as a Native historian tells us, "went to heaven, tied to an elephant's foot, and thus attained martyrdom." On other occasions the Jesuit Christian Missionaries gained great influence, especially with Akbar, and afterwards with Shah Jehan's eldest son Dara. It is said that Akbar had a real respect for Christianity, and had part of the New Testament translated for his own use; and that he rejected the Koran, saying it was an imposition. Abdul Qádir tells us that he caused his son Morad to be instructed in the Gospel; and that the boy began his lessons, not as usual in the name of God, but "in the name of Jesus Christ." It is said that he adored the images of Jesus and of the Virgin Mary with awe and reverence. We learn from Abul Fazl that in one of the public conferences the Christian (Jesuit) Missionary offered to walk into a burning furnace, with the Bible in his hands,

if the Mahomedan would do so with the Koran. The Mahomedan refused the ordeal, and the advantage, it is said, remained on the side of the Christian, and Akbar publicly rebuked the mullahs for their violence during the discussion.

Jehangir allowed the Christians to build a Church in Lahore, and gave stipends to their priests. Shah Jehan pulled down this church, but traces of it remained till the year 1665. Nur Jehan, the wife of Jehangir, who had almost boundless influence over him, and over the affairs of state, during his lifetime, lived in Lahore for nineteen years after her husband's death, on an annuity of £250,000. During this time she built her husband's tomb. Her niece, Arzumaud Benu, or Mumtāz Mahal, was the much loved wife of Shah Jehan, and the mother of his sons and daughters, all of whom afterwards became celebrated. It was as a mausoleum for her remains that Shah Jehan built the celebrated Taj at Agra. Dara, her eldest son, and heir to the throne, lived much in Lahore, where he built squares and gardens, and was greatly beloved by the people. When Aurungzebe killed his brother Dara, as a renegade from Mahomedanism, he built out of his revenues the large mosque of Lahore, which was, and is still, avoided by all good Mahomedans, as having been erected with the spoils of Dara's blood. Dara's spiritual adviser was Mekan Meer, who has given his name to our present military cantonments, and whose tomb still remains between Lahore and Mekan Meer. His views were liberal, like those of Akbar.

The influence of Nur Jehan, her niece, and brother Asaf Khan, who was Prime Minister with an income of a million a year, was very great. They all seem to have been opponents of Christianity. Akbar, Jehangir, and Dara were to some extent favourable to it. Aurungzebe, the grand-nephew of Nur Jehan, risked and lost the

Empire by his conscientious advocacy of Mahomedanism, and his oppressions of the Hindus. It is probable that the history of India, both religiously and politically, would have been different from what it afterwards became if it had not been for Nur Jehan and her family. It is said that they influenced India more than Akbar did.

Those were days in which Mahomedan emperors and courtiers from Central Asia married the Hindu princesses of India ; when Persian mysticism and Afghan Mahomedanism came into active and full collision with Hindu philosophies and Brahmin idolatries. All this resulted in the establishment of the Sikh religion by Nanak. It was in Lahore that Guru Arjan, the fourth successor of Nanak, and the compiler of the *Adi Grunth*, was martyred by the Mahomedans ; and hence arose the deadly hatred which still exists between Sikhs and Mahomedans. The Sikhs then became Singhs ; and the peaceful disciples of Nanak were transformed into the warlike lions of Gobind.

It was here that the Maharajah Runjeet Singh established his Sikh monarchy, after annexing one by one every principality in the Punjab, and joining all into one great kingdom, which passed over to English Christians in 1849, after the second Sikh war. The tomb of Runjeet Singh, which stands near his former palace, is now an object of interest in Lahore. Lahore remained the focus of conspiracies and revolutions from the days of Akbar until the annexation of the Punjab by the English.

In 1867 the Missionaries of the American Presbyterian Board of Missions, who had carried on Missionary work continuously in Lahore from the time of the annexation of the Punjab, invited the Church Missionary Society to undertake the charge of the Native Christians of the Church of England, and to establish a Mission in Lahore.

The invitation was accepted, and the Rev. James Kadshu, a convert of the Kotgurh Mission, was sent there from Umritsur. His first service was attended by 10 or 12 Christians; but on his departure to Simla in 1875, Mr. Kadshu reported that his congregation numbered 275 members, of whom 71 were communicants.

The present Native Pastor, the Rev. Yakub Ali, zealously and lovingly ministers to his congregation, a difficult one to deal with, consisting largely of Eurasianised natives. It has now 206 members, of whom 33 are communicants. Through Mr. Weitbrecht's influence a suitable and handsome new Church, which at present accommodates 150 people, and when completed will hold 300 people, has been lately erected in a suitable position in Anarkullee.

The *St. John's Divinity School* was established by the Rev. T. V. (now Bishop) French, in 1869. Mr. Sherring, shortly afterwards, thus wrote respecting it in his "Protestant Missions in India":—

In one department of labour, and in one Mission only in the Punjab, an experiment is being tried which, so far as I am aware, is not being attempted in the same way elsewhere. This is in the matter of training expressly for the Ministry young Native Christians of conspicuous piety and ability. The Rev. T. V. French, of the Church Society's Mission, formerly the Principal of St. John's College. Agra, with the assistance of the Rev. J. W. Knott, originated a Divinity School at Lahore, in which instruction is imparted in the Hebrew of the Old Testament and the Greek of the New, in ecclesiastical history, in theology in all its branches, and, in short, in all those subjects generally taught in the theological colleges of England and America. The method adopted by the excellent Principal is not merely theoretical, but also eminently practical. By associating familiarly with them, taking them in his company when he preaches publicly to the natives, or holds conversation with them, permitting only carefully prepared addresses to be delivered by any of them, and the infusion into their minds of his own Christian spirit, and of his own earnestness and zeal, he endeavours to prepare the students for their future work.

Very soon after the opening of the college, Mr. French lost his gentle, saint-like colleague, Mr. Knott, who, of all spiritually-minded men whom it has been our privilege to meet, seemed to be the most like Enoch, of whom it is said that "he walked with God."

The *raison d'être* of this seminary of theological learning is further illustrated by the following suggestive remarks of Mr. French :—

The very last thing which has been practised among us as Missionaries was, what the greatest stress was laid and effort expended upon by Hindu sect leaders, and by the early British and Anglo-Saxon Missionaries, as well as by Mahomedan Mullahs everywhere; I mean, giving a few instruments the finest polish possible, imbuing a few select disciples with all that we ourselves have been taught of truth, and trying to train and build them up to the highest reach attainable to us. It is but seldom that this has been the relation of the Missionary to the Catechist, of the schoolmaster to the student, what the *Sufi* calls *iktibas*, lighting the scholar's lamp at the master's light. The perpetuation of truth (must we not add, of error also?) has, in every age, depended on this efficacious method of handing down teaching undiluted and unmitigated. To this we have become scarcely awake as yet. The learned Missionary, or the deep spiritually-taught Missionary, is rather in his study and his books than reproducing his doctrine, spirit, and character in the minds and hearts of some chosen followers. It was such a method of working to which our Lord has encouraged and led us, not by His own example alone, but by those memorable words: "The disciple is not above his master, but every one that is perfect shall be *as* his master."

The Divinity School in Lahore is the second college which has been founded in India by Bishop French. The first one was the C.M.S. College at Agra, which was established by him in connexion with the Rev. E. C. Stuart (now Bishop of Waiapu) in 1851. Mr. French was the Principal of this College during the Mutiny, when he refused to enter the Fort at Agra unless the Native Christians were allowed admission also. The invitation to join the Punjab Mission was given to him

by the Parent Committee in 1861, when he was appointed the leader of the new Mission in the Derajat, from which he was invalided home in January, 1863, in consequence of very serious illness. The first proposal to establish the College at Lahore was made by Mr. French in a prospectus, dated Boulogne, 2nd August, 1866, in which he discusses the question, "How, with God's good hand helping us, the Native Church may be caused to strike its roots deeper, and to ramify more widely; how it may become more effective and influential, and have strength and weight added to it; how we may anticipate and make provision for India's Church of the future, may consult for its stability and permanence, impressing on it all the wholesome tendencies we can, heightening while it is yet in its infancy its sense of responsibility and the duty laid upon it towards the generations unborn, whilst at the same time we husband our resources, and consider with as large foresight as we may, the contingencies to which the course of time and the growth of the Native Church may be expected to give birth."

"It is clear," Mr. French writes, "that we must not compromise the future character of the Native Church, by attempting to trammel it with too rigid adherence to our institutions, holding it thus swathed, as it were, and bound tight in our leading-strings. Its growth, in the main, must be free and spontaneous, natural and unwarped, if we would see it healthy and vigorous. There are, on the other hand, some leading features common (as Church History informs us) to the spread and development of all infant churches, and which have largely contributed to 'lengthen their cords and strengthen their stakes.' Training colleges, in one form or another, for the preparation of a Native pastorate, has been one of these.

"On looking into the histories of the early Churches of Christianity, we find it was an object straightway, and from the very first, kept in view, to fix upon convenient centres which should form rallying points for the promotion and diffusion abroad of the light of the Gospel. In these a small body of Christian teachers devoted themselves to the more complete

establishment and firmer building up in the truth and doctrine of Christianity, of a portion of the choicest and ablest converts, with a view to their becoming, in their turn, teachers and preachers of the Word. The raising up of such men was not left to be a desultory and discretionary work, occupying the spare moments, the mere residuum of energy, of Missionaries otherwise occupied in a multiplicity of labours. It was rather an object definitely pursued in the most favourable localities, under the guidance of the best instructors of which the case admitted, drawn chiefly from among the ripest and most practised veterans.

“In a somewhat careful study of the Missionary history of many ages, I find that at no one period, and by no one Christian Church was this great duty neglected or lost sight of. ‘They preached and baptized, and established training schools at suitable centres.’ Such would appear to have been the invariable rule: such the constant testimony borne by Church authors; such the summary of their Missionary reports. This disciplining of the choicest minds, and confirming of the noblest souls, was steadily pursued as the most fruitful of agencies, as ‘laying up in store a good foundation against the time to come.’ It proceeded on the principle, that a course of catechetical instruction imparted at one or two Missionary head-quarters, with students gathered in sufficient numbers to create wholesome (not excessive) emulation—where mind was whetted by contact with mind, and thought was exercised, and suggestive questions struck out and answered, and free, unstifled, yet reverent inquiry permitted—was likeliest (by God’s blessing) to produce a well-prepared and grounded staff of Christian teachers, able, with some degree of confidence, to meet captious reasoners, to satisfy anxious inquirers, and to proclaim to learned and unlearned alike the message of salvation through Jesus Christ.

“Such institutes, as a whole, occupied a kind of vantage ground and post of observation, where the probable requirements of the future Church were studied in the light of the experience of the past, with reference to those modifications of plan which new events and emergencies ever forced on their attention. They formed important links and centres of communication with the Church at home—each was a nucleus of Christian literature, largely instrumental in diffusing improved versions of the Holy Scriptures, and multiplying copies both of elementary and more advanced theological works in the vernacular, suited to the stage of growth at which the several churches had arrived.



"It may not be inappropriate," Mr. French continues, "if I quote one or two passages bearing upon these principles from the history of our early English or Irish Missionaries. I select them from Maclear's 'History of Christian Missions in the Middle Ages,' as a work readiest to my hand.

"Page 42. 'The zeal he (Ulphilas) had displayed found an imitator in the great Chrysostom. What was the measure of his success we have no means of judging, but it is certain that he founded in Constantinople an institution in which Goths might be trained and qualified to preach the Gospel to their fellow-countrymen.'

"Of another distinguished Missionary of early times (*Ib.* p. 70), it is said 'Knowing well how much his own acquaintance with the native language had contributed to his success, he laboured diligently to establish a native ministry wherever he went. *Cautiously selecting from the higher classes those whose piety and intelligence seemed to fit them for the work of the ministry, he established seminaries and schools, where they were trained for this high employment.'*"

Of the abundant labours of Mr. French since the establishment of the College it will be difficult here to speak. But many know how excessive efforts on behalf of Christ's cause brought him very near to death in Lahore in 1872, when the work of the College was necessarily transferred during the summer months to Abbottabad. Many will also remember how, when prostrated by exposure and incessant toil, he was carried into Dhurmsalla from Kulu; even as he had been found by the doctor in a distant village, and carried into Dera Ismael Khan in 1863. What he has been not only to the College, but also to the whole Punjab, since 1869, those who have been most associated with him have best known. He will be ever remembered amongst us as a Missionary who has "gone before" all others in high aims and efforts, both as regards personal holiness and devotion of life, and also as regards large hearted endeavours for the benefit of the people. Wherever he has been the tone of spiritual and intellectual life has

been quickly and perceptibly raised. The first in the North of India to establish a school of Divinity, he has been the first also to introduce the systematic teaching of the Hebrew Bible and the Greek Testament to Indian students. A leader in everything connected with Missionary work, his vacations were spent in extensive itinerations to Multan, Khanpur, Cashmere, and the Salt Range. Ever rising himself, and ever raising others by the grace of God to higher efforts, his minutes of leisure were employed in writing works in many languages, and in carrying on a large correspondence with many friends, with such effect that the present Bishop of Durham drew public attention to "the helpful letters from Lahore." With quick perception of everything opposed in spirit to the pure Word of God and to the simple formularies of our Church of England, he was ever also foremost in expostulations, even with those in authority, against every doctrine and practice that brought injury and wrong on the Church of Christ in India.

Through God's mercy to us he was appointed our chief Pastor, and was consecrated Bishop of Lahore on the 21st December, 1877. From that time till now the signs of an apostle have been more evident in him than ever they were before. In labours more abundant in both English and Native congregations ; in journeyings, often throughout his whole diocese, from Peshawur and Delhi to Kurrachee, and even to Candahar and throughout Persia ; in weariness and painfulness, in watchings and in prayers, and constant preaching in different languages, with the care of all the churches on him, he has added both to his former labours and to his trials. In testifying to what he believed was Truth, he was the only one of the nine Protestant Bishops of India who declined from motives of principle to sign the letter which was addressed from Calcutta by eight Bishops "to all of

every race and religion." He could not "lay stress *merely* on the conformity of our creeds, ritual and orders to primitive models and apostolic precedents," without dwelling also "on the signs of restored life which has led the Church to emerge from deadening and depressing formality and benumbing sterile orthodoxy which seemed to freeze its very vitals and paralyse its energies." Nor could he be "insensible of, and rejoice and praise God for, the devoted labours and successful ministries of men and women of other bodies than our own."

Suffering from the exhaustion of five years of incessant toil, he proceeded in April, 1883, on furlough home, travelling through Persia, undertaking a journey which involved a ride of a thousand miles, which to one of his years, and under such circumstances, was sufficiently hazardous. Through God's blessing he arrived safely at home, but not to enjoy the rest which he so greatly needed. The necessity of collecting for his cathedral in Lahore, and for preaching, speaking, writing, and travelling far and wide, for many objects which lay near to his heart, have prevented him from enjoying that quiet repose and cessation from labour which seemed to us to be indispensable to the recovery of health and strength. His return to the Punjab is now looked for in October next, and many prayers are offered up to God for his long continuance in the Diocese, of which God's providences have appointed him our chief overseer, our leader, companion, and friend.

Almost all of our Native Clergy and most of our Catechists and Readers have been trained at Bishop French's Divinity College. The importance of it, therefore, cannot be over-rated. It is the school in which our Native teachers of Christianity are themselves taught; where they sit at the feet of their teachers, as St. Paul sat at the feet of Gamaliel—or let us rather trust that they sit at the feet of Christ Himself, as the disciples did, when

they learnt from Him those lessons of practical theology which influenced both their minds and their hearts, and when they were daily associated with Him, and drank of His Spirit, in all they saw Him do and teach.

It is now recognised by all Missionary Societies that it is to the Natives themselves that we must ultimately look to perform the chief part of the work of evangelising their own countrymen. The Native Clergy are the new vessels for the new wine, who are perfectly familiar with the language and thoughts of the people. The greatest work that foreign Missionaries can do in India is to seek to train Native agents ; not lowering the standard to the workers, but raising the workers to the high standard which is placed before us all. The experience of each new year only shows us more and more the importance of teaching individual Native Christians. We shall probably in the present state of India do more by concentrating efforts on single souls than by seeking to throw the Gospel net over entire peoples. We need in all our Missions more Bible-classes for young men and for young women. We can perhaps hardly place a better modern model before us than that of the late Mr. Haldane, when he expounded the Epistle to the Romans to educated young men in Geneva ; of which the fruits quickly appeared in the conversion and future labours of Frederic Monod of Paris, Rien of Jutland, and Merle D'Aubigné of Geneva. The hearts of the people in India, and especially of the young, need now direct contact with the Word of God.

The Principals of the College have been the Rev. T. V. (now Bishop) French, the Rev. W. Hooper, the Rev. F. A. P. Shirreff, the present Superintendent, and the Rev. H. U. Weitbrecht, who officiated for Mr. Shirreff during the latter's furlough. The assistants have been the Rev. Messrs. Knott, Clark, Gordon, Wade, Bateman, Merk, Lewis, and Dina Nath.

The subjects taught in the College are the Holy Scriptures in the original Hebrew and Greek languages, the Book of Common Prayer, Church History, Christian Dogmatics, Christian Evidence and Analogy, Pastoral Theology, Natural Theology, and Hindu and Mahomedan controversy. The teaching has special reference to the religions and circumstances of country.

The students are trained not only in the class-room and chapel, but also in itinerations with their teachers in the villages, and stated preaching in the Bazaar, which latter is usually carried on in the rooms kindly lent for the purpose by the American Mission.

The high-walled native garden of the college is laid out in four quadrangles which lend themselves to the necessary separation between married and unmarried students. At one end is the Principal's house, facing one of the courts, and in three others the students and their families reside. The garden formerly contained two wells, and several towers, some of which still stand and serve as dwelling-houses for the students. There was also a hall, which was adapted and used for many years as a chapel, until one night in the summer of 1881 the roof of the part which was used as a chapel came down, filling the place with débris, and necessitating the immediate erection of the "Gordon Memorial Chapel." There had been no rain to account for the fall; and had it taken place during the daily service, as might have been expected from the strain of the pun-kahs on it, many lives must have been lost.

To the original buildings have been added, together with the Principal's house, a large school or class-room, a library containing a very considerable number of valuable books for the use of the Missionaries, and enough of houses to accommodate eleven married, and nearly as many single students. There is also a small native room in the middle of one of the courts, which has been

used as a prayer room by the students ; and there is also a comfortable little house of three rooms in which a single Missionary has often resided, and which is now occupied by the Rev. Dina Nath. As all of the houses are not at present required for the small number of students now reading in the school, Christian young men studying in the Government and the Medical colleges are allowed to occupy them, subject to certain restrictions, and a payment of a small rent. Many highly prize this opportunity of living in the midst of Christian influences.

Outside the walls is a Serai, or guest-house, one part of which is used by inquirers and Christians, who are for any reason for a time the guests of the Mission, while the other is at present occupied by the Rev. Yakub Ali, until a parsonage can be built near the Bazaar Church. It is a great inconvenience for the pastor to live so far from his people, and a parsonage-house is urgently required.

All the Christian women living on the premises receive instruction from the wives of the Missionaries in charge, and a school is needed for their younger children.

The terms of the lease of the garden require that the tomb of its former proprietor, which it contains, should be allowed to remain in its present position, and be repaired at the expense of his family.

No account of the Divinity College of Lahore can be complete without reference to the Rev. G. M. Gordon, who was one of its warmest friends and supporters from its foundation. In the first year of its existence Mr. French (now Bishop of Lahore) wrote in his annual letter :—

“ My old friend Mr. Gordon (late of the South India Mission) has added during the last year another most generous contribution of money to two former ones, which have allied and identified him with us in a marked way not to be forgotten ; and more than all, he has resolved—in spite of urgent and repeated pressure, brought to bear upon him by those who know his value, to secure him for other fields of labour, one of which would have given him promotion in the Church, but of which

he would not like me to speak publicly—to throw himself into our work as a fellow-labourer. It is no longer a secret that the post which Mr. Gordon thus declined was the Bishopric of Rockhampton in Australia."

The Bishop again wrote in March, 1881 :—

It was in November of 1872 that, having bidden farewell to Mr. and Mrs. Bruce, and to Persia, he joined me at Lahore, in fulfilment of his long-projected purpose to be my comrade once more. And from that time onwards, the burden of his thoughts and words by day, his dreams by night, his letters to friends far and near, was the bringing home of the long-lost Moslem to the Shepherd and Bishop of Souls : the Moslem of the frontier, in lands where the blending of the Pushtu and Persian speech made his old and new work to be as one. He found me on his arrival broken down with a second and more dangerous illness, and scarcely recognised me on our first meeting, so that we were only working actually side by side for one-and-a-half years. But whether in exchange of thought, in conversation, then and afterwards, or in steady flow of correspondence between England and India, while I was recovering strength, there was no swerving from what had become his life's grandest and maturest work—his unstaggering purpose of spending all, and being all spent, for the Beloochee and the Afghan.

That first year and a-half he took such modest and occasional share as he could in the home department, as we called it, of the Native Divinity School ; purposing, when I left, to become the centre, as indeed he was the heart and soul, of its foreign department. He would play the harmonium in chapel, his own gift to us ; instruct the choir in music ; had a bath erected in one of the quadrangles, to encourage cleanliness ; climbing-poles and ladders, and other methods of promoting athleticism ; introduced gardening and cricket ; none of these were very successful, though best intentioned, efforts ;—worked up short sermons for chapel with Moonshees' help ; had his charmingly choice library, and collection of Persian and perhaps Babylonian curiosities, in his small prophet's chamber—which I hope will long survive as a relic of those vanished days—the only third-storied bit of building in English Lahore. In the afternoons he would join me in a Soldiers' Bible-class at Meean Meer ; or in a bazaar preaching with the students ; or we would throw our Persian into a common stock in readings prolonged far on towards midnight ; or in the vacations he would join in some preparatory excursion along the Jhelum and

Chenab banks, to initiate himself into the character and language of the people in whose service his life was to be offered in sacrifice.

It was just before Christmas, 1873, that we set out together to "spy out the land" which we had arranged should be the Missionary practising ground, so to speak, of the Lahore Divinity students, under the direction and oversight of the Missionary clergy associated with the college, to which he attached himself from the very first; and held unswervingly to his purpose of regarding all his labours as inseparably connected with it, and with the C.M.S., under whose auspices it had its birth. Whether his work lay amongst Sikhs, Beloochees, or Afghans, it was always the same; he felt himself working out one of the fundamental ideas which underlay the original plan of the Divinity School—and essential, as I believe (and as my two honoured successors in the Principalship, Messrs. Hooper and Shirreff, have steadily held likewise)—to the practical usefulness and efficiency of the institution, *i.e.*, its having a department of labour outside of the college classrooms, and stretching forth the hand of sympathy and loving help to the frontier hills and rivers, to watch for any door by which Christian influence may find entrance to the tribes who have their home there, and the relations in which we stand to whom, are of such serious moment to the future of the empire.

We visited at that time Gujerat, Jhelum, Pind Dadan Khan, Miāni, Bhera, Shahpoor, Khushāb, and a number of small towns and large villages lying between. The languages were, of course, new to Mr. Gordon, beyond the Persian he had partially acquired at Ispahan; the preaching and conversing therefore fell to me, but he took the keenest interest in all, and never wearied in searching out opportunities I could avail myself of, one of the marks, as Aristotle tells us, of the truest friendship. When we traversed by road or river the same ground just before Easter last year (1879), he was well able to express himself; the district had become a home to him, and his heart was bound up with its people, loving them "the more abundantly, the less he was loved;" for a good deal of unfriendly feeling was shown him by the upper classes in Pind Dadan, where he secured, by fair bidding at a public auction, his "little tower," just close to the walls of the town—"the corner bastion," as Mr. Nugent calls it, "of an old fort of which little else remained." Many a time in the interval, between 1873 and 1879, has he trod on foot the fifty miles



between Jhelum and Pind Dadan, shortly to be united by the branch railway, which is almost completed. From the time I left India, at the close of March, 1874, he adopted Pind Dadan as the little capital of his rather too extended Missionary province, or rather the starting and returning point of his journeys. He had leave "to hold the fort," or the little bastion, until he succeeded in purchasing it as a place of deposit for his books and collection of varieties after ceasing to reside at Lahore. It was a great advantage for the fifteen or twenty English residents at the great salt-mines five miles from Pind Dadan, to enjoy so often the Church ministrations, which Mr. Gordon himself, and latterly, in his absence, his young Missionary brother, Mr. Nugent, performed for them in the little Station Church, or in a large room at the salt-mines.

Mr. Gordon's great object was to obtain Native agents, whom he might train after his own fashion of hardihood and patient endurance—what might well be called "*a perfect work of patience.*" His great sorrow throughout his seven years of pioneering work on the frontier was the reluctance (or, as it often turned out, the inability) of the Native labourers to keep pace with his seven-leagued strides, sometimes painful midday marches, over treeless plains, to some coveted destination, where an inquirer had to be visited or a friendly Moolah instructed. One excellent student, Andreas, as faultless in life as he was steadfast in simplicity of faith and devotion to his studies, during the three years he spelled out his Hebrew and Greek Scriptures in our school at Lahore, succumbed after about a year's attempt to frame his course of life after the model daily before his eyes. Even of him our dear brother spoke with some dissatisfaction, as hardly up to the mark, and better fitted to be a pastor than an evangelist. Writing in August, 1874, he says, "I walked with Andreas to Khoostrab, and we were continually reverting to the walk you took with us there. I was sorry not to be able to induce P. and N. to accompany me." (These, I should observe, were two of the least promising of our students, whose views of the nature of the work he strove to elevate for some months.) "They feared a wetting such as we had all got on the previous evening, when sudden rain overtook us, and we had to wade through two miles of water. They have got no *shaug* for preaching, and it is useless to press them." . . . This high standard, which we so much need, may take another generation to develop.

The following account of Mr. Gordon's death in

Candahar is taken from a sketch of his life written by his friend General R. Maclagan :—

Far from home and country, and amid the noise of battle, fell George Maxwell Gordon, the faithful messenger of the Gospel of peace, sharing an enterprise of peril with those among whom he was ministering, and sharing, with those who fell around him in the strife, a soldier's grave. This is all we yet know.

How came the Missionary to be at Candahar, when that small British garrison was straitly shut up and hard-pressed by a numerous enemy, elated and emboldened by a little temporary triumph? A double object had drawn him there, and a felt duty had kept him. When engaged on the Punjab frontier in devising and organising a mission to the Beluches of our border districts, he resolved to take advantage of the presence of a British force in Quetta, and of a British representative in Kelat, to proceed into Beluchistan, and see whether the time had come for extension of the Mission to the territory beyond our border. Then from Quetta he advanced with the force proceeding to Candahar. He seized that opportunity of making some acquaintance with Southern Afghanistan and its people, and of forming a judgment with regard to Missionary action at some future time in that country, seeing that he might also at once be of service in ministering to the British troops on the line of march. And with them he remained in Candahar, performing the duties of chaplain to the great satisfaction of officers and men. The position in which he was now placed, and the work it enabled him to do, confirmed and satisfied his own sense of the importance of the step he had taken, and of the usefulness of his offered and accepted service.

Mr. Gordon was a Missionary at his own charges, his private means not only maintaining his Mission work without cost to the Church Missionary Society, but being ever liberally bestowed on useful objects conducive to the temporal or spiritual well-being of people whom he could help. Such a man, with felt capacity for a certain line of action, with opportunities presented to him of which he perceives the value, is guided by an impulse which is true for him, however differently others might be affected by it. He was urged, as his letters at the time quietly but unmistakably showed, by a pressure which he felt was not to be resisted. He at once accepted the leading, which was indicated to his willing mind, not without something of that adventurous spirit which animates every

man who is in earnest, which has stirred the heart and quickened the steps of many a noble Missionary in days past and present, and will in all time to come. It was the same spirit, with the same views, which took him back from England to India on the last occasion through Persia, and which enabled him there, with his wonted devotion, to be the means of so great usefulness, in co-operation with another active Missionary of the C.M.S., at a time of grievous famine and distress.

When we hear of the Missionary killed in a sortie from a besieged fortress—a difficult and perilous operation, undertaken to check the harassing fire from a strongly-occupied and well-armed place of cover—let us think of him as the minister, for the time being, of the British soldiers employed on this duty. He was their friend, who sought to be their helper wherever he could, not only in the tent but in the field, in the time of danger, and in the hour of death. Not altogether profitless, we may well believe, was this last service, though it was the hour of death also for himself.

The Rev. C. P. C. Nugent, who was appointed by the Society to take up Mr. Gordon's work at Pind Dadan Khan and its neighbourhood (thus leaving him free for his itinerations in many parts), writes of Mr. Gordon thus :—

Undoubtedly the two most striking features of his life were his self-denial and his prayerfulness. His was no gloomy, morbid form of self-denial which would repulse people, but one so impregnated with the principle "for Christ's sake, and the souls of men," that he was never unhappy in it. Grieved and wearied in soul he often was—as who would not be that fully realised all Christ's love and all the ingratitude of man? Often and tenderly as he longed for the joy of seeing home and friends again, keenly as he appreciated the many delicacies and refinements of European life, he never, I believe, regretted the step he took, when in 1874 he left Lahore for a life of voluntary poverty among the people to whom God sent him. The uppermost wish of his heart in revisiting home, which he had purposed doing in 1881, was to beat up recruits for the Salt Range.

In May, 1878, he wrote from Pind Dadan Khan : " To many people India is full of variety and amusement. If it has a hot season they avoid it by going to the hills, or if they are obliged

to stay on the plains they can surround themselves with comforts and luxuries ; and as for the cool season, it is far pleasanter than an English winter. But to a Missionary, who is intent on knowing the Natives and being as one of themselves, these comforts are quite foreign, and by degrees he finds that they are by no means necessary to existence. And in order to get the confidence of the people, and do them any good, one has to make up one's mind to devote one's life to it, and all one's dreams about ending one's days in a cottage near a wood in some pleasant English nook give place to the prospect of a mud hut in an Indian village, and the enviable distinction of a rough tombstone revered alike by Christians and Heathens." And these words are simply the expression of his every-day life. I have known him even in Amritsar go to the Serai (a native inn) and lodge there for the sake of being among the people whom he loved for Christ's sake.

His constant prayerfulness struck one at once. The little time of prayer preceding each visit to the bazaar or village was a very blessed time, and one very full of reality to him. Very often have we noticed and felt justly rebuked by his solemn and reverent demeanour during the walk to the daily preaching, and the short replies to any thoughtless or irrelevant remarks, and subsequent silence taught us not a little the awful solemnity of our Mission, and of the frame of mind with which one should leave the King's presence to execute His command.

His best memorials will be the Salt Range and Beluch Missions, and the College Chapel at Lahore. The work connected with each of the places was very dear to him, and indeed the first two Missions were practically founded, and the premises given, by his Christian love and generosity. May it please God to raise us up faithful followers of so true a pattern of a Missionary. He was but one of the blessed company "who loved not their own lives unto the death," but it is helpful to study the great features of the life of each of these as they are set before us. Self-denial, prayer, and hard work, were those of this true servant of God, eminently scriptural graces well worthy our imitation.

By Mr. Gordon's will he left no less than Rs. 75,000 towards the erection of the College Chapel and the carrying on the Missionary work at Pind Dadan Khan and Dera Ghazi Khan, which he had inaugurated. The beautiful Chapel has been lately completed by Mr. Weitbrecht at a cost of Rs. 12,000, and was opened by

the Bishop in February, 1883. The design is elegant and the structure substantial. On the day following the dedicatory service, an ordination was held in it, when three former students received Deacon's orders, namely, the Rev. Dina Nath, ordained to the work of the Divinity School, the Rev. Thomas Edwards to the Simla Pastorate, and the Rev. Nobin Chundar to that of Batala.

The Pind Dadan Khan Mission, which was established by Mr. Gordon, was formerly a branch of the Lahore Divinity School. The northern part of the district is famous for history both ancient and modern. It was here that Alexander the Great founded the cities of Bukephalia and Nikaia, one on each side of the Jhelum, to commemorate his victory over Porus and his conquest of the Punjab. Not far from the battlefield of Nikaia lies that of Chillianwala, the battle at which place, together with the subsequent victory of Gujerat, resulted in the annexation of the Punjab.

The Pind Dadan Khan Mission was commenced by Andreas, an orphan boy, who had become a Catechist in the Amritsar Mission, and afterwards trained at the Divinity College, Lahore. An account of his death is given in Mr. Gordon's Report for 1875 :—

The year is closing sorrowfully to me as to the life of my Native Christian Brother Andreas. He contracted a cold in Amritsar last Christmas, and disease of the lungs followed. Although feeble in body, he is strong in spirit, and most patient in suffering. "Tell Mr. French," he says, "that I have no fear of death, but joy and confidence." Among his visitors in sickness are an old Hindu Pandit, and a young Muhammadan school-teacher, who show a kindly sympathy and appreciation of his former counsels. A recently converted Muhammadan Moulvie of Jhelam has spoken to me of him in terms of true brotherly affection. To another Muhammadan Moulvie, who is an inquirer, he has written a letter of Christian exhortation as a dying message. His loss is a heavy blow to a young Mission like this, and the more so as I have no one to supply his place; for this kind of work offers a searching test to the

sincerity of applicants for employment as preachers, and sometimes with only depressing results.

Since I began this letter, which I have been obliged to lay aside for two months, Andreas has been taken to his rest, and our little cemetery has received the first Mission seed "sown in corruption," to be "raised in incorruption."

What I most desire is that his example in thus dying at his post should not be lost upon his Native Christian brethren who survive him. And yet I fear, not without reason, lest it should have an intimidating rather than a stimulating effect upon them.

Andreas was a man of few words, and one who took a sober rather than a sanguine view of things. When, after preaching in a village one Sunday, I tried to animate him by an account of revival work in Scotland to hope for a corresponding revival here, he remarked very justly, "You cannot compare the two cases. In my country the bones are *very dry*, in yours there is *some* flesh upon them."

On St. Andrew's Day he received the Holy Communion in his bed for the last time. I remarked to him that St. Andrew's example was one which he had well followed. He replied, "Ah! our work is poor enough, and we deserve nothing for it; but what a beautiful text that is in Revelation, 'Be thou faithful unto death, and I will give unto thee a crown of life.' Oh that I may obtain that crown!" He added, "Christ left every thing for us; it is only right that we should give up a *little* for Him. Mr. French was always saying this to us. Alas! how few there are who are willing to do this. I should greatly like to finish my work at Pind Dadan Khan. I have a great desire to preach. The people are bad, yet we must tell them of the Lord's mercy."

We were a very little band as we stood round his grave on the 9th December—only Yakub, the Native Christian chowkidar, and the Native Christian schoolmaster of Bhawa, and the Collector of Customs at Kheura, who kindly came five miles to show his sympathy—a very small company, in view of a very large town of heathens and Muhammadans. I earnestly desired that all my Native Christian brethren in Lahore and Amritsar could have been there too, to gather some instruction from that open grave, if perchance there might be one heart touched by a generous impulse to stand in the breach and to say, in response to that silent appeal, "Lord, here am I, send me."

The Pind Dadan Khan Mission is now carried on by

the Rev. H. Rountree, who was appointed to succeed Mr. Nugent in October, 1883. He is assisted by the Rev. Thomas Howell, a Native Evangelist of the Society.

They have lately been encouraged by the Baptism from the Mission School of a son of one of the chief men of the city—the first Baptism which has taken place in Pind Dadan Khan itself, though one of the students had previously received Baptism in Lahore.

## CHAPTER VIII.

## SIMLA AND KOTGURH.

WE have spoken of our Church Missionary Society's central stations in the midst of the Punjab Proper. We now proceed to give a brief account of our long line of Frontier Missions, which begin at Simla, and terminate in Kurrachee on the sea.

It was in the year 1840 that the first committee met together in Simla to establish a Christian Mission in the Himalaya. It consisted of Mr. Gorton of the Civil Service, Captain Jackson of the Bengal Artillery, Captain Graham, General Smith, Dr. Dempster, Major Boileau, and Captain Rainey. They were amongst the first residents at Simla; and the names of two of them are handed down to the present day in "Gorton Castle" and "Boileau Gunge." The Simla and Kotgurh Missions are thus the oldest Missions of the Church of England in the Punjab, and in the Diocese of Lahore. We notice that Simla, as well as Kotgurh, has always been one of the stations of the Church Missionary Society. These Missions, like most others in the Punjab, owe their origin to the earnest zeal and effort of Christian laymen, who in a few years collected more than Rs. 15,000 for them. Mr. Gorton alone subscribed Rs. 100 a month to the Himalaya Mission; and at his death, in 1844, he bequeathed to it Rs. 22,000, which has since become Rs. 31,500, and is still called the "Gorton Fund," from which the chief part of the expenses of the Kotgurh Mission are now defrayed. In transferring the whole of the



funds of the Himalaya Mission to the Church Missionary Society the local Committee wrote thus to the Parent Society :—"From the first we were anxious to enter into the closest connexion with you. We are anxious to secure not only the permanence and enlargement of the Mission, but the acknowledgment and continuance of decided evangelical views. We want to be clear on this subject, and desire, as far as in us lies, the prevention of any '*uncertain sound*' of the Gospel trumpet. The blessing of God has hitherto accompanied you. You have been enabled to uphold and maintain the truth as it is in Jesus, and you have the means to undertake the important work which we have pointed out to you. We **are** persuaded that if you undertake the Himalaya Mission, our whole object, and more than that, will be gained."

The Missionaries who have laboured in Kotgurh and Simla have been Mr. Rudolph (who came to Kotgurh as a C.M.S. Lay Catechist and Schoolmaster, and afterwards joined the American Presbyterian Society), the Rev. M. Wilkinson, the Rev. Dr. Prochnow, the Rev. J. N. Merk, the Rev. W. Keene, Mr. Sandys, Mr. Beutel, and the Rev. A. W. Rebsch, who, after more than 20 years of faithful and devoted labour in Kotgurh, and as many more years of Missionary toil in other stations in the plains, has at last retired from direct work, and now lives in Simla, where he still assists the Society and superintends the local Mission. The present Missionary in Kotgurh is the Rev. A. Bailey ; and the Native Pastor in Simla is the Rev. T. Edwards, who has left a lucrative position to minister to the Native congregation, and has lately been ordained Deacon by the Bishop of Lahore to the Pastorate charge of the Christians in this station.

Kotgurh (called by the natives Gurukot, or the residence of the Guru, whose grave is still seen in the midst of

the village, decorated with colored flags) is situated on the high road from Simla to Thibet. It is 54 miles from Simla, and is 6,700 feet above the level of the sea. It is built on a spur of Mount Hattu, which is 11,000 feet high.

The well-known traveller, Captain Gerard, who for a time lived in Kotgurh, writes: "Kotgurh is free from fogs; has good water; a population close together of 1,200 souls; and is just opposite to Kulu, a populous district on the other side of the Sutledge. The people are very simple, and show a great anxiety to be educated by us; and fairs are held in the neighbourhood, which greatly help the spread of the Gospel to distant nations. It is a most interesting tract, and a better field could not offer itself for a Missionary establishment." This was written 40 years ago. In 1873 Kotgurh contained 41 villages, with a population of 2,400 souls.

Human sacrifices were formerly offered up to the gods, and a cave is still seen near Kotgurh where a young girl was annually sacrificed to the demon of the place. It is a bleak and weird-looking spot, and is still accounted an accursed place, on which goats and cattle are not permitted to graze. When we visited it in 1881, we were told that on the last occasion, when a beautiful girl of 15 was brought by the priest to be immolated, a storm arose, and the swollen stream carried away both altar and temple, and scattered all the people. The offering up of human sacrifices has, from that time, ceased.

In former years infanticide used to be common, and as lately as the year 1840 four cases were brought to light by Government, in which parents had buried their children alive. Polyandria was also practised. It was not uncommon for three or four brothers to marry one woman, who was the wife of each in rotation. As most men had not sufficient means to purchase and maintain a wife, it was the custom for several men to club together

and buy one common spouse. The children belonged to all. Soon after the school at Kotgurh had been opened it was observed that two men brought food to one of the boys, and that both called him son. The two men had married one woman, and they had only one son, whom both considered as their own. Superstition and ignorance then everywhere prevailed. Every accident or misfortune was attributed to the genii of the different places, some of whom were believed to preside over the crops ; some held influence over the heart of man ; some over the mountains, or forests, or sources of rivers. In most villages flocks of goats were kept for sacrificial purposes. Every peak, cave, forest, fountain and rock still has its presiding demon, one of whom is appropriately called " Shaitan " or Satan, whose effigy is brought out on special occasions, with human masks fixed on it, and the people dance before it, waving branches or swords. The people of these hills believe literally in the real existence and malignant spiritual power of demons ; and so they worship them. As far as their belief in evil spirits consists, perhaps they are right. That there are evil spirits we know ; and they doubtless have special power in heathen lands. St. Martin of Tours (A.D. 336) believed that he had spiritual conflict with devils, in the form of Jupiter, Venus, and Minerva. The hill people call them by different names. The strong man armed exerts much strength and subtlety in keeping his goods, till the Stronger than he comes to dispossess him. In a country like this we have distinct evidence how man of himself entirely fails to have any idea of who God is, without Christ. God without Christ is only an object of horror and aversion. They know nothing of Him, and think that He is some demon, who must be propitiated by idolatrous ceremonies, and so they fear, and tremble, and hate, and rebel, and yet they must worship. They know not God, and therefore worship Satan.

During all these years of vice and ignorance, God "left not Himself without witness, in that He did good, and gave them rain from heaven and fruitful seasons, filling their hearts with food and gladness." We see on all these mountain slopes how luxuriantly tea, wheat, barley and other cereals grow, and how rice, which rivals that of Bengal, is largely cultivated. We see that all the timber trees of the Himalaya are represented in the forests ; and that apricots, peaches, apples, pears, mulberries, figs, oranges, citrons, limes, plantains, walnuts, hazelnuts, grow in profusion wherever they are planted. No wonder that the feelings of Christian men were moved when they saw the ravages which idolatry and ignorance of God had made in a country like this, a country which lay at their very doors, and which in their excursions from Simla they often visited. No wonder that Captain Jackson, in a most affecting letter, wrote thus :—" For my part, it seems that the Lord hath opened the way, and made it plain for us to establish here a Church Mission ; and I pledge myself, as long as the Lord may spare my life, to pay £60 annually, in any way the Committee may direct, either in England or India." The bounties of Nature are not sufficient, without Revelation, to manifest the true God to any people. If God bears witness to heathen nations, by conferring benefits on them, and by "*doing them good*," let us bear testimony to them in the same way, and seek also to do them good, both materially and spiritually. We should much like to see a Medical Missionary attached to the Kotgurh Mission.

Kotgurh lies midway between Brahminism and Lamaism. Some twenty-five miles beyond Kotgurh scarcely a Brahmin can be met with, although Hindu temples are occasionally seen in the interior, often in close proximity with the Lama temples. Sixty miles from Kotgurh is one of the most celebrated Lama monas-

teries, containing, it is said, a considerable library ; and nunneries may be also found not far from it. A little beyond Kotgurh the distinction of caste altogether ceases, and the peculiar physiognomy of the people points to Tartar origin. It is mentioned in Bishop Milman's Life that he once saw, near one of the Buddhist monasteries, a number of boys who were prostrating themselves, and apparantly praying with much devotion. He asked an intelligent and well-educated Buddhist, who was with him, about them. He said that they were praying. The Bishop asked, "To whom?" After a pause he replied, "To nobody!" and "For what were they praying?" The answer was, "For nothing"! They were praying to nobody, and for nothing. Such are Buddhist prayers. <sup>But</sup> But even the Buddhist child must pray. This occurred in another part of India ; but the religion of the people beyond Kotgurh is the same.

Sons of wealthy and influential men have occasionally come from their homes in Chinese Tartary to study in the Kotgurh Mission School. They have there learned to read and understand the Word of God, and have attended family worship and the Sunday services in Church. On the approach of summer they have returned to their native highlands, "fearing that Kotgurh," which is only 6,700 feet high, "would be too hot for them!" During the winter of 1864-65 eleven youths arrived from the snow regions of Kanawur to study in Kotgurh. They were lodged and boarded in the Mission ; and in the short winter days they learned to read the Bible, which they took back with them on their return to their home. One of these lads had been trained to be a schoolmaster, but on his return the Rajah claimed his services as a munshi.

The Kotgurh Mission is essentially an itinerant Mission to the Hill tribes which lie between the plains of India and the borders of China. We remember the

interesting accounts of the long tours and adventures of Dr. and Mrs. Prochnow, as they traversed range after range, to tell to these highland people the Gospel of Christ. We remember, too, a picture in the *Church Missionary Intelligencer*, of Mrs. Prochnow, mounted on a yak, and crossing one of the difficult snow-clad passes. It was never intended that the Missionary should remain always in the neighbourhood of his head-quarters in Kotgurh; but it was always hoped that his influence would manifest itself by his constant presence in many States, in which Missionaries have been often welcomed as the friends and benefactors of the people. Those fishermen catch most fish who *go out* fishing. The fish will never leave their natural element, and walk into our nets, while we sit at home, and fishermen learn to be patient also, for they often have to toil all night, and seem sometimes to catch nothing.

The people of the hills are very illiterate. It is our comfort in India that the Bible is full of those **things** which all men see around them every day, and **which** are intelligible to all, even to the youngest child. **It** speaks of light and darkness, day and night, shadow and substance, cold and heat, sunshine and storm. It tells of life and death, birth and growth, sickness and health, pleasure and pain; of parents and children, teachers and disciples, kings and subjects, obedience and rebellion. It speaks of men and animals, mountains and plains, rivers and seas, seed sowing and harvest reaping, food and famine, medicine and poison; and of life strengthened and maintained by feeding on the flesh of innocent victims, who are always dying that we may live. It tells of sheep and goats, lions and lambs, wheat and tares; of roots planted in a good soil, and of houses built on a strong foundation, of running water from a crystal fountain, and of pure water from the well's fresh spring. God's usual way of teaching men is by type

and reality, symbol and key. In all our work of evangelisation, even amongst the most ignorant, it is our happiness to remember that the God of creation is the God of revelation, and that He who formed the world made also men's minds and souls to be receptive of the influences around them. All nature is an illustration of the great spiritual truths which the Bible teaches. It is often comparatively easy to teach Bible doctrines to unlearned peasants. They understand all about nature better than we do; and nature is the best teacher of God's revelation to mankind in the Gospel of Christ.

In Kotgurh and its neighbouring villages are our principal schools, which have now 50 boys and 21 girls. Some schools are also carried on at a distance from the central station, by means of which the Gospel of Christ has reached the more distant parts of the hill country. Men of mature age have often joined their children in learning to read and write in these schools. Mr. and Mrs. Rebsch acquired also much influence in their direct Missionary work through their knowledge of medicine. Morning after morning was the Missionary's study more or less filled by constant visits from villagers, many of whom came from a great distance to obtain medical relief from sickness and disease, and were there told of Him who is the Great Physician of souls. These Hill Missions have not been without fruit. Many converts, men and women too, have been given to our Missionaries. Amongst them we may mention the Rev. James Kadshu, the first Native Pastor of Lahore, who was baptized by Mr. Merk in 1852 at Kotgurh, when 26 years of age. Unlike other Missions, where converts often assemble from other stations, almost every Christian at Kotgurh is a convert from the country itself. There is one exception, that of a Chinaman, who came from China to work in the tea gardens at Kotgurh, and who became a Christian, and married one of the Christian

girls. One of the greatest losses that the Kotgurh Mission has suffered has been that of Timothy, a young man of quiet, earnest, zealous faith and love, whose influence was specially felt amongst the young men who had formerly been his school-fellows. In the year 1873 the whole of his household, consisting of six souls, together with four others, were baptized. He was sent to be trained at the Lahore Divinity College, in the hope that he would become the Native Pastor of Kotgurh. But his life, which appeared to be of so much value to the Christian cause, was cut short by consumption, that terrible disease of Indian students, who have not often been accustomed to much study. His happy death made a great impression on all who were around him. He was constantly repeating his favourite Urdu hymn, "When shall I go, when shall I go, when shall I see Jesus?" Mr. Rebsch was in Simla when Timothy lay dying; but Timothy had the assurance that he would see him once more before his end; and though the snow in some places was six feet deep and more on the way, Mr. Rebsch went over to see him, and was with him when he died, on the 25th March, 1881.

The Kotgurh Mission has now 42 Native Christians, of whom 12 are communicants. In 1870 this little congregation commenced a Church Building Fund, to which each contributed according to his ability. When the Hindus heard that a Christian Church was to be erected in Kotgurh, they also came forward to add their contributions. In this way more than Rs. 100 were collected, chiefly in annas and pice. Those who had no money contributed rice or grain. Rich and poor, they did all in their power that they might have a Christian Church of their own. The Maharajah of Puttiala gave Rs. 250 towards it. One poor man, a Hindu, who had promised to give Rs. 15 towards it, but "forgot" to do so, two years afterwards brought Rs. 17-4; namely, Rs. 15 for



Church for the Native congregation, towards which Mr. Edwards has collected about Rs. 6,000. A site for this church, through the kind help of the Archdeacon and other friends, has at last been found, and the building of the church will be speedily commenced. There are two schools in Simla of 52 boys and 7 girls, which are conducted by Mr. Edwards.

The importance of Simla to the Church Missionary Society is very great. It has, more than any other place, become of late years the political capital of India. It is the residence, for six or seven months of every year, of the Viceroy, the Commander-in-Chief, and the Lieutenant-Governor of the Punjab. The Heads and Secretaries of the Civil and Military Departments of the Government have their homes in Simla, and live there for a longer time every year than they do anywhere else. Some of the chief Native talent of the country is also to be met with there, in the different offices of the State; and Native Princes and Chiefs are continually coming there to visit the Viceroy and the Lieutenant-Governor. Simla is becoming more and more the place where the laws of India are made, and where plans are formed for the general administration of this great land. But not only is Simla the chief seat of the Indian Government, but it is also, as such, the constant residence of many of the best and the most influential friends of the Church Missionary Society in the country. It would seem as if in some respects Simla would afford the same advantages, and occupy the same position, in India, with regard to the work of the Society, as London does to the Parent Society. It would be well for the interests of our work if our Church Missionary Society were to take up a more defined position in Simla than it has yet done; where Committees could meet regularly, and from their wide experience of India generally, could give advice which may materially aid both our Parent

Society, and the Native Church, in the many difficult and often perplexing questions, the decision of which will greatly affect the extension and permanent establishment of Christianity in India. As the number of Christians increases, the difficulties will increase also ; and the giving a right direction to the work would greatly assist the Society's operations in many places. It is probable that the pecuniary support given to the Society would be also increased, but the chief advantage to the Society's work would be the closer attention which would be given to it, by those whose talents and experience would give the greatest weight to their opinions and advice.

In the meantime the Missionaries of the Divinity College in Lahore have been invited to visit Simla during their summer long vacations, from 1st July to the 30th September, and have done so during the last five years.

## CHAPTER IX.

## KANGRA.

THE next Mission on our frontier line is that of Kangra. The Kangra District contains 730,845 inhabitants, of whom 637,635 are Hindus. The whole district, like Cashmire, is one of the most beautiful countries imaginable. It is "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills"; a land of fruits and rich harvests, a land where the people can eat their food without scarceness, and need not lack anything. Nature has done everything for Kangra. It contains mountains which rise to the height of 16,000 feet, with their forests of oaks and pines, their glades and little side valleys, with streams of water everywhere, and the richest and most fertile plains, in some of which, in the direction of Palampore, tea-planters have made their gardens. The Rev. C. Reuther wrote respecting it:—"The country all round is pretty, like a garden of the Lord; and that it may become so in a spiritual point of view, is my constant prayer." Kangra itself is about 2,500 feet above the sea, and is thus beyond the reach of the hot winds of the Punjab plains. The heat for two months is excessive, owing to the stillness of the air, but at other times the climate is delicious.

Mr. (now Sir Douglas) Forsyth thus wrote to the Parent Committee:—

"Kangra is one of the most sacred places in India. There is a story that when Mahadevi came to the earth, she was so horror-

stricken at the wickedness of mankind, that she slew herself on a hill overlooking Kangra, called Jamtri Devi. Her remains were then divided into three parts. The body was deposited near Kangra, at Bhāwan; the head at Jowala Mukhi, and the legs at Jullunder. At Jowala Mukhi there is to be seen a flame of fire (a stream of ignited gas) issuing out of the bituminous rock. This was at once seized on by the Brahmins and consecrated. A large temple was built over it, and pilgrims come even from Ceylon to worship there and at Kangra! 'There is a tradition that if a man cut out his tongue, and lay it on the idol head at Jowala Mukhi, not only will he go to heaven, but his tongue will grow again in four days' time. Instances of people cutting out the tongue frequently occur.'

Authentic history points back to what Kangra was at the time of the Greek invasion, more than 2,000 years ago, when Nagarkot was the capital of a flourishing state, more than a thousand years before William the Conqueror invaded England; when the Kangra Rajah, the chief of eleven other petty states, of which the names are given, governed in his best days the whole country from the Sutledge to the Ravi; when Kulu, Mandi, Sukeit, Chumba, Badrawar, Basahir, Belaspur, and Nurpur were amongst its dependencies. Kot Kangra was conquered by Mahmud of Ghuzni, in 1009 A.D., who, it is said, "plundered the temple of incalculable wealth." It was recovered by the Brahmins some thirty-five years afterwards; and a *fac simile* of the idol which was carried away by Mahmud was then replaced in the temple. It was again conquered and plundered by Feroze Shah Toghluk, who threw this *fac simile* idol on the high road, to be trodden under foot by all passers-by. It was then permanently occupied by Akbar the Great (in 1556, about the time of our Queen Elizabeth), whose great financial minister, Todar Mull, reported to his master that he had "cut off all the meat, and left to the Hindus the bones"; meaning that he had taken all the rich lands of the plains, and left to the Hindus the hills. We read again of Kangra in the time of

Jehangir, from 1615 to 1628; and again of the great Hindu Rajah Sunsar Chund, Katokh, who, in 1786, ruled from Kulu to Hoshiarpur. It was seized by Runjeet Singh, in 1828; and came into our hands after the first Sikh war, when dynasties which had lasted for 2,000 years came to an end, as it would seem, permanently.

The Kangra Mission owes its existence to the counsel and efforts of Mr. (afterwards Sir Donald) McLeod. It was commenced by Mr. Merk, in 1854; when the house which had been built by General Lake, then Deputy Commissioner of Kangra, was purchased for a Mission House from Sir T. Douglas Forsyth, then Assistant Commissioner, on the removal of the civil station from Kangra to Dhurmsalla. Mr. Merk's incumbency lasted from 1854 to 1874, with a short intermission of about two years, when Mr. Mengé acted for him while he was on furlough at home. On his death in 1874, he was succeeded by the Rev. C. Reuther. Mr. Merk now lies in the Dhurmsalla graveyard, not very far from the tomb of Lord Elgin, the late Governor-General of India; and Mr. Reuther was laid to rest in the pretty Native cemetery in Kangra, where he died in January, 1879. From that time till March, 1882, the Mission suffered from the want of a head, notwithstanding the visits of many Missionaries. Our Society has lately appointed Mrs. Reuther to the charge of the Mission, in which she is ably assisted by her two daughters, one of whom belongs to the Church of England Zenana Missionary Society.

It was the writer's privilege, in October last, to baptize no less than nineteen persons in Kangra and the adjoining station of Dhurmsalla, in Missions which our Church Missionary Society were a short time ago on the very point of relinquishing, on the alleged ground of their unproductiveness. The new converts belong chiefly to the servant class, and are most of them connected

with the family of our dear friend, the late General Prior, who died a few months ago, after a long and useful life. It will be a great encouragement to many in Northern India to hear of this accession to the Christian Church from the servant class. There are many Christian friends in India who devote much time and attention to the instruction of their servants, with, perhaps, little apparent result.\* There are many who leave India, or die, without seeing the conversion of men and women who, for very many years, may have ministered faithfully to their temporal wants, to whom they have often spoken and for whom they have often prayed. Such persons may well be content to wait. The ground of our patience is our perfect trust in God and in His Word. Just as the husbandman sows his seed, and waits for the harvest, and finds that through all the changing seasons Nature may be trusted ; so they who sow the seed of the Word of God in the hearts of men can afford to wait for the harvest of souls, because they have perfect trust in the power of the Word of God. They know the wondrous life which lies concealed in that Word, and that the vital germ will be developed ultimately in the future plant. We believe in the capacities of the human soul for the reception of the Word of God. We believe in the influences of the Spirit of God to quicken the seed and to fertilise the heart. We, therefore, are content to wait. The Christian example, and the long-continued efforts of our dear friends, General and Mrs. Prior, in Dhurm-salla, have not been lost.

The Kangra register of baptisms contains the names

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\* Dr. T. Farquhar (Civil Surgeon in Lahore, afterwards Physician to Sir John Lawrence when Viceroy) estimated that there were in the year 1862 no less than 70,000 Native servants in English families in India ; and he strongly advocated, at the Lahore Missionary Conference, the teaching the saving truths of the Gospel by laymen to their servants. Were this done, even only to some extent, what an influence would be exerted on the Native population generally, and what a benefit it would prove to the English residents themselves.

of 120 Natives, who have, through the instrumentality of the Mission, been admitted into the Church of Christ. Of these, twenty-nine were heathen men, thirteen heathen women, twenty-three heathen children, and fifty-five the children of Christian parents. There are also many other entries of European births, deaths, and marriages. The first *marriage* which was entered in the Kangra Mission register was that of Donald F. McLeod (our late Lieutenant-Governor), married on the 10th October, 1854, to Frances Mary, the daughter of Sir Robert Montgomery (also a Lieutenant-Governor of the Punjab), and grand-daughter of Mr. Thomason, Lieutenant-Governor of the North-West Provinces. The first *death* recorded in the Kangra Mission register of burials is that of Frances Mary, wife of Donald F. McLeod, on the 22nd August, 1855, aged 20. The marriage was performed by the Rev. T. H. Fitzpatrick, and the burial by the Rev. J. N. Merk, both of whom were C.M.S. Missionaries. All of these friends are now in heaven. Other names follow in the Mission registers, which are familiar to Punjab residents ; but we will here mention only the death of Frances Anne, wife of William D. Arnold, Esq. (son of Dr. Arnold, of Rugby, and first Director of Public Instruction in the Punjab), on the 24th March, 1858, aged 33 years ; and the birth and baptism of her youngest child, who is now the adopted daughter of the Right Hon. W. E. Forster, late Secretary of State for Ireland, and whose interest in Missions has led to her advocacy of its cause in her book, "Heralds of the Cross," and other publications.

In the Kangra Boys' School there are now, under Mr. Banerjea, 77 pupils. Miss Reuther has an interesting Girls' Purda School of about 15 Mahomedans in the town ; and Miss Ida Reuther is in charge of an excellent school for Hindus and Christians, which has about 40 pupils.

The Dhurmsalla Boys' School, under Marcus, has 64 names on its rolls. Most of the boys are Gurkhas, only nine Mahomedans and 12 Hindus being present. The Rev. Walter Tribe, when Chaplain at Dhurmsalla, very kindly undertook the superintendence of this school for the Society. A local committee has been appointed, of which Mr. Tribe consented to be the Secretary. The Mission in Dhurmsalla is also greatly helped by Mr. Leman, the Bandmaster of the Gurkha Regiment, and Mrs. Leman, who has become the local Superintendent of the Girls' School.

A catechist is now required in Kangra to take the place of Samuel Fathu, who, after twenty-five years' service, has retired on a small pension. A second catechist is needed in Dhurmsalla; and it is very desirable also that a third catechist should be located at Nurpur, which took its name from Nur Jehan, the celebrated wife of the Emperor Jehangir, and which is one of the largest cities in the Kangra District. The number of catechists in the Kangra Mission would then be made up to what it was formerly. We wish to see yet another catechist in Palampore or Beijnath. A Native Minister is also very greatly required, both to be the Pastor of the Native Christians in Kangra and Dhurmsalla, and also to itinerate in the towns and villages of this populous district. Bible-women are needed both for Kangra and Dhurmsalla. Some help is also required for the girls' schools. We hope that the Zenana Missionary Society will supply this.

The Kangra fort is one of the strongest fortresses in the Punjab. And what did the English do when they wanted to take Kot Kangra? What did Edward Lake, the Deputy Commissioner, and John Lawrence, the then Commissioner of the Jullundur Division, do when the country rose against the English arms? Did they *retire from it*, when they saw its strong walls and bastions,



which were held by the great army of the enemy ? No ; they dragged their guns with elephants and men up to the heights above the fort, from which they could breach its walls ; and when the people saw themselves at the mercy of the English, they then surrendered. The Kangra *temple* is now the strongest fortress of Hinduism in the Punjab.\* And what shall Christ's soldiers do, when they see before them this strong fort of Hindu ignorance and idolatry, with all its army of priests and devotees ? Shall they retire from it, and leave this fort to the enemies of Christ, who kept saying tauntingly to us, when we had no Missionary to send to them, "Where is now their God ? Their God can do nothing against our idol gods. Their Missionaries die one after another and are buried, and the Christians have none others to send in their place." Nay, rather let our Christian Church put forth its strength, and win the fort, and then have rest. When they see that they are at our mercy, they will then surrender at discretion, and become obedient to the faith of Christ, as they have become obedient to the government of our Queen. We will not give up our attempt. We will not retire. The fort must fall ; and until the flag of Christ is flying above its walls, we will go on. Though it be as strong as Delhi at the time of the Mutiny, it must yield to the army of Christ. The old inhabitants of Jerusalem said to David, "Thou shalt not come hither. Nevertheless David took the castle of Zion ; and the stronghold of idolaters became the city of the King" (1 Chron. xi. 5). In Christ, and in His Spirit, and in His Word the Christian Church has ample forces, which are more than sufficient for the overthrow of every

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\* Archdeacon Pratt says :—"The Kangra Mission is the Punjab-Hindu Mission ; Umritsur the Punjab-Sikh Mission ; Peshawur the Punjab-Mahomedan Mission." The people say in Kangra that whoever holds the fort of Kangra will have the supremacy in the Punjab ; and that whoever holds the Punjab will have the supremacy in India.

spiritual fortress on earth, however strong it may be. "The weapons of our warfare are mighty through God to the pulling down of all strongholds, casting down every high thing that exalteth itself against the knowledge of Christ, and bringing every thought into captivity to the obedience of Christ" (2 Cor. x. 4, 5). It may be that more soldiers will die before the walls of a fortress like this, as others have already honourably yielded up their lives, but Idolatry must fall before the Cross of Christ, and then there will be peace.

This time may be nearer than we suppose. As we passed their golden temple and saw a fair, pretty little girl pouring water out of a vessel for the pilgrims' use, it seemed to us that we had here before us a germ and type of the innate desire for woman's ministries, which may soon be manifested in Kangra for Christ and for His Church. These people must surely feel a need of something better than what they have now around them. These boys and girls, who are now receiving a Christian training, will soon want more than idols and bulls and monkeys and Brahmins.\* "A few more steps onwards" (as the old Greek General Epaminondas said at the battle of Leuctra), and it may be that the "victory is ours." But whether sooner or later, we know that the "kingdoms of this world shall become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever," even unto the uttermost parts of the world.

The number of Native Christians in Kangra and Dhurmsalla now is 73; namely, 21 men, 18 women, and 34 children.

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\* Kangra is celebrated for four words beginning with B: for "Buts and Beils, Brahmins and Bandars" (its idols and sacred Bulls, its Brahmins and monkeys); just as Multan is celebrated for its four G's: "Gard and Ghurba, Garhi and Goristan" (dust and beggars, heat and graves).

## CHAPTER X.

## CASHMIRE.

CASHMIRE was formerly a great Missionary centre for Buddhism, as much as Iona and Lindisfarne were Missionary centres for Scotland and Northumbria. Cashmire at one time sent forth 500 Buddhists to convert Thibet. Colonel Yule tells us that the fourth Buddhist Council, marking the point of separation between North and South Buddhism, was held in Cashmire, under the patronage of the great King Kanishka, in the century before our era. Again, when Buddhism had been extirpated in Thibet, at the end of the ninth century, it was restored a hundred years later by fresh Missionaries proceeding from Cashmire. From Cashmire Buddhism penetrated to Candahar and Cabul, and thence to Bacia. The extensive ruins which remain at Markund and other places in Cashmire are now visited by many travellers. General Cunningham says of the ruined temple of Martund that "it ever looks on the finest view in Cashmire, and perhaps in the world." . . . "From wonderful Martund the vast extent of the scene makes it sublime." The valley is remarkably fitted by its geographical position, by its salubrious climate, and by its beauty and fertility, to become a great Christian Missionary centre for the vast countries of Thibet, China, Yarkund, Afghanistan, and Turkistan, which lie around it. If only its people had as much of Christian life and power as they have already of natural vigour and talent, they might stir all Asia for

Christ, as they have in times past done much to form its destinies.\*

In the summer of the year 1854, just thirty years ago, Colonel Martin and the writer of these pages made an exploratory tour through Cashmire, Ladak, and Iskardo. They were received with much kindness by the Maharah Gulab Singh, the Chief of those countries, who gave his willing consent that Missionary work should be carried on in his dominions. The Cashmiris, he said, were so bad that he was quite sure the Padres could do them no harm. He was curious to see if they could do them any good. The Missionaries were entertained courteously and hospitably, and presents were given to them, which were sent home. We are reminded of King Ethelbert's reply to Augustine and the Missionaries who had come to England from Rome in A.D. 597: "Your words," said he, "and promises are very fair, but they are new to us, and I cannot approve of them, so far as to forsake that which I have so long followed with my whole nation. But because you are come far into my kingdom, and, as I conceive, are desirous to impart to us those things which you believe to be true, and most beneficial, we will not molest you, but give you favourable entertainment, and supply you with necessary sustenance; nor do we forbid you to preach, and gain as many as you can to your religion."

Would that every Chief and Prince and King in India, who desires that his country should become as great and powerful as England now is, would use the means to make it so; and say to the present teachers of Christianity what King Ethelbert said nearly 1,300 years ago to the Christian Missionaries of his time: "We shall do

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\* The traveller, Moorcroft, writes, in p. 129, vol. II., of his travels—"I am convinced that there is no part of India where the pure religion of the Gospel might be introduced with a fairer prospect of success than in Cashmire."

you no hurt ; we shall show you all hospitality ; and you shall convert whom you can."

The Maharajah Gulab Singh was in this respect a wise ruler and a great man.

One of the results of this first journey to Cashmire was the establishment of the Moravian Mission of Lahoul in Thibet, through the influence and pecuniary assistance of Colonel Martin. The Mission has been carried on, and has prospered, ever since.

It was in 1862 that the first serious thoughts were entertained of establishing permanently a Christian Mission in Cashmire during a visit to the country of the Rev. W. W. Phelps and the Rev. R. Clark. A sermon was preached in Murree, and published by the desire of Sir Robert Montgomery, the Lieutenant-Governor ; and his signature was the first one which was attached to a requisition to the Church Missionary Society to ask them to commence Missionary work in Cashmire. This requisition was signed by Sir R. Montgomery, Sir Donald McLeod, Sir Herbert Edwardes, General Lake, Mr. R. Cust, Mr. E. A. Prinsep, Sir Douglas Forsyth, General R. Maclagan, General James Crofton, and by almost every leading officer then in the Punjab. It begins thus : "Sirs, we, the undersigned Residents in the Punjab, deeply feeling our responsibility as Christians living in a heathen land, to use every means that lies in our power to spread abroad the knowledge of the Word of God, desire to express to the Committee of the Church Missionary Society our confidence in its principles, and our earnest hope that its work, both in this land and in other countries also, may be abundantly blessed. We have observed with much thankfulness the extension of the Society's labours in the Punjab—to Umritsur, Kangra, Peshawur, Multan, and the Derajat ; but we continually witness many other important districts which still remain unevangelised ; and we trust

that their efforts in this Province may be largely increased. . . . We appeal to you therefore for Missionaries for Cashmire, whom we will endeavour to aid." . . . . Subscriptions were set on foot in different parts of the Province ; Sir R. Montgomery, the Lieutenant-Governor, contributed Rs. 1,000, and many other friends gave large sums, so that in a short time Rs. 14,000 were collected.

In the meantime the Punjab Missionary Conference was held in the winter of the same year, at which it was decided, chiefly by the advice of Sir Donald McLeod, Dr. Cleghorn, and General MacLagan, that a Medical Mission should be united with the Clerical one in Cashmire. The Rev. W. Smith of Benares, and the Rev. R. Clark of Peshawur, were deputed to Cashmire in 1863, and in 1864 the Mission was established permanently. Preaching was openly carried on throughout the city and neighbourhood by the Missionaries, and a Hospital was established by Mrs. Clark in the city, which was often attended by 100 patients a day. This was the commencement of the present Cashmire Medical Mission.

The bright prospects of the commencement of the work were, however, soon overclouded. The Governor of the city himself organised a disturbance ; and the hired Mission House in the city was by " order " attacked. The people were friendly enough, and smiles were on many faces as they surrounded the house with sticks and stones. The Christians closed the doors and engaged in prayer. The Missionary sped hastily to the palace for protection and assistance, but the Governor was " asleep, and could not be awaked." A French gentleman, the agent of a large Paris house for Cashmire shawls, was the one to come to the rescue. The people slunk away, saying, " What could we do ? We were *told* to do it."

An appeal was then made by the Governor of the city

to the English Government, to the effect that the Mission had so excited the people's minds, that there was danger of the bloodshed of two little children of an English lady and her unarmed husband, if Christianity in any form were offered to the people. The Missionary was ordered by the Resident to desist from preaching, and leave the city. When the truth was known, the Resident, Mr. F. Cooper, recalled his order, and the Missionaries remained.

A school was then commenced. So important an event as this was discussed in Durbar, and the parents of the children received domiciliary visits from the Police. They were told that if their children went to school they (the parents) would be banished to Ghilghit. One man persisted. He said that he could not afford to pay for a private Tutor for his sons, as the Maharajah did ; and he therefore sent them to learn English in the English School. He was told in as many words, that if he sent his children he would be *killed*. Being a man of influence and independence and good family in the Maharajah's Army, he still sent his boys to school. He was dismissed summarily from his employment, and had to leave the country. At the first halting-place, his camp was attacked by "robbers" at night. He seized the "robbers," and they proved to be the Maharajah's own sepoy. They said, "What could we do? We were *told* to do it."

On another occasion several Cashmiris applied to the Missionary for instruction, stating that their desire was to become Christians. The heads of the families were at once imprisoned in the private prison of one of the chief officials. The Missionary interceded for their release. He was told that the idea of their imprisonment was altogether a mistake, for they were not in prison at all. The Missionary at once went to the prison house where they were confined, and spoke to them behind the

bars. The official came running out to him, and in his hurry forgot his head-dress. Poor man, he died suddenly and in disgrace, a short time afterwards ; some said by his own hand.

Another inquirer was confined for some weeks in the Palace, Sher Gharri, and had a log of wood attached to his leg. Another was severely beaten in the presence of the Missionary.

In 1865 Dr. Elmslie was appointed to the Cashmire Medical Mission, which soon, through his kindness and skill, won a reputation throughout the Valley. The people flocked to it in crowds. A cordon of soldiers was established, and the order was given, that if they could not hinder the people from coming to the hospitals they were at least to take down their names. Yet many of the Maharajah's own soldiers themselves became patients, and were amongst the most constant attendants at the Hospital. A Hindu Hospital was (very properly) shortly afterwards opened by the Cashmire authorities, with a skilled Native Doctor, and its medicines and instruments were exposed to view at the windows, but the Mission Hospital was the one which the people loved. Dr. Elmslie laboured on with patience, love, and skill ; and the people came in crowds, and were healed, and many heard him gladly. Bishop Cotton wrote :—" Dr. Elmslie is knocking at the one door, which may, through God's help, be opened for the truth to enter in." The Maharajah offered him Rs. 1,000 per month if he would desist from Christian preaching and teaching, and leave the Mission, and enter his service. But Dr. Elmslie came out to be a Medical Missionary for Christ, and a Missionary he remained to the end of his life.

In due time he was joined by his loving wife, who greatly strengthened his hands. But the order of the English Government necessitated their leaving the country for the winter months. Pathetically and earnestly did



Dr. Elmslie appeal to them for permission to remain, but no answer was received. At last he was obliged to return ; and he crossed the Himalaya mountains for the last time, in the autumn of 1872, after having thrown himself with all his soul into the work of a bad cholera season. Ill and dejected, he walked till he could walk no more. His wife gave up her dhoolie to him, and then she walked across the snows, where bears stood and looked at her, when she could not keep up with the dhoolie-bearers, and was left behind to walk on alone. His illness increased alarmingly, and no doctor was near. In a dying state he arrived at Gujerat, at the house of dear Christian friends, Mr. and Mrs. H. E. Perkins. On the 17th November, 1872, the writer of these pages was telegraphed for ; but he found him dead. He had given up his life for the people in Cashmire. He was buried by many sorrowing mourners the next day. On the day following, the letter arrived from the Indian Foreign Office, granting him permission from the English Government to remain in Cashmire during the winter months !

In the following years Cashmire was visited by other Missionaries, and amongst them by the present Bishop of Lahore, and the Rev. R. Clark. They began as usual to preach in the city, but were stopped by a letter from the Resident, asking them not to do so. He had been told by the authorities that this was a novel practice (although it had been carried on systematically and regularly as long as the Mission had existed), and that it could not be allowed. Explanations were made, and the order of the Resident was cancelled. There is now no order against Missionaries preaching in the city of Srinagar, or in villages throughout the Valley.

In 1874 Dr. and Mrs. Theodore Maxwell were appointed to Cashmire. Dr. Maxwell was a nephew of General John Nicholson. The writer of these pages accompanied

him to Jummoo, and when introducing them to the Maharajah, he watched with interest His Highness' face, as he scanned the features of the sister's son of John Nicholson, who had come to be a Missionary in Cashmire. Great kindness was shown, a comfortable house given, and a hospital built. But Dr. Maxwell's health broke down, and he returned to England the following year.

In the meantime the Rev. T. R. Wade took up the work, and as he knew medicine, he became for a time both the Clerical and Medical Missionary. In 1876 Dr. Downes was appointed to Cashmire; and when the terrible famine of 1878 broke out, it was providential that both Mr. Wade and Dr. Downes were there. Thousands of pounds sterling, amounting to tens of thousands of rupees, were collected by them at home and in India; but there was no *food*. Convoys of food were pushed through the passes by the Missionaries, with the help of the English Government, yet whole villages were depopulated. Wherever the Missionaries went, unburied corpses were seen, on the river's bank, by the roadside, or under the trees. The hospital was thronged by thousands and thousands of famished, diseased men, women, and children, and they were fed, and many of them were cured. About 300 patients attended the Hospital every day; and as many "as 3,360 were counted at one time, men, women and children, Mahomedans, Hindus and Sikhs, Pundits and Punditanis, lame, blind, deformed, decrepid, sick and starving, waiting patiently for the scanty dole which each one was to receive." Orphan children were received by Mrs. Downes and Mr. Wade; and the lives of 400 were saved. But they were in Cashmire. To baptize them without any prospect of being able to train them afterwards in the Christian faith was hardly desirable. The children remained in the Missionaries' care till the boys could work, and the girls were of some market value; and then of those 400

orphans, whose lives the Mission had saved, not one remained. There were not wanting men and women to produce a crowd of witnesses who could prove and swear that in one way or another each child belonged to them. Even children were not allowed to become Christians in Cashmire.

"We can only hope (writes Mr. Wade) that many of the 400 children who became inmates of the orphanages, but are now scattered over the Valley, will not readily forget the religious instruction which they had received, and that the knowledge of the Saviour, and the texts of Scripture they learnt, and the hymns they were taught to sing, may not pass from them, but with God's blessing in His own good time, may bring forth fruit." . . . "The people (said Mr. Wade) wondered what our motives and objects could be in caring so much for the poor, the sick, the aged, and the starving, whom so many despise. They have seen with their own eyes what Christians have done for them during their time of suffering; and though it is difficult to convince a Cashmiri that any one should care for him, except with the selfish object of seeking to make gain out of him, yet the fact that more than Rs.50,000 should have been subscribed by Christians (most of them strangers who had never seen Cashmire), and have been spent during the famine, in curing the sick, caring for the orphans, feeding the starving, clothing the naked, irrespective of creed or caste, so different from the customs of the Mahomedans or Hindus, puzzles them, and makes them ask, What Christian charity is? There is a greater spirit of inquiry amongst the people, and a greater desire for instruction, than I have ever known since my first visit to the country in 1866. The great want now is, that of earnest Native Christian Teachers." . . . "Less obstacles (Mr. Wade adds) would have been encountered, and more spiritual results might have been anticipated during the whole of the past

history of the Mission, if all visitors to the Valley from Christian lands had observed more the spirit which marked the proceedings of some of our earliest discoverers. King Edward the Sixth, in his orders to the sailors in Willoughby's fleet, agreed with Sir Humphry Gilbert's Chronicle, that the sowing of Christianity must be the chief intent of such as shall make any attempt at foreign discovery, or else whatever is builded upon other foundations shall never obtain happy success nor continuance."

After six years of very remarkable work, Dr. Downes last year returned with Mrs. Downes to England. His fame, and that of the Mission, had spread to Ladak and Iskardo, to Yarkand and Khotan. He had become a great power for good in Cashmire. God's gifts of healing, which had been given to him, and his acts of beneficence were so numerous, that his name, like Dr. Elmslie's, had become a household word. In one year 30,000 visits were registered in the Mission Hospital. In the year 1882, 8,000 new cases were seen, and they paid more than 24,000 visits. More than 1,200 operations were performed; 1,000 in-patients were received into the wards, and to these more than 16,000 meals were supplied.

Dr. Downes has been succeeded by Dr. Neve, whose colleagues are the Rev. J. H. and Mrs. Knowles. But the lack of funds, alas! caused the Hospital to be temporarily closed for a short time. The expenses of such numbers of patients amounts to £600 a year. The food of in-patients alone is £200, and the salaries of assistants nearly £200 more. Unless money comes in, the work must be curtailed. Dr. Downes is no longer there with the funds which he gave liberally from his own resources, or which were given through him by rich relations and friends to the Cashmire Medical Mission. We therefore appeal to friends, both in India and at

home, asking that the Cashmire Mission, which was commenced by the advice and help of some of our greatest Indian administrators, a work which has proved itself in Cashmire to be one of such great beneficence to the people, may not now flag for want of funds. We believe that our Medical Missions are of the greatest importance to the work generally in India. At our late Conference of C.M.S. Missionaries in Umritsur, when the subject of Medical Missions was discussed, one of our Frontier Missionaries, who by God's blessing had had great success in schools, rose and said, that if he were asked which agency he thought likely to do most good in the evangelisation of the country, he should say that more could be effected by Medical Missions than by schools. When our Lord sent out His apostles, "He gave them power and authority to cure diseases, and He sent them to preach the Kingdom of God and to heal the sick" (Luke ix. 1, 2).

An important fact respecting Cashmire appeared in the Lahore *Civil and Military Gazette* of the 7th June, 1883, where it was stated that the Cashmire Government has refused to permit Mr. Heide, a Moravian Missionary of Lahoul, to rent, purchase, or build a Christian place of worship at Leh, on the ground that "it would interfere with the trade of Cashmire towards Central Asia." The Maharajah's advisers have evidently yet to learn that those countries which, like England, have the greatest number of Christian Churches, are those which have the most honesty, and are therefore those which have the most trade, and in which wealth most increases.

We acknowledge with thankfulness the permission which the Maharajah has accorded to the Missionaries to reside in one of his guest-houses, though he has not yet allowed them to build a house for themselves. We acknowledge also His Highness' kindness in building a Hospital for the Medical Mission, which they would

have gladly built for themselves had he allowed them. But he has not yet even granted permission (though he has been repeatedly solicited) that a Christian Church may be built in Srinagar for the English visitors and residents, although Cashmire is yearly thronged by tourists. English visitors are in this respect treated in no country in Europe as they are by the Maharajah of Cashmire. In every continental city in Europe, in Rome, St. Petersburg, and Constantinople, in seaside watering places, in mountain resorts, or on the borders of lakes, wherever there are English tourists, there is always an English Church. The only place on earth where this is disallowed to Englishmen, and is not freely and gladly conceded, is, as far as we know, in Srinagar, the capital city of Cashmire.

As regards the Missionary work, which through God's mercy still continues to be carried on, and the action of the local authorities towards converts to Christianity in Cashmire, we commend to the earnest perusal of the Maharajah that part of our Queen's Proclamation of the 1st November, 1858, which bears on religious toleration ; and we do so with the conviction that kingdoms and States can only be firmly established, and built up, on the principles which that Proclamation embodies. It was the Queen's own desire that such a document should breathe feelings of generosity and benevolence, as well as of toleration.

The document runs thus :—

“Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in any wise favoured, none molested or disquieted by reason of their religious faith and observances ; but that all shall alike enjoy the equal and impartial protection of the law . . . . In their prosperity will be our strength, in their contentment our security, and in their gratitude our best

reward. And may the God of all power grant unto us, and to those in authority under us, strength to carry out these our wishes for the good of our people."

With reference to Missionary work which is carried on in Indian Native States generally, we would draw attention to the following letter written by Lord Clarendon, then Secretary of State for Foreign Affairs, to the British Ambassador at Constantinople, as long ago as the 17th September, 1858. The letter runs thus:—

"Her Majesty's Government are entitled to demand, and they do distinctly demand, that no punishment whatever shall attach to the Mahomedans who become Christian, whether originally a Mahomedan, or originally a Christian, any more than punishment attaches to a Christian who embraces Mahomedanism. In all such cases, the movements of the human conscience must be left free, and the temporal arm must not interfere to coerce the spiritual decision."

The celebrated Hatti Humayoun was then enacted by the Emperor of Turkey, in February, 1856, in which the Sultan thus speaks:—

"As all religions are freely professed in my dominions, none of my subjects shall be hindered in the exercise of the religion he professes, nor shall he be molested in the exercise of it."

Several years afterwards, on the 26th October, 1864, a very influential deputation waited on Earl Russell, then Secretary of State for Foreign Affairs, in London, to complain of the infringement of the Hatti Humayoun in Turkey. It will be remembered that the Empire of Turkey was not then, nor is it now, in any way tributary or subject to any one, but is an independent monarchy.

Earl Russell then said:—

"The Hatti Humayoun appears to me to justify any person changing his religion from Mahomedanism to Christianity. The Turkish Government cannot dispute, and they do not

dispute, that persons who are Protestants, or Christians of any other persuasion, may profess that religion; that they may attend church, and have service performed according to their religious belief.

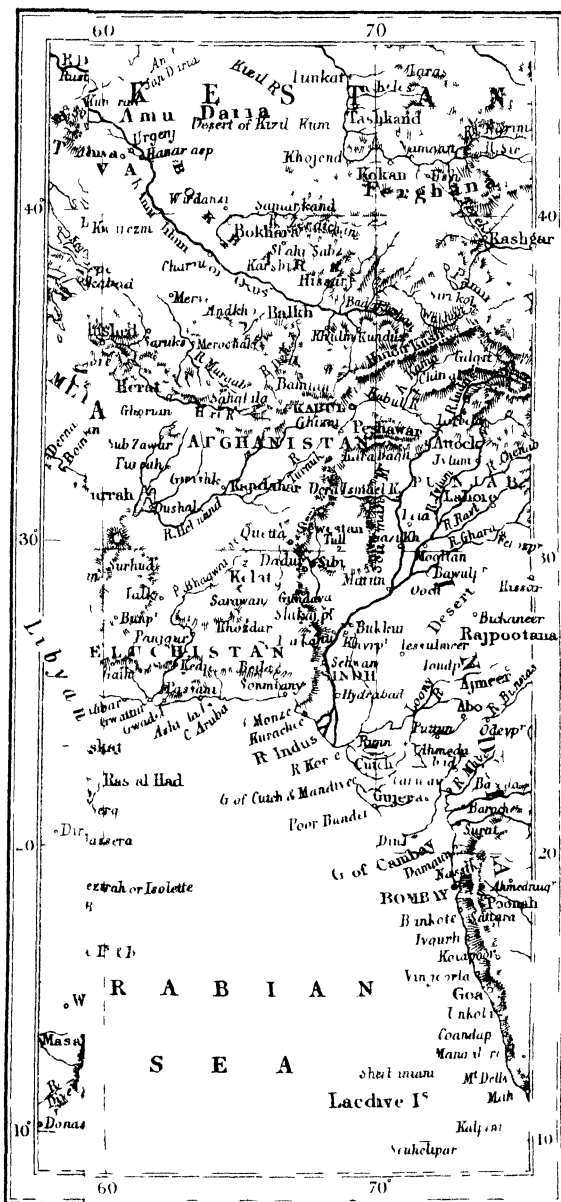
“Another question that arises is with regard to the distribution of Bibles. I confess that it appears to me, that it is impossible, without an infringement of religious liberty, to interfere with persons offering the Bible for sale. It is said that this is an attack upon Mahomedanism. I cannot allow that description of it. I do not think it is right to say, if a person is offering what is supposed to be a superior mode of faith, ‘You attack our religion’; and, therefore, I have contended with the Turkish Government, through our diplomatic minister, that the distribution of Bibles ought to be unmolested. . . . It appears to me that if any person is of a religious conviction, and is allowed to entertain that conviction, it carries with it the right to attend Divine Worship; and it carries with it the right of telling others that he is convinced that there is a better mode of faith than that which those persons profess, and in the abundance of his convictions speaking the arguments which have induced him to that persuasion.”



## CHAPTER XI.

## PESHAWUR.

THE Peshawur Mission was really founded, we believe, by the faith, prayers, and courage of one man, the same officer who was the main instrument in founding our C.M.S. Punjab Mission. His regiment was ordered to Peshawur, and he went there unwillingly and with many misgivings. But he was a true soldier, and where he was ordered to go, there he went. He went in faith and prayer, and so he prospered. He had not been there very long before he applied to the Commissioner of Peshawur for his sanction to the establishment of a Mission. Peshawur, it is well known, was, and is, the home of the most turbulent, fanatical, and bigoted people who are under the English rule in India. It was thought that it would be fatal to our Government policy to allow of any Christian teaching amongst the Afghans, and the Commissioner's reply therefore was, that no Missionary should cross the Indus as long as he was the Commissioner of Peshawur. Our friend the officer went on praying. A few short months, and everything was changed. The Commissioner was sitting one afternoon in the verandah of his house, when an Afghan appeared and presented him with a petition. He took it, and began to read it, and the next moment the Afghan's dagger was plunged in his heart. He was one of the most distinguished officers in India, whose loss, Lord Dalhousie, the Governor-General, said in the Government official Gazette, "would have dimmed a victory."





Prayer continued to be made for the Afghans ; and in God's good Providence, Sir Herbert Edwardes was appointed Commissioner, and Agent of the Governor-General on the Frontier. He took a different view of the position ; and the Mission was allowed. The writer of these papers was invited to Peshawur in the winter of 1853 ; and on the 19th of December of that year a public meeting was held to establish the Mission. Few meetings like this have ever, we believe, either before or since, been held in India. It was the day of the Peshawur Races, and it was suggested that the day which had been fixed for the Missionary meeting should be deferred. " Put off the work of God for a steeple-chase ? " exclaimed our friend the officer, fresh from his closet of prayer : "*Never !*" The meeting was not postponed on account of the races, but was held on the appointed day. There were comparatively few present at it ; but God's Spirit had been invited by prayer, and He was present, and He made His Presence unmistakably felt : and men's hearts, and women's hearts too, then burned within them, as they spoke one to another, and heard the words of Sir Herbert Edwardes, which seemed to be almost inspired, when he took the chair at the meeting. We remember that this was at a time when the blood of his murdered predecessor was not yet effaced from his verandah.\* His speech, which at the time thrilled through all India, and through many parts of England, was as follows :—

LADIES AND GENTLEMEN,—It is my duty to state briefly the object of this meeting ; but happily it is not necessary to enlarge much either on that, or the general duty of assisting Missions. A full sense of both brings us here to-day. . . .

But as Commissioner of this Frontier it is natural that of all in this room I should be the one to view the question in its public light, and wish to state what I understand to be the mutual relations of the Christian Government and Christian

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\* The writer saw the marks of his blood still remaining on the pillar of the verandah at the time of the meeting.

Missions of this country—our duties as public and as private men in religious matters.

That man must have a very narrow mind who thinks that this immense India has been given to our little England for no other purpose than that of our aggrandisement—for the sake of remitting money to our homes, and providing writerships and cadetships for poor relations. Such might be the case if God did not guide the world's affairs ; for England, like any other land, if left to its own selfishness and its own strength, would seize all it could. But the conquests and wars of the world all happen as the world's Creator wills them ; and empires come into existence for purposes of His, however blindly intent we may be upon our own. And what may we suppose His purposes to be ? Are they of the earth, earthy ? Have they no higher object than the spread of vernacular education, the reduction of taxes, the erection of bridges, the digging of canals, the increase of commerce, the introduction of electric telegraphs, and the laying down of grand lines of railroad ? Do they look no farther than these temporal triumphs of civilisation, and see nothing better in the distance than the physical improvement of a decaying world ? We cannot think so meanly of Him, with whom "one day is as a thousand years, and a thousand years as one day." All His plans and purposes must look through time into eternity ; and we may rest assured that the East has been given to our country for a mission, neither to the minds or bodies, but to the souls of men.

And can we doubt what that mission is ? Why should England be selected for this charge from the other countries of Europe ? The Portuguese preceded us and the French followed us here. The Pope of Rome gave India to the one, and the god of War was invoked to give it to the other. Yet our Protestant power triumphed over both ; and it is a remarkable historical coincidence that the East India Company was founded just two years after the great Reformation of the English Church. I believe therefore firmly, and I trust not uncharitably, that the reason why India has been given to England is because England has made the greatest efforts to preserve the Christian religion in its purest Apostolic form, has most stoutly protested as a nation against idolatry in any shape, and sought no other Mediator than the one revealed in the Bible.

Our Mission, then, is to do for other nations what we have done for our own. To the Hindoos we have to preach one God ; and to the Mahomedans to preach one Mediator.

And how is this to be done ? By State armies and State

persecutions? By demolishing Hindoo temples, as Mahmud of Ghuznee did? or by defiling mosques with Mahomedan blood, as Runjeet Singh did? It is obvious that we could not, if we would, follow such barbarous examples. The 30,000 Englishmen in India would never have been seen ruling over one hundred and twenty millions of Hindoos and Mahomedans if they had tried to force Christianity upon them with the sword.

The British Indian Government has wisely maintained a strict neutrality in religious matters. Hindoos and Mahomedans, secure of our impartiality, have filled our armies, and built up our Empire. It is not for the Government, as a Government, to proselytise India. Let us rejoice that it is not. Let us rejoice that pure and impure motives, religious zeal and worldly ambition, are not so lamentably mixed up.

The duty of evangelising India lies at the door of private Christians. The appeal is to private consciences, private efforts, private zeal, and private example. Every Englishman and every Englishwoman in India—every one now in this room, is answerable to do what he can towards fulfilling it.

This day we are met to do so—to provide the best means we can for spreading the Gospel in the countries round us.

They happen to be Mahomedan countries of peculiar bigotry. Sad instances of fanaticism have occurred under our own eyes; and it might be feared, perhaps, in human judgment, that greater opposition might meet us here than elsewhere. But I do not anticipate it. The Gospel of Peace will bear its own fruit, and justify its name. Experience, too, teaches us not to fear. The great city of Benares was a far more bigoted capital of Hinduism than Peshawur is of Mahomedanism, yet it is now filled with our Schools and Colleges and Missions; and its Pundits are sitting at the feet of our Professors, earnestly, and peaceably, though doubtless sadly, searching after truth.

For these reasons, I say plainly, that I have no fear that the establishment of a Christian Mission at Peshawur will tend to disturb the peace. It is of course incumbent upon us to be prudent, to lay stress upon the selection of discreet men for Missionaries, to begin quietly with schools, and to wait the proper time for preaching. But having done that, I should fear nothing. In this crowded city we may hear the Brahmin in his temple sound his “sunkh” and gong; the Muezin on his lofty minaret fill the air with the “Auzán”; and the Civil Government, which protects them both, will take upon itself

the duty of protecting the Christian Missionary who goes forth to preach the Gospel. Above all, we may be quite sure that we are much safer if we do our duty than if we neglect it ; and that He who has brought us here with His own right arm will shield and bless us, if in simple reliance upon Him we try to do His will.

The following persons who were present signed the document, asking the Church Missionary Society to commence a Mission in Peshawur : Major (afterwards Sir Herbert) and Mrs. Edwardes ; Captain James, Deputy Commissioner ; Major W. J. Martin, 9th Native Infantry ; Dr. Baddeley ; Lieutenant W. H. (now Sir Henry) Norman ; Lieutenant Pritchard ; Colonel Frere ; Lieutenant W. A. (afterwards General) Crommelin, R.E. ; Captain (afterwards General Sir James) Brind ; Lieutenant J. Ross, 71st Native Infantry ; Lieutenant (now Colonel) and Mrs. Urmston ; Rev. R. B. Maltby, Chaplain ; Lieutenant A. H. (now Colonel) and Mrs. Bamfield ; Lieutenant (now Colonel) Stallard ; Dr. and Mrs. Kemp ; and Mrs. Inglis.

The collection after this meeting amounted to more than Rs. 14,000 ; following immediately after a collection of Rs. 1,800, which had been made in the Church on the previous Sunday ; and in a few weeks the amount collected rose to above Rs. 30,000, of which Rs. 10,000 were given by an anonymous friend to the Parent Committee, and Rs. 5,000 at the meeting, also anonymously, through Mrs. Urmston. At the collection after the Sunday sermon one officer, Dr. Baddeley, R.A., put Rs. 600 into the plate and *many* gave their hundreds. At the meeting, a day or two later, many gave their thousands ; and there was great rejoicing, for willing offerings always cause much joy to those who give them. It is God's power alone which enables His people, and gives them *strength*, to offer thus willingly to Him (1 Chron. xxix. 9, 14).

The following is an extract from a letter written by

Sir Herbert Edwardes to his friend General John Nicholson, a few years afterwards. We mark the date. It is dated Peshawur, 20th August, 1857, when Edwardes held Peshawur during the Mutiny, and Nicholson was about to storm Delhi and to die :—

I am very anxious for this mail, because it will tell me how — bore the first news of the Mutiny. She could not anticipate that Peshawur would remain so safe as it is. Rather a rebuke this fact is to the senators in the House of Lords, who on the 6th of July discussed the impropriety of Lord Canning subscribing to Missions. Surely Peshawur is the most likely place in our Empire for a manifestation against Missionaries, but not a word has been said against them. When the Peshawur Mission was first started there was an officer in this station who put his name down on the subscription list thus :—“One rupee towards a Deane and Adams Revolver, for the first Missionary.” He thought the God of the world could not take care of the first Missionary in so dangerous a place as this. Well, this same officer went off with his regiment to a safe place, one of our nicest cantonments in Upper India, and there his poor wife and himself were brutally murdered by Sepoys, who were not allowed Missionaries. Poor fellow ! I wonder if he thought of these things before he died.\*—See Kaye's *Lives of Indian Officers*, p. 375.

The first Missionaries to Peshawur were the Rev. Dr. Pfander from Agra, the Rev. R. Clark from Umritsur, and Major Martin, who had left the service of the Government to become a Missionary.

Dr. Pfander began to teach and to preach. He was told that if he did do so he would be killed. Leading men from the city had told the Commissioner so, and repeated it to Dr. Pfander. He went on preaching. The matter was discussed in the Local Committee, and special prayer was made. It was thought by some that

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\* *Note*.—He had said that the Missionaries could not exist in Peshawur without the protection of his sepoys; and he was the first officer who was himself cut down, together with his wife, by his own sepoys, at the very commencement of the Mutiny in Meerut.



preaching should be for a time suspended. Dr. Pfander, in his quiet simple way, said that he must act as God might guide him, and he went on preaching. The well-known Colonel Wheeler had acted in this way before him. When told that if he preached in Peshawur he would be killed, he laid the matter before God on his knees, and went on preaching; feeling, as he said, that he was safer in God's hands than if he had been protected by 10,000 British bayonets. From that time to this danger has often been near. Yet though many officers of rank have been struck down around them by Afghan knives, no Afghan has ever touched a Missionary to do him harm. It is true that the Rev. Isidore Loewenthal, a Missionary of the American Presbyterian Society, was shot by his Sikh chowkedar in his garden at night, in 1864, but this had no connexion with Missions, and the man who did this was a Muzabee Sikh. A knife was once raised against Mr. Tuting when preaching, but it was not allowed to fall. Other Missionaries have known that danger was near, yet they have lived alone for months and even for some years in the city, which they have traversed, alone and unarmed, at all hours of the day and night; but covered by the shadow of God's hand, they have feared no evil, and have, through God's mercy, received no injury at all. It is said of Luther, that whenever he found himself assailed, he forthwith laid hold of some *text of the Bible*, and thus found peace. When God is their "hiding place," His servants may pass through many dangers, and their minds remain perfectly at rest, whilst they themselves are secure from harm.

On the subject of Missionaries in Peshawur living in the city, where a Mission-house had been built in the Gurkhatri in the midst of the people, the Rev. E. C. Stuart, the then Secretary of the Calcutta Corresponding Committee (now Bishop of Waiapu, in New Zealand)

wrote thus in the Church Record Book in Peshawur, on the 15th December, 1866 :—

The advantages of the Gurkhatri as a Mission residence strike me at once, and living in it for a few days confirmed to me this impression. The Afghans are a sociable race, and will readily avail themselves of opportunities of intercourse, especially with any European who can speak their own Pushtu. A Missionary thoroughly at home in that language might with very great effect reside in the city ; and I should advise his doing so, even though it might be necessary for his family to live for some months every year in the station, or at the Hills, and he himself also be compelled to make an annual visit of ~~some~~ duration to a sanitarium. In the cold weather I should imagine the Gurkhatri is quite habitable, but in the hot months it must be very trying. I hope the day may come when it will be occupied in the way I have indicated ; and in the meantime I trust the Missionaries will continue to make use of the house as a place to meet Native visitors and inquirers, as far as health will allow. The addition of a verandah would mitigate the heat.

The *Gurkhatri* was visited by the Emperor Baber in the year 1525, when he “ put his foot on the stirrup of resolution and his hand on the rein of confidence in God, and set out on his march from Cabul to invade Hindustan.” He thus describes it :—“ There are no where else in the whole world such narrow and dark hermits’ cells as at this place (the Gurkhatri). After entering the doorway, and descending one or two stairs, you must lie down, and proceed crawling along, stretched at full length. You cannot enter it without a light. The quantities of hair, both of head and beard, that are lying scattered about, and in the vicinity of the place, are immense.” These excavations were very ancient, and were of Buddhist origin. The hair lying scattered about was what had been cut off and left by the Pilgrims as votive offerings. The whole Punjab was then said to be almost uninhabited, except for a few strongly defended and walled cities, in which the unwarlike Hindus could live

in some security from the Highlanders of Cabul. Baber hunted the wild rhinoceros at Peshawur.\*

The Gurkhatri then became a royal serai, built on the top of a hill in the city, where General Avitibale lived in the time of Runjeet Singh, and from which he governed the whole country, and by his cruelty and iron-handed despotism broke the spirit of the Pathan tribes, and under God's providence prepared the way for the mild and just government of our English Empress over the valley of Peshawur.

If any one wishes to know about the Afghans of Peshawur and its neighbourhood, he should read Sir Walter Scott:—

“I charge thee, boy, if e'er thou meet  
With one of Asynt's name,  
Be it upon the mountain side,  
Or yet within the glen,  
Stand he in martial gear alone,  
Or backed by armed men,  
Face him as thou would'st face the man  
Who wronged thy sire's renown;  
Remember of what blood thou art,  
And strike the caitiff down.”

But the Afghans have not yet had a Sir Walter Scott to tell of all their prowess, and humour, and treacheries, and jealousies, and hospitality. They are a grand nation, or *will* be so (as the Scotch are now), as soon as they have their John Knoxes, and Maitlands, and Wisharts, and Erskines, and Hamiltons. May God send them to them soon. At present the Afghans are not reliable, for they lack self-control and moral courage. They are said to be deficient in endurance, and not to have the courage of adversity. Their “impatience has often been proved as fatal in advancing as in retreat; and they must be backed up by more steady troops, if we would avert disaster. But for energy, and *élan*, and courage, there are, with the

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\* Taken from “The Invasion of India from Central Asia.” Bentley.

exception of Sikhs and Gurkhas, few who are their superiors in Asia."

The Peshawur Mission school was opened by Mr. Clark, and a new schoolroom was built by Major Martin; a Chapel was erected, which is now called the "Martin Chapel," and the present Mission-houses were purchased also by Major Martin.

But few officers in the Punjab have ever become Missionaries. Major Martin, of the 9th Native Infantry, was the first; Dr. Downes, the well-known Missionary in Cashmere, formerly a Lieutenant, R.A., and Assistant Engineer in the Staff Corps (Irrigation Department), is another instance. Mr. Brinkman, formerly an officer in an English regiment, became also for a short time a Missionary in Cashmere, and is now a clergyman at home. Mr. Frederic Tucker, late C. S. and Assistant Commissioner in Umritsur and Kangra, and now the leader of the Salvation Army in India, is another case. We do not remember any other instances of English officers in the Punjab becoming Missionaries. We may notice the special advantages which are given to the cause, especially in India, where men are called by the Holy Spirit to leave the service of the Government for the direct service of God. In the eyes of the people Government service is the greatest which can be desired. It is seen that officers who have become Missionaries have given up something, and this gives them much influence amongst the Natives. In secular work our Missions especially need the help of laymen. When Major Martin became a Missionary he gave an impetus to Missionary work in the whole Province. He organised the whole of the secular work of the Mission. He kept all the accounts. He carried on most of the ordinary correspondence. He set on foot the Poor Fund, which still continues to give Christian charity to the diseased and the blind. Owing to his efforts the Peshawur

was afterwards heard to say that "he would sooner have faced a cannon's mouth than have dared to do what that man did," and he honoured him ever afterwards. Our Lay Missionary's spirit burned within him, that Christian men who professed to know and love God should by their actions appear to deny Him by not keeping His Commandments. That God should be dishonoured amongst the heathen he could not endure. The way in which the message was received was as honourable to those who received it as to him who gave it. It will be remembered that Colonel Martin at this time was an officer, as well as a Christian, of considerable standing.

Twenty Missionaries of the C.M.S. have laboured in Peshawur, of whom five have died there, and now lie in the Peshawur graveyard; seed sown by God to ripen for the harvest, seed fallen into the ground in order that it may bring forth much fruit. Towards the end of October, 1862, there were four Missionaries in Peshawur, all of them in good health. At the beginning of February, 1863, only one remained. Two had died, and one had been sent home ill, never to return. The Rev. T. P. Hughes has now, through God's goodness, been able to remain nineteen years at his post, and the Rev. Worthington Jukes ten. The Peshawur Mission has thus had the advantage of having the same Missionaries for a succession of years, who have had a definite aim and policy before them, and adhered to it. That policy is bearing fruit year after year.

The leading features of the Peshawur Mission, which appear to give ground for much hope, are the following:—

#### I. THE SCHOOL.

This school, now called the "Edwardes Memorial School," has been thirty years in existence, and contains

now 571 scholars. Many of them are young men who are evidently of good family, as well as of considerable talent and attainments ; men who, if they live, will hereafter have influence. In former years there were but few Afghan boys in the school, now there are many. Through Mr. Jukes' efforts, the discipline, behaviour, and progress of the pupils are very noteworthy. In Mr. Dutta and Mr. Ghose, Mr. Jukes has able and devoted assistants, who take part with him, not only in imparting instruction, but in educating their scholars for life's duties and struggles, and who, above all, are giving a quiet Christian tone and character to the whole institution. It is interesting to observe that most of the other teachers were former pupils of the school, some of whom have passed the Entrance Examination from it.

In this school lay formerly the germ and the chief part of the Peshawur Mission work. When but little could be done on this Afghan Frontier in other ways, the school maintained its steady course without interruption. This school-work will, we hope, be always vigorously and perseveringly carried on. The seeds of truth have long been sown, and are still being sown, in many youthful minds. With God's blessing they will in due time germinate and take root, and the influences of the school have great effect on the future of the Mission.

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## 2. THE CHURCH.

The congregation consists now of 96 baptized Christians, of whom the Rev. Imam Shah has been long the faithful Pastor. It had been long felt that the former Church building, however suitable and convenient in other respects, had been too much hidden, and shut up from the sight of the people within the walls of the school. It was quite time that these two perfectly distinct departments of Church and school should be formally separated

from each other, and become altogether independent agencies. Their methods of working are necessarily different ones, and their centres and basis of operations and lines of working should be different also. It is, therefore, a cause of thankfulness that a new Church has been built, to be, as we trust, in the eyes of all the people a House of Prayer; a house for special meeting with God, in which many Hindus and Mahomedans, as well as Christians, may hear God's Word read and preached; in which many who are now afar off may be baptized into the family of Christ, and many Christians may have communion with Him and with His people in receiving by faith His body and blood. The former Church-room was required for the purposes of the school, and the Church had become a necessity. The desire to make it a "Memorial Church"—in which the names and memories of former Missionaries who have given up their lives in Christ's service and cause in Peshawur and died for the life of the Afghans are to be recorded—was thoughtful and kind.

The Church was opened on the 27th December, 1883. It is one of the most beautiful churches, although, of course, it is very far from being the largest, that we have seen in India. It is situated in a public thoroughfare, very near to the Edwardes Memorial School, and close to one of the gates of the city. Instead of facing the east it exactly faces Jerusalem, as the point to which all believers look for the second coming of the Lord. Its plan is cruciform, and is a successful adaptation of mosque architecture to the purposes of Christian worship. The symmetry and proportions of the columns and arches are almost perfect. At the end of the chancel is a beautiful painted window, the gift of Lady Herbert Edwardes, in memory of her late husband. Above the chancel arch is another small painted window, erected by the Rev. Mr. and Mrs. Worthington

Jukes to the memory of their little child. The transepts are separated from the nave by two carved screens, one of which is the gift of the Rev. C. M. Saunders, and the other of the Rev. A. Bridge, both chaplains of Peshawur. One transept is set apart for purdah women, and in the other is the baptistery, the gift of Mr. Hughes, which is adapted for the administration of Holy Baptism by immersion. The carved pulpit is the gift of Mr. Jukes. The handsome brass lectern is the gift of Miss Milman, sister of the late Bishop of Calcutta, and bears the following inscription :—" In loving memory of Robert Milman, Bishop of Calcutta, who died 15th March, 1876. He preached his last Urdu sermon to the Native Christian congregation in the city of Peshawur. His last English sermon was on behalf of the Peshawur Mission. His last public act was an address to the pupils of the Peshawur Mission School. 'I will very gladly spend and be spent for you.' " The communion-table is of Peshawur carved wood-work. The book-desk on the holy table is the gift of Mr. Graves, who laid the foundation-stone of the church in 1882. The floor of the chancel is of Peshawur pottery in different patterns. The kneeling cushion before the communion-rails was worked by the late Mrs. Freeman, who, together with her husband, was a large contributor to the church.

As we enter the church from the public road, we observe the following text, which stands in bold relief in Persian over the entrance door, from Rev. vii. 12 : "Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." Over the chancel arch inside appear in large letters the words, "I will make them joyful in My house of prayer" (Isa. lvi. 7), which were chosen by our Bishop. Many other texts adorn the building, and we especially notice the two following at the chancel end of the church : "The salvation which



is in Christ Jesus," from 2 Tim. ii. 10; and, "Jesus Christ the same yesterday, and to-day, and for ever," from Heb. xiii. 8.

But the chief feature of the church is the screen, beautifully carved in wood, of different native Peshawur patterns, which divides the chancel from the ambulatory behind it. In this ambulatory are placed mural tablets to the memory of deceased Peshawur Missionaries, on account of which the church is called All Saints' Memorial Church. The tablets are as follows:—The Rev. C. G. Pfander, D.D., 1825—1865; died 1st December, 1865, aged 62. The Rev. T. Tuting, B.A., 1857—1862; died 27th October, 1862, aged 36. The Rev. Roger E. Clark, B.A., 1859—1863; died 14th January, 1863, aged 28. The Rev. Isidor Loewenthal, M.A., 1856—1864; died 27th April, 1864, aged 38. The Rev. J. Stevenson, 1864—1865; died 23rd December, 1865, aged 26. The Rev. J. W. Knott, M.A., 1869—1870; died 28th July, 1870, aged 40. Alice Mary, wife of the Rev. T. R. Wade; died 8th October, 1871, aged 21. Minnie and Alice, infant children of the Rev. T. P. Hughes.\* To these names must now be added that of Miss Annie Norman, who died on the 22nd May, 1884.

The dome-covered cupola of the tower is seen from a great distance, and contains a fine-toned bell, which is heard all over the city and neighbourhood, the gift, many years ago, of the Rev. George Lea, and other friends in Birmingham, to the Peshawur Mission, through Colonel Martin. The cupola is surmounted by a large gilt cross, showing the Christian character of the building, and distinguishing it from other public edifices in the city.

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\* Mr. Tuting died of cholera; Mr. Roger Clark of dysentery, "never regretting that he had become a Missionary"; Mr. Stevenson of fever; Mr. Knott of heat apoplexy; Mr. Loewenthal was shot by his Sikh chowkedar, just after he had completed the translation of the New Testament into Pushtu. With the exception of Dr. Pfander, who died at home, all these died in Peshawur.

Connected with the church is the parsonage-house, built in Native fashion, in the form of a square, and near to it the vestry-room and Native library, two guest-rooms on an upper story, below which are dwelling-places for the servants. Everything is thus provided in connexion with the church for all purposes required. The cost of the whole of the buildings has been about Rs. 25,000. Rs. 3,000 are still required to pay off the debt which has been necessarily incurred.

At noon on the 27th December, the day of the opening, the church was filled from end to end by a very large and attentive audience. The two transepts were then filled with English officers, amongst whom we noticed the Deputy Commissioner. One side of the nave was occupied by English ladies and their Native sisters, and the other side by the men and boys of the congregation, and the members of the Punjab Native Church Council, who had received a hearty invitation from Mr. Hughes and Mr. Jukes to be present at the opening of the church, and to hold the eighth meeting of the Punjab Native Church Council in Peshawur. The completion of the Indus bridge at Attock, and of the Punjab Northern State Railway to Peshawur, enabled them to accept the invitation ; and many Native friends from different parts of the Province availed themselves of the true Afghan hospitality which our Peshawur hosts bestowed bountifully on us all.

Fourteen clergymen, five of whom were Natives, were present, and took part in the service ; and in the absence of our beloved Bishop at home, it devolved on the Rev. R. Clark, senior representative of the Church Missionary Society in the Punjab, by the invitation of the Missionaries, to say such prayers at the opening service as could be taken by an ordinary clergyman. The lessons were read by the Rev. W. Jukes and by the pastor of the church, the Rev. Imam Shah. A brief statement of the

object of the service was made by the Rev. T. P. Hughes, who presented the pastor with a copy of the Holy Scriptures, in the original languages, and with the sacramental vessels of the church, which were then reverently placed by him on the Lord's table. The sermon was then preached by the Rev. Moulvie Imad-ud-din, Chaplain to the Bishop of Lahore, from the words of our Lord : " If I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you " (St. Luke xi. 20). The sound of the psalms and hymns swelled loudly and harmoniously through the church, and the service was concluded with praise, thanksgiving, and prayer. The proceedings were very solemn, and verily God Himself was present with His people ; and He made His presence felt, even as He had manifested it in an unmistakable manner at the first Missionary meeting which had been held at Peshawur thirty years before.

Some of our supporters in India may perhaps ask, " Why this apparent departure from some of the cherished traditions of the Church Missionary Society, by the erection of this beautiful church in one of their chief stations ? " The answer is very clear. It is no departure at all. The object of the Church Missionary Society is to build in every heathen land living temples to the Lord, and to use whatever means will best conduce to this end. We wish to bring the people of this and of every land to the Cross of Christ. For nearly thirty years has the Gospel been preached in the bazaars and streets and villages of Peshawur city and district, and it has been met with scorn and derision and insult. For the last few years the policy of our Peshawur Missionaries has been changed. The efforts which are now made are those of conciliation and friendship within the church, in the school, in the hujrah, and the anjuman. On Thursday last were seen, perhaps for the first time in Peshawur, many leading Native chiefs, who reverently sat behind

the red cord which separated the unbaptized from believers in the faith of Christ, and who listened attentively to a Native Christian Moulvie as he preached to them boldly and very plainly the Gospel of Christ. There was no opposition at all. A leading Khan of Eusufzai was there, with members of some royal families. A Rajah from the frontier afterwards took his place as a listener, if not a worshipper, in a Christian church. Expressions of approbation and congratulation were heard from Mahomedans and Hindus in Peshawur. "We serve God in our way," said they, "and it is right that you should serve Him in yours." Services of song and preaching have since then been daily held, and for the first time in the history of the Peshawur Mission has a Christian church been thronged by people who are not Christians, and who are not yet willing to listen quietly to Christian preaching when delivered outside.

We believe that it has been given to our friends, Mr. Hughes and Mr. Jukes, to devise one more way to gain the Afghans. The *hujrah* or guest-house is another. The school is another. The *anjuman* another. If religious services can be carried on, and religious instruction given, without controversy or noisy opposition and disputation, to Afghans in a beautiful church, then let us have the church. We have seen in some other places rooms in schools, in houses, or room-like—so-called—churches, where services have been unattended except by a few paid agents of a Mission. If the fault in a church is merely that it is beautiful, then let us accept the fault, if its consequences are the bringing in of souls to Christ, or even if it is only the inducing heathen and Mahomedan men and veiled women to listen to the Gospel. In this case the church is not an expensive one: Rs. 21,000 is not a large sum for a well-finished, suitable, and commodious church; and even this sum

has been in a great measure given by private friends, who have presented most of what is ornamental.

We believe that a new era in the history of the Afghan Mission has been entered on by erection of this church in the Peshawur city. An onward movement has been made, and although we know that a mere building is nothing without God's presence and blessing in it, yet, if the Cloud of glory fills this house, even as it filled the tabernacle and the temple of old, this building will not be without its special service in the evangelisation of the Afghans. Our earnest prayer is that this new era may now be signalised by the coming of many Afghans into Christ's own fold ; for "unto Him shall the gathering of the people be."

We read in Bishop Caldwell's "Tinnevely" that—"The practice of assembling the people of every Christian village morning and evening for united prayer in Church, a practice which is universal in the Missionary congregations of the Church of England in Tinnevely, and which gradually extended itself to other localities, appears to have been first introduced by Rhenius." Well would it be for the interests of true Christianity if this practice, which prevails also in Peshawur, were universal in all our Punjab Missions.

It was once said of a minister, that he read the prayers so hastily, and carelessly, that it was evident that "he meant *nothing* by this service," and regarded it only as a work to be performed. Our Peshawur Missionaries evidently mean *much* by this service, for they conduct it with reverence and devotion ; or, as Lord Beaconsfield would have said, "with precision."

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### 3. THE CONGREGATION.

The converts in the Peshawur Mission have been few in number, but generally men of mark.

The first was *Ilāji Yāhiya Bākīr*. About the year 1854 he undertook a pilgrimage to Mecca and Medina. One night while lying asleep in the prophet's tomb at Medina, he dreamt that he saw a venerable old man, with his wand of office, sitting in the midst of his pupils, and teaching them. This he was assured was Mahomed. Presently the door behind him opened, and a still more venerable man came in, and taking from him the wand, himself began instructing the students. This he was persuaded was Christ; and the meaning of the dream was that Christ was a greater teacher than Mahomed; and that the Mahomedans would soon yield themselves to Him and become His disciples. He at once determined what to do. He had heard of Dr. Pfander at Agra, and he set out through Central Asia to find him. In the mean time Dr. Pfander had come to Peshawur, where they met; and after due instruction, he was baptized. A few days afterwards he was found lying senseless and covered with wounds and blood in the native house which he was occupying at the bottom of the Peshawur Mission Garden. The Mahomedans had tried to assassinate him as an Apostate. Through God's mercy he recovered with the loss of two fingers, and lived for many years, travelling about in Shikarpore, Candahar and Central Asia. He became a kind of medical Missionary, and dosed his numerous patients with some kind of pill. His own account of them was, that "he prayed over them, and they all got well." It is believed that he died at Shikarpore in Sindh. His nephew also became a Christian, and spent his years in travelling about between the Russian and English lines in Central Asia as a seller of precious stones. His head-quarters were Shikarpore and Candhar; so far as we know, he may be still living.

Another convert was *Fazl Huqq*, a policeman, and afterwards a soldier; and a very true soldier of Christ. He was first known to the Missionary when he followed

him on his way home from the Bazaar preaching. He received Christ like a little child, and was baptized. When the Bazaar of Peshawur was once placarded with a paper in opposition to Christianity, he waited till night, and soon after came smiling into the Missionary's room in the City House with the words, "I've got it!" and produced from under his cloak the placard, which he had torn down almost at the risk of life. He volunteered to go as a Missionary to Kafirstan; and the first Christian Missionary to that country was an Afghan. The account of his visit was published in the July number of the *C.M. Intelligence* for 1865. He took some medicines with him, and wrote an amusing account of his reception as a medical man, although he had only received one hour's instruction, together with some labelled bottles, from Mrs. Clark. In one place he doctored a girl, who was ill with neuralgia, but the girl still went on crying; on which the mother boxed her ears, saying that if she was not well, *she ought to be*, for she had had her medicine. In another place he witnessed the slaughter of 28 armed Mahomedans by the Kafirs. "The Kafirs brought a drum and pipes, and began to sing and dance, throwing their hands and feet about, the women looking on; then suddenly, without one moment's warning, each Kafir's knife was unsheathed, and seen poised high above his head; and with a loud whistle, four or five Kafirs rushed on each Mahomedan, stabbing him in every part. The whole was over in a minute, and all had sunk down dead covered with wounds. They then beheaded them, and threw them all down into the river below." The body of gentle, loving, brave Fazl Huqq now lies in the churchyard of Abbottabad awaiting the resurrection.

Another convert of the Peshawur Mission was *Subahdar Dilawur Khan*, of the Sindh Corps. Formerly a robber, and a plunderer, and killer of "Infidels," he

joined the English as a soldier, because he said "he would always be on the strongest side." When he heard of Christian Missionaries he went at once to them to confute them. But instead of doing so, he himself became impressed, that what they said was right, and that the Mullahs were wrong. He immediately came over to "the strongest side." He was once riding with Sir Herbert Edwardes between Altock and Peshawur, and he spoke to Sir Herbert of what was nearest his heart, and asked him arguments which would "confound the Mullahs." Sir Herbert told him of a Saviour's love—as Dilawur Khan had never heard of it before—and so impressed him with the truth and self-satisfying power of Christianity, that (as he described his feelings afterwards) his heart turned within him as he talked with him by the way. He was baptized by Mr. Fitzpatrick, and remained in his regiment, doing excellent military service everywhere, and especially at Delhi. He was known throughout the country as the Christian convert or Infidel who "confounded the Mullahs," by his bluff incisive words, every one of which told against the Mahomedans. He almost always went armed, and kept good hold on the bridle of his horse.

Respecting the congregation, Mr. Hughes wrote thus in his paper read at the Allahabad Conference :—

Amongst our Afghan converts there have been men who have done good service to Government. When Lord Mayo wished to send some trusted Native on very confidential service to Central Asia, it was an Afghan convert of our Mission who was selected. Subadár Diláwar Khán, who had served the English well before the gates of Delhi, was sent on this secret mission to Central Asia, where he died in the snows, a victim to the treachery of the King of Chitral. His last words were : "Tell the *Sarkar* (Government) that I am glad to die in their service ; give my *salam* to the Commissioner of Peshawar, and the *Padri Sahib*."

Some three years ago an officer wanted a trustworthy man to send to ascertain the number and condition of the Wahábis



residing at Palari, on the banks of the Indus. An Afghan convert was selected for this difficult and dangerous undertaking.

In the Umbeyla War of 1863, it was necessary that Government should have a few faithful men who could be relied on for information. Amongst others selected for this work were two Afghan Christians, converts of our Mission. Yes, Christianity is (according to the political ideas of some) dangerous, but surely it is *useful*. Oh, when will our Government learn that Christians are their best subjects, and the propagation of Christianity most conducive to the best interests of the State!

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#### 4. THE PASTOR AND THE NATIVE PARSONAGE.

The Parsonage has been built in purely Native style, and is in all respects suitable to the wants of the Native Minister. It is airy and commodious, neat in appearance, and a dwelling worthy of the Pastor of the Peshawur Church.

We thank **God** for the faithful services of our friend and brother, ~~the~~ Rev. Imam Shah, who has devoted himself for many years to this Pastorate with constancy, fidelity, faith, and love.

Respecting his evangelistic work in Peshawur, the Rev. Imam Shah, in his Report of 1875, wrote thus:—

The preaching in the Bazaar at the Martin Chapel has been carried on as usual. The attitude of the people towards us has been much the same as in former years. The same questions have been put, and the same objections raised. The same abuse has been given. There are of course some people who listen impartially, and are pleased with the words of the preachers, and who discuss with fairness and speak with respect and love. God, however, alone knoweth the thoughts of their hearts; but there are some who seem not far from the kingdom of Heaven.

Generally, the audience is exceedingly troublesome, especially when the European Missionary is not present. During the past year they have done their best to persecute us, sometimes following us to some distance from the preaching place, and

shouting after us the whole way. Oftentimes the people treat me and my native helpers in such a manner that I can scarcely refrain from weeping ; not so much on account of the abuse we receive, but rather when I think that perhaps instead of exalting our Holy Saviour's name in the sight of the heathen, we have been an occasion of bringing shame upon it. We do, however, remember that the Lord Himself hath said, "The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you."

When the city is filled with strangers from Kabul, then it is that our troubles increase. Their desire to persecute and slander us makes them gnash with their teeth, and if we were not most patient in our bearing towards them, they would most certainly strike us.

One day a Pathan said, "It is in my heart to kill you. I should of course be hung for it, but then I should be a *Shahid* (martyr)." I replied, "A martyr is one who patiently and without resistance suffers for the truth. You wish to use force. Where is the martyrdom in such an action?"

When the fire broke out in the city several years ago, some of the people humbled themselves before God, but it was not so with all, for one day when I was walking through the city in company with some Christian brethren a Mahomedan said, "This great calamity has come upon us on account of these men." It is, however, recorded in early Church History, that the Christians were once accused of setting fire to a great city, so that this charge is no new thing. Although the English exerted themselves very much in trying to put out the fire (indeed Mr. Jukes laboured incessantly for three days) yet I heard many say, "Oh, the Government wanted to widen the streets, and now they have the opportunity of doing so!"

It has been the custom of late years in Peshawur to substitute religious conversation, as far as possible, for the Bazaar preaching. Much angry feeling on the part of the people has been thus avoided. We wait for the time when the Afghans will of themselves turn to the Lord. The meaning of the word Ishmael is "God hath heard"; "The Lord hath heard thy affliction"; "God heard the voice of Ishmael, where he was; and she (Hagar) saw a well of water, and she went and filled a bottle with water, and gave the lad to drink." God

still hears, and in due time will show them the well of the water of life—perhaps during some affliction—and then they will drink, and live.

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## 5. THE HUIJRAH, OR GUEST HOUSE.

The Mission owes the existence of this institution to Mr. Hughes, who, with intuitive knowledge of the character and customs of the Afghans, has in this way adopted what are probably the best possible means of conciliating them. The influence which he has gained amongst them in this and in many other ways is very great.

People from every part of the country are thus brought into close and friendly contact with the Missionaries, who use their opportunities to tell to the Afghan people of the gentleness and meekness of Christ, and His great love for men. He never killed others to save Himself. He never sent any empty away. He loved His enemies, and died praying for His murderers, desiring no "Avenger." The number of Mission guests in this Huijrah sometimes amounts to 40 or 50 at a time. Influential Khans and grey bearded Mullahs are seen availing themselves of the hospitality shown by the Christian Missionary, who after giving them a good meal will come and sit with them, and explain to them the Gospel. In the evening the large room inside the Mission House is at times fairly filled with earnest men, seated on chairs or on the ground, who over a cup of tea will thoughtfully, quietly, for hours together, discuss the merits and claims of Christianity.

The Huijrah is supported by local funds at a cost of from Rs. 60 to 100 per mensem; Mission money well spent in Mission work. In the Missions of the Middle and other ages great attention was given to the enter-

tainment of strangers. The Missionaries won their way by their friendly hospitality, and by seeking to conciliate the chiefs of the countries in which they laboured. Too often has this been forgotten in our modern Missions. The Peshawur Mission has given to the whole of the Punjab an example which may be advantageously followed according to the circumstances of the case by other Missions in the country.

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#### 6. ITINERATION.

Formerly the Missionary in the Peshawur valley appeared to be safe nowhere. The writer remembers how once in 1855, when he was walking a few hundred yards beyond the limits of cantonments, he was met by Sir John Lawrence, then Chief Commissioner of the Punjab, and Sir Herbert Edwardes, then Commissioner of Peshawur, who were driving past with a large escort; and who with many rebukes for his thoughtlessness, ordered him to enter their carriage, and to desist in future from such dangerous practices as taking a walk outside the boundaries. But now (through the influence of the Hujrah, and on account of the personal character of the Missionaries) we can go everywhere, with apparent safety. The Missionary is always welcomed, and often invited to stay in the Afghan villages. Mr. Jukes is making his way amongst the people much as Mr. Hughes has done before him.

It is evident that Peshawur needs now another Missionary, with vigour both of mind and body, who is willing to be taught, and to move in the lines which have already been marked out. Such a Missionary, whilst learning Urdu and Pushtu, and preparing to take his part hereafter in general work, could at once relieve the Missionaries of a good deal of the teaching in the

school, and of some other duties, and allow them more time to itinerate amongst the Afghans, who live not in the city but in the villages. The Rev. E. C. Stuart, now Bishop of Waiapu in New Zealand, wrote in December, 1866, when Secretary of the C.M.S. Committee in Calcutta :—" I join in the hope, that as a *fourth* labourer in this most interesting field, the Society may soon be able to send out a medical Missionary." Archdeacon Pratt, in February, 1870, wrote : " This frontier Mission ought to be strengthened, and if possible *four* Missionaries be placed here." We must remember that Cabul, Kafristan, Badakshan, and Turkistan, lie before us from Peshawur, as well as Hajara and Kohat, and the Eusufzai country, and many of the Afghan tribes dwell in the immediate neighbourhood.

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## 7. WOMAN'S WORK.

This work was formerly almost an impossibility in Peshawur. It is now very promising. There are now, chiefly through the exertions which have been made by Mrs. Hughes and Mrs. Scott, 86 pupils in two girls' schools. Many Zenanas are open now for regular instruction. It is pleasant to find that Mrs. Clark, who was here almost at the beginning of the Mission, is still remembered in some of them.

Two lady Missionaries of the Church of England Zenana Society were appointed to Peshawur in the autumn of 1883, one of whom, Miss Mitcheson, had been trained as a medical Missionary ; the other was Miss Annie Norman, daughter of Sir Henry Norman, who had been one of the founders of the Mission thirty years before. In May, 1884, Miss Norman was taken ill of dysentery, which was followed by high fever. The doctors tried to send her away from Peshawur to Murree.

She arrived at Ranul Pindi, and there died, ascending to heaven on the morning of Ascension Day, the 22nd May. When Mr. Jukes told her very gently that she was going to die, her face lighted up at once with joy and gladness. She sent many loving messages to her friends. To the poor people in her district at Kensington she sent the words, "Tell them it is not hard to die, it is only falling asleep in our Father's arms." At another time she said, "They say there is a shadow in death. There is no shadow where Christ is." She was sorry to leave her work, "having," she said, "done so little." "I wanted," she said to Miss Mitcheson, "to tell the women of Peshawur of Christ. Now you must do so. Tell them to come to Christ." She asked Mr. Jukes to thank the Lord for all His mercies to her, and then she died. Her body was carried back by Mr. Jukes and Miss Mitcheson to Peshawur, and laid in the Native Cemetery amongst the Native Christians; and there was "a general mourning in the Zenanas, and amongst the people also." Several months before her death she said, "I love Peshawur, and the work so much, that I should never wish to leave it." The Lord has doubtless need of the young as well as of the old, for special service in heaven, where, whilst they rest from all labours and from pain, they rest not day nor night from praise. She died at the early age of 27.

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#### 8. KAFIRISTAN.

It has been with feelings of much thankfulness that the Missionaries have lately welcomed Syad Shah back again in Peshawur on his return from his successful Mission to Kafiristan, where he had been sent by Mr. Hughes. As long ago as 1856 the attention of the Peshawur Mission has been drawn to that country. In

the winter of that year the first Kafir came down to Peshawur, at the invitation of the Missionaries, and was the guest of the Mission for several months; Sir Herbert Edwardes having presented Rs. 150, for the special purpose of entertaining him, and of establishing friendly relations with a new tribe. The Missionaries to Kafiristan were Fazl Huqq and Moulvie Nurullah, who were sent there in 1864, and who returned, after receiving a very hearty welcome from the people. The same welcome has been now accorded to Syad Shah, and the invitation again been sent heartily by all the people, that some English Missionary would visit, and if possible remain in their country. It would appear to be of great importance that friendly visits should be made regularly to Kafiristan. At one of the Kafir towns, Kamdesh, Syad Shah met with the celebrated Turukh Chumlu, called "Tor Chumlu" or the Black Chumlu, by the Pathans; a chief of renowned bravery, who has killed sixty men with his own hand. His brother, Turukh Mirakh, has slain 140 men. After Syad Shah had explained to him the accounts of the creation, deluge, and the life of Christ, Turukh Chumlu (as the representative of his tribes) said :—"You must understand that we are an ignorant people. We worship idols because we know no better. If any one will come and teach us, we shall be very glad to learn better things. If the Missionaries at Peshawur will come and establish schools in our country, we shall be very glad, and we will learn more about God."

Both Turukh Chumlu and his brother Mirakh, Syad Shah says, are very amiable, and not like his own wild and savage people in Kunur. He was "much struck with their mildness and humility !"

No European, it is believed, has ever yet penetrated to Kafiristan. Dr. Downes, who started on the 15th April, 1873, to endeavour to do so, was forcibly brought back to Peshawur by our English Government.

Kafiristan, says Colonel Yule, is "one of those knots of mystery which now remain to afford perpetual enjoyment in seeking to disentangle it." It is believed that its people are descended from those Greeks who accompanied or followed Alexander the Great on his expedition to India.

The parent Society has very gladly sanctioned the sum of £100 to the Peshawur Mission, for the maintenance of the communications which have been already made with that country and with the intervening tribes.

There are many other subjects to which reference should be made in any systematic account of the work of the Peshawur Mission, especially to the translations of the Holy Scriptures, which are being made into Pushtu, the Peshawur Anjuman\* and reading room, and the noble Mission library which has been formed by Mr. Hughes. Special efforts are being now made to maintain an outstation in Hazara. May God long preserve our present Missionaries in Peshawur, that they may each year witness the growth and enlargement of the work ; and in due time may see numbers of Afghans of many tribes, both rich and poor, Mullah and Faqir, prince and peasant, enter into the kingdom of Heaven, and willingly submit themselves to Christ, as their Prophet and King. At present the happiness and comfort of the Afghan tribes seems chiefly to lie in murder and treachery. They are like Esau who "*comforted himself, purposing to kill his brother Jacob.*" Dilawur Khan, before he became a Christian, used to say that there was no happiness on earth like that of overtaking a flying foe, and raising the sword to strike him down. It has been said that it is so

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\* This consists of 36 Vernacular-speaking and 54 English-speaking members. It has a paper of its own, called the *Akhbar-i-Anjuman-i-Peshawur*, which is conducted by the school staff. A monthly grant, Rs. 100, is given to this Anjuman by the Municipality.



unusual for a good Afghan to die in his bed in a natural manner that it "excites suspicion!" They have yet to learn the happiness and comfort of love, even the love of Christ, who came not to destroy, but to save men's lives, and who by His apostle tells us, "Hereby we perceive the love of God towards us, because He laid down His life for us; and *we ought*"—*not to take the lives of others but*—"to lay down our lives for the brethren."

## CHAPTER XII.

## THE DERAJAT.

IN the year 1861,\* when the finances of the Church Missionary Society appeared to be in a declining state, and the Committee in London were anxiously considering the best means of retrenching their expenditure, a proposal came unexpectedly upon them to open a new Mission in the Punjab. The suggestion appeared, in the first instance, almost in the light of a temptation to desert the older Missions for the sake of novelty ; but the circumstances under which the proposal was made soon convinced the Committee that it was rather to be regarded as an encouragement from above to “go forward,” relying in faith upon the Lord for the supply of all our need. The proposal came from *Colonel Reynell Taylor*, the Commissioner of the Province, accompanied by a munificent donation of one thousand pounds. It was supported by the recommendation of *Sir R. Montgomery*, Lieutenant-Governor of the Punjab ; and it was enforced upon the attention of the Committee by the personal appeal and explanation of *Sir Herbert Edwardes*, who was well acquainted with the district, and who has thus described the locality, and the claims it presents upon the Christian liberality of England.

Sir Herbert Edwardes writes :—

The Derajat is that long range of the Punjab Frontier which lies between the right bank of the Indus and the eastern slopes

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\* This account is taken from the 63rd Annual Report of the C.M.S. for 1861—62.

of the great Sulimane Range, which separates British India from Afghanistan. It extends from the Salt Range, which is the southern limit of the Peshawur Division, to the north-eastern frontier of the provinces of Sindh, and may be more than 300 miles long by 50 or 60 broad. Dera Ghazee Khan and Dera Ismail Khan are each the head-quarters of a British District, and derive their commercial importance from the fact that each stands opposite mountain passes on the border, through which the products of Central Asia are poured down into the Punjab and Hindustan, and the products of Hindustan and England are pushed up into Central Asia. The carriers of this trade are among the most remarkable people in the world, and are well worth telling of. They are the Lohanee Merchants of Afghanistan. For several months these enterprising merchant tribes, to the number of perhaps 2,000, are every year encamped in the Derajat, and brought within our influence for good or evil; then leave, and carry their experience of Christians into the district strongholds of Islam—Cabul, Ghuznee, Candahar, Herat, Balkh, Bokhara, Khiva, and Kokan.

The settled tribes who inhabit the Derajat are hardly less interesting than their Lohanee visitors, and have still stronger claims on us as our subjects. Common gratitude demands that we English should do all we can for this people; for in two great struggles the people of the Derajat have come to our assistance and fought nobly on our side. In the war of 1848-49 it was the whole length of the Derajat border which gave us those levies of wild swordsmen, matchlock men, and cavalry, which enabled us in a season adverse to the march of European troops, to shut up the rebel Dewan Moolraj in his fortress at Mooltan, and wrest from him one of the most fertile divisions of the Punjab. When the next struggle came in the terrible Sepoy Mutiny of 1857, the Chiefs of the Derajat instantly took up arms, raised horse and foot, and hurried to our aid. From Peshawur to Bengal these loyal men were once more found fighting our battles, in spite of the taunts of the Muhammadans of India.

Sir Herbert continues :—

It cannot but strike us as very remarkable that this proposal to found a new Mission comes from one who is responsible for some 300 miles of the furthest and ruggedest frontier of British India; and that he who bids the proposal "God speed" is responsible for the province whose manly races helped the

English to reconquer India in 1857-58. The Punjab, indeed, is conspicuous for two things, the most successful Government and the most open acknowledgment of Christian duty. Surely it is not fanaticism, but homely faith, to see a connexion between the two? So long as the Punjab is ruled in the spirit of Colonel Taylor and Sir Robert Montgomery, a blessing will surely rest upon it. As one whose lot is cast with theirs, I felt thankful even to read their letters, and to carry such plans before you; but I am doubly thankful to your Committee for yielding to their appeals in the midst of your world-wide difficulties. Even during the hour that I was with you, I was struck at hearing of appeals from the heart of the Sikh country, from Rajputana, from Sindh, from North-West America, from Japan, and from several other places, while a falling off was reported in your income. May these difficulties be lessened, not increased, by your answering this call from the Derajat. Walking by faith, and not by sight, may you be followed into new territory by the increased sympathy of all who know whose inheritance the heathen are.

Colonel R. Taylor, in a letter to Sir Herbert Edwardes, communicating his munificent offer for the establishment of the Mission, wrote :—

“I should wish to put the matter entirely in the hands of the Church Missionary Society. I like its connexion with our own Church; and I believe it to be in every way entitled to confidence and honour, both as to motives and means employed, and therefore we can never do better than put ourselves in its hands.”

Sir R. Montgomery, in conveying to Colonel R. Taylor his warm recommendation of the Mission, stated—

“We have held the frontier for twelve years against all comers, and now, thank God, for the first time, we are at peace with all the tribes. There are indications of a better state of things for the future: they seek more to come amongst us: now is the time to hold out the hand of friendship, and to offer, through the Missionaries, the bread of life. It is not the duty of Government, or of their servants, to proselytise: this is left to those who have devoted their lives to the work. But I rejoice to see Missions spreading: and the Derajat is a fitting place for the establishment of one.”

After these heart-stirring representations, the following Resolution was passed at a Meeting of the General Committee of the Church Missionary Society, on October 14th, 1861 :—

That this Committee, having received an appeal to take up a new station or stations in the Derajat of the Punjab, as links between Peshawur and Multan, and with a view to bring the influence of the Gospel to bear upon the Afghan tribes inhabiting that district, as well as those who visit it annually from beyond the Suliman Range in great numbers ; and that appeal having been enforced by a munificent offer of pecuniary help from the Commissioner or Chief Magistrate of the District, and by the strong recommendation of the Lieutenant-Governor of the Province, together with a donation on his part also of £100 for each of the three Mission Stations as they may be taken up ; cannot but regard such an appeal as a special call, in the Providence of God, upon the Society, to send at least two Missionaries to Dera Ismael Khan as soon as the Committee shall have the suitable agents at their disposal.

The Committee were enabled to send out two Missionaries to commence the Mission in the Derajat, under the able guidance of the Rev. T. V. French, who was about to return to India. Mr. French nobly undertook to give the new Mission the benefit of his long Indian experience at its first establishment, by accepting the superintendence for the first year at least.

We have thus another instance of a Church Missionary Society's Mission in the Punjab being established by a Christian layman. The Umritsur, Simla and Kotgurh, Kangra, Cashmire, and Peshawur Missions, and now that of the Derajat, were all of them established by Christian Government officers, who were many of them men of the highest ability and distinction in the Punjab. General Reynell Taylor—who gave a thousand pounds to the Society to establish the Derajat Mission, and who also gave Rs. 100 a month to that Mission, as long as he remained in India—used once to be called the “Bayard” of the Punjab Army. When a young Lieutenant, he

commanded an army of 10,000 men ; and his deeds of prowess are still spoken of on the frontier, where his name is a household word for skill and courage. The only person who knows what he did, and is silent respecting it, is himself. And yet so gentle, and lovable, and beloved was he, that the natives used to say that there were two *ferishtas* (angels) amongst the English in the Punjab ; that they were so good, that if only all the English had been like them, the whole country would have become Christian by seeing them and witnessing their actions, without the aid of any Missionaries at all ; and that these two “*ferishtas*” were Sir Donald McLeod and General Reynell Taylor. It was General Taylor who, when in Political charge of our army at Umbeyla, where we suffered severe loss, in November, 1863, called our Christian officers and soldiers together to prayer, with the following words :—

To-day is the 5th Sunday we have spent in the hills. . . . In entering upon our present undertaking, we may possibly not have been sufficiently earnest to do all in God’s name, and for His honour, and we are now reminded of it by the loss of valuable lives, which He has seen fit to inflict on us, though still in His mercy we have been granted substantial success. Though oppressed with much diffidence, and a deep consciousness of unworthiness to speak in the cause of God and Christ, I yet trust that my brother officers and Christian brethren throughout the force will bear with me when I beg them affectionately to devote this day to humble prayer to Almighty God, beseeching Him to look mercifully on our past offences and to deign to guide our counsels, and grant us His help in the contest we are engaged in.

CAMP UMBEYLA PASS :	} (Sd.) REYNELL G. TAYLOR.
<i>Sunday, 22nd Nov., 1863.</i>	

When victory had been granted, General Taylor again called on the force to offer up thanksgiving for it. On the 24th December he wrote :—

At that time (22nd November) our troops were greatly harrassed with duty, our losses in officers and men had been

severe, and our leader, Sir Neville Chamberlain, had been wounded and taken from us. The invitation to dedicate a day to prayer was most kindly and readily received by all ; and I trust I shall not be supposed to build too much on it, if I say that, on looking back, it appears as if the course of the campaign had worn a different aspect from that day. I do not think it can be wrong to call attention to this, because there is the best warrant for hoping for great results from united prayer. Having ventured to ask my fellow Christians to pray at a time of difficulty, I am irresistibly impelled to exhort them to give thanks for victory, success, and restoration of peace. Our lips cried "God have mercy" ; let them not fail to say "God be praised," when honourable and useful results have been granted to our efforts. . . . I have felt that it would be unworthy, when my own convictions of what is right are so strong, were I not to have the courage to move again in the cause of God's honour, and that of our Saviour Jesus Christ.

General Taylor was selected to carry Lord Lawrence's coronet on a cushion before the coffin at his public funeral in Westminster Abbey. Unlike almost all his distinguished contemporaries who took a leading part in the Sikh war, and the Mutiny, and the pacification and the settlement of the Punjab, he still remains unknighthed. His monument is the name he has left behind him, his bold confession of Christ, and the Mission which he established in the Derajat. As he said,—he did not like to leave the Derajat with which he had been so long connected, without making an effort to give to the people whom he so much loved the means of receiving the same Christian blessings which he himself so highly prized, and which had done so much for him.

We proceed to give a short account of the Derajat Missions ; and first of—

### I.—BUNNOO.

We extract the following account of Bunnoo from Sir Herbert Edwardes' *A Year on the Punjab Frontier* :—

In spring it is a vegetable emerald, and in winter its many

coloured harvests look as if Ceres had stumbled against the great Salt Range, and spilt half her cornucopia in this favoured vale. Most of the fruits of Kabul are found wild, and culture would bring to perfection. As it is, the limes, mulberries, and lemons are delicious. Roses, too, without which Englishmen have learnt from the East to think no scenery complete, abound in the upper parts at the close of spring. Altogether, Nature has so smiled on Bannu, that the stranger thinks it a paradise ; and when he turns to the people, wonders how such spirits of evil ever found admittance.

The Bannúchis, or, as they generally style themselves, Bannú-wáls, are bad specimens of Afghans. Could worse be said of any human race? They have all the vices of the Patháns\* rankly luxuriant, the virtues stunted. Except in Sindh, I have never seen such a degraded people. They are not of pure descent from any common stock, but represent the ebb and flow of might, right, possession, and spoliation in a corner of the Cabul Empire, whose remoteness and fertility offered to outlaws and vagabonds a secure asylum against both laws and labour. Let the reader take these people, and arm them to the teeth, then throwing them down in the beautiful valley I have described, bid them scramble for its fat meads and fertilising waters, its fruits and flowers, and he will have a good idea of the state of landed property and laws of tenure as I found them in 1847. Owing no external allegiance, let us see what internal government this impatient race submitted to ; in truth none. Freed from a king, they could not agree upon a chief ; but every village threw a mud wall around its limits, chose its **own** malik (master), and went to war with all its neighbours. The introduction of Indian cultivators from the Punjab and the settlement of numerous low Hindus in the valley, have contributed, by intermarriage, slave-dealing, and vice, to complete the mongrel character of the Bannú people. Every stature, from that of the weak Indian to that of the tall Duráni ; every complexion, from the ebony of Bengal to the rosy cheek of Kabul ; every dress, from the linen garments of the south to the heavy goat-skins of the eternal snows, is to be seen promiscuously among them, reduced only to a harmonious whole by the neutral tint of universal dirt.

But the Bannuchis do not constitute the entire population of Bannu ; there are three other classes of men whose influence materially affects the valley. These are the Ulema or Muham-madan priests, the Hindus, and the Waziri interlopers.

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\* The Patháns are the same people as the Afghans.



A more utterly ignorant and superstitious people than the Bannuchis I never saw. The vilest jargon was to them pure Arabic from the blessed Koran, the clumsiest imposture a miracle, and the fattest fakir a saint. Far and near, from the barren ungrateful hills around, the Mullah and Qâzi, the Pir and the Sayd, descended to the smiling vale, armed in a panoply of spectacles and owl-like looks, miraculous rosaries, infallible amulets, and tables of descent from Mahomed, each new comer, like St. Peter, held the keys of heaven; and the whole, like Irish beggars, were equally prepared to bless and curse to all eternity him who gave, or him who withheld. These were "air-drawn daggers," against which the Bannuchi peasant had no defence. For him the whistle of the far-thrown bullet, or the nearer *sheen* of his enemy's sword, had no terrors; blood was simply a red fluid; and to remove a neighbour's head at the shoulder as easy as cutting cucumbers. But to be cursed in Arabic, or anything that sounded like it; to be told that the blessed Prophet had put a black mark against his soul for not giving his best field to one of the Prophet's own posterity; to have the saliva of a disappointed saint left in anger on his door-post; or behold a *Haji*, who had gone three times to Mecca, deliberately sit down and enchant his camels with the itch and his sheep with the rot; these are things which made the dagger drop out of the hand of the awe-stricken savage, his knees knock together, his liver turn to water, and his parched tongue to be scarce able to articulate a full and complete concession of the blasphemous demand. In learning, scarcely any if at all elevated above their flocks; in garb and manners as savage; in no virtue superior; humanising by no gentle influence; shedding on their wild homes no one gentle or heart-kindling ray of religion; these impudent impostors thrive alike on the abundance and the want of the superstitious Bannuchis, and contributed nothing to the common stock but inflammatory counsels and a fanatical yell in the rear of the battle.

Far otherwise was the position of the despised Hindu. However keen the Bannu summer sun, he was not permitted to wear the sacred turban. If he made money, as he often did, he dared not show it. Notwithstanding all these disabilities, the Hindu was the superior of his Muhammadan master, who could neither read or write, and had therefore to keep Hindus about his person as general agents. Bred up to love money from his cradle, the common Hindu cuts his first tooth on a rupee, wears a gold-mohur round his neck for an amulet, and has cowrie shells (the lowest denomination of his god) given him to

play with on the floor. The multiplication table, up to one hundred times one hundred, is his first lesson ; and out of school he has two pice given to him, to take to the bazaar and turn into an anna before he gets his dinner.

The Waziris are at once one of the most numerous and the most united of all the tribes of Afghanistan ; and to this, not less than to the strength of their country, are they indebted for being wholly independent. They are divided into two branches, the Utmanzais and the Ahmadzais. The former extend themselves in a southerly direction down the Suliman hills, as far as the plains of Tank ; the other branch stretches itself along the Salt Range to the eastward. Hardy, and for the most part pastoral, they subsist on mountains where other tribes would starve ; and might enjoy the possession they have obtained of most of the hills, if their pastoral cares were confined to their own cattle, and not extended to that of their neighbours. But it is the peculiarity of the great Waziri tribe that they are enemies of the whole world. A multiplying people and insufficient grazing grounds first brought these nomads into Bannu, about thirty years ago. The Waziri proceeded in his rough way to occupy what he wanted, and when the Banuchi owner came to look after his crops, he was "warned off" with a bullet as a trespasser.

Respecting the Mullahs, or Mahomedan priests, Mr. Ibbetson, in his "Punjab Census Report," writes :— "These sainted men are rotten with iniquity and the corrupters of the village youth. When offered what they think insufficient they then take more by force, or pour out volleys of curses and of the most filthy abuse." Hence the saying, "Give the dole, or I will burn your house down." The following are two of the proverbs of the country : "In the morn the Mullah prays, O Lord God, kill a rich man to-day !" "Mullah, will you eat something ?" "In the name of God, I will." "Mullah, will you give something ?" "God preserve me, I will not."

It was in the spring of 1848, that Sir Herbert Edwardes, then a young Lieutenant in the service of the East India Company, achieved by his personal influence and tact in a few months the bloodless conquest of the Bunnoo Valley—a valley studded with 400 forts,

which all the might of a military nation like the Sikhs had failed to subdue.

The district has an area of 3,831 square miles, with a population of 332,000 souls. The earliest occupants, of whom traces remain in Bunnoo, were the Greeks. As each year's Indus floods subside, Hellenic sculptures and coins are brought to light. Between the Macedonian occupation and the immigration of the Pathans into Bunnoo, there is a blank of 1,000 years, anarchic and traditional. Then the name of the land was Daud or Marsh, for there was much water. But the Bhunnadzais dug drains and sowed corn, and said, "Let us call this place Bunnoo, after our mother, for it is fruitful even as she was." However stony the ground may be in Bunnoo, we learn that God is able of these very stones to raise up children to Abraham.

Bishop French, who was the first C.M.S. Missionary in the Derajat, who visited Bunnoo in 1862, gives the following description of the town, which is now officially called Edwardesabad :—

It consists of a large fort and walled bazaar, and stands in the centre of ten or twelve Pathan villages, some of them with a large and industrious agricultural population. Every Friday there is a large cattle-market, to which the Waziris are invited and encouraged to bring the produce of their rocks and valleys. It is well frequented ; and, thanks to the restraint of British law, all is orderly and peaceful as an English market ; and here, perhaps, next to the preaching among the Povandas, is a fine open field of labour to the Missionary, where the word of truth may go forth, and be echoed from steep to steep of those mountain fastnesses, which have heard no sound but of war and bloodshed.

Bunnoo was formerly an out-station of Dera Ismael Khan, but since 1873 it has been occupied by a resident Missionary, the Rev. T. J. L. Mayer.

The following is a brief account of the present state of the Mission. We thank God that Mr. Mayer is still able to hold his position as a Missionary in Bunnoo, notwith-

standing his loneliness (as a solitary Missionary at a distance from all other Missions), the opposition of the people, and the unhealthiness of the station. May that measure of health be given him and his family which is necessary for their continuance in the work in which he is successfully engaged.

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### 1. *The School.*

There are 67 pupils in the Main School, and 85 in two Branch Schools, making altogether 152, of whom 84 are Mahomedans, 67 Hindus, and one is a Christian. When the Bishop, at his late visitation, asked the Pathan boys to stand up, 17 responded to the call, showing that of these 152 scholars 17 are Pathans. At the Bishop's examination of the school the orderly behaviour of the boys was remarked, and also the intelligent answers which they gave to the Bishop's questions. Surely there are many of God's chosen children amongst these boys who will be made willing in the day of His power to give their hearts to Him. Perhaps there may be some whom He may call by His own Spirit to work for Him in the ministry of His Son, and to be honoured vessels of His mercy, to bear His name to the Mahomedans and Hindus around them. There are, we were glad to see, two Christian masters in the school—Mr. Benjamin, the head master, and Masih Dyal, both of them from Kangra. The Church Missionary Society's desire is that as soon as possible all the masters in our Mission Schools should be Christians, and none others should be employed, in order that there may be no counteracting influence to the Missionary's own teaching in the school.

Last year Bishop Sargent, of Tinnevely, wrote respecting the Mission Schools in his Diocese in the South of India :—"Although we began with heathen teachers, because none others were to be had, we have now in Tinnevely 413 Schools connected with the Church

Missionary Society, in which we employ 306 schoolmasters and 141 schoolmistresses, and, with only one exception, *they are all Christians.*" But the South Indian Missions have been carried on for 100 years, and our Missions in the Punjab generally for less than 30 years. We are much behind our South Indian Missions in many respects ; but we hope the day will soon come when of our 264 schoolmasters and schoolmistresses in the Punjab, we may be able to say the same, that every one of them is a Christian.

There is as yet no girls' school in Bunnoo. We fear there are difficulties here, regarding the teaching of women and girls, which are not met with now in older Missions.

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## 2. *The Church and the Congregation.*

The Congregation consists of 15 persons, five of them living in Esa Kheyl, and all of them, with the exception of the Esa Kheyl Christians, being in the service of the Mission. It was a pleasure to see the two Christian young men from Esa Kheyl who had come in to be confirmed by the Bishop. It is a mark of God's special goodness, when any Christian family is enabled to remain after baptism in their own village or town, and live as Christians amongst their own people. It was thus that Paulus, the Lumbardar of Narowal, was the means of planting Christianity amongst the Mahomedans of his neighbourhood ; and it has been owing to his influence, under God, that so many faithful Evangelists, and other Christians of good position, have been raised up from Narowal, which is more than 30 miles from Umritsur, to work for Christ in many parts of the Punjab. If our friends at Esa Kheyl are faithful to Christ and His cause, He will be faithful to them. If they honour Him by their Christian actions, He will honour them, and will keep them in peace and safety, and make them a blessing to many.

Mr. Mayer greatly desires to remove the present little Church in his compound to a site on the main road which is close to the Waziris' Serai, which is crowded by multitudes of hill people on every Friday. It is about 80 yards from the city gate, and could be used as a Preaching Chapel, as well as a Church, and have a bookshop at its gate. It would thus be a means of bringing Christianity before the notice of the people more than the present little Church can do.

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### 3. *Evangelistic Preaching.*

We accompanied Mr. Mayer to his ordinary bazaar preaching in the public square. As it was Friday, the place was crowded with Waziris and other hill and village people. The treatment which our brother received was very rough indeed. The people repeatedly knocked his hat from his head, seized his book, and pushed him about the place.

Although it is true that "the Lord seldom suffers His people to suffer much harm from mobs and riots," and although spiritual work needs spiritual weapons only, yet as public preaching in the streets of cities is allowed by English law to teachers of all religions, it is a question how far it is desirable to endure this treatment without appealing to the law. The police, who witnessed the whole scene from their tower, remained passive spectators, and appeared to be pleased with it. Perhaps the erection of a preaching chapel near to the church, if the proposed site can be obtained, may afford all the advantages of street preaching without these disadvantages. The large audience which the Bishop had on two occasions in the schoolroom was peculiarly quiet and attentive. We can thank God for the door of ready utterance which He has given to our brother Mayer in the Pushtu language, and for the high courage and settled purpose of making Christ known, with which He has endowed him.

#### 4. *Translations of the Holy Scripture, &c., into Pushtu.*

The following Books have been translated by Mr. Mayer between 1876 and the present time :—

The Lord's Prayer, Ten Commandments and Beatitudes, Pilgrim's Progress. Job, Psalms, Ecclesiastes, Song of Solomon, Isaiah, Ezekiel, Daniel, and Obadiah. Matthew, Mark, the Acts of the Apostles, Romans, Corinthians, and Hebrews have also been revised.

The Peshawur Missionaries are translating the Pentateuch.

May God grant that a complete and faithful translation of the whole of the Word of God be soon placed in the hands of the Pushtu-speaking people. The books which have already been printed are in beautiful type, and are well executed. A translation of the Book of Common Prayer into Pushtu already exists in manuscript in Peshawur.

The unwearied diligence manifested by our brother Mayer is beyond all praise ; and he has received many testimonies from independent sources to the excellence of his translations. Major Rivaz writes that the translation of Isaiah "is a grand translation." Mr. Udny, C. S., writes that "it is faithful and admirably clear." Respecting the translation of Ezekiel, Major Rivaz writes that "the translation is a most valuable one, and one that will be understood by people whose language is Pushtu."

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## II.—DERA ISMAEL KHAN.

Dera Ismael Khan is the head-quarters of the Derajat Mission. The inhabitants of this district are favourably distinguished from the neighbouring Afghan as "being peaceable, industrious, and unostentatiously hospitable."

In religion the people are Sikhs, Hindus, and Mahomedans. The latter owe special gratitude to the British Government, for during the supremacy of the Sikhs their religious feelings were grievously outraged, their mosques desecrated, and the public exercise of the Mahomedan religion forbidden.

The first Missionaries in Dera Ismael Khan were the Rev. T. V. French and the Rev. R. Bruce, who commenced the Mission in April, 1862. We regret that we have no published accounts before us of the way in which their Missionary labours were commenced. But we remember how Mr. French itinerated in every direction amongst the people, till one day he was carried into Dera Ismael Khan half dead (to use his own expression) from one of the villages, in January, 1863. We remember also how Mr. Bruce so won the hearts of the people, as he travelled everywhere on foot, with one servant, and a single mule for his baggage, as to make us even now doubt whether it was an advantage to the cause of Christ's kingdom generally, when he left India in 1868 to plant the standard of the Cross of Christ in Ispahan. Mr. French and Mr. Bruce were followed by the Rev. D. Brodie (from 1867 to 1872), and afterwards for a short time by the Rev. R. Bateman. The present incumbent is the Rev. W. Thwaites, who has been in charge of the Dera Ismael Khan Mission since 1872.

The present state of the Mission is as follows:—The Mission continues to shine brightly, through God's mercy, in the midst of the dense darkness and spiritual death which everywhere reign around it, bearing witness to Christ and to His Gospel. Mr. Thwaites has returned to his old Mission from furlough, where he has been recently rejoined by Mrs. Thwaites. These terrible separations of families in India, which are often experienced, are even a means of blessing, when accepted as sent by our Heavenly Father, who often manifested



Himself in a special manner, in the times of weakness and solitude ; and on such occasions gives more grace, as more is needed, and enables His servants to trust Him more, and wait on Him, and rest in Him alone.\*

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### 1. *The School.*

There are 230 boys in the Main School and 35 in a Branch School. The Main School teaches up to the Middle School Examination. It is a great encouragement to see that Ifraim, a convert and a late pupil of the Mission, is now the Head-master of this important Institution ; and to see also that Henry, another old pupil, is exerting Christian influence. Another pupil and convert of this Mission is Mr. Khem Chand, the late Head-master of the Bunnoo School, who is now being prepared in the C.M.S. College at Islington (London) for Missionary work. Christopher, now a pupil in Mr. Rodgers' Normal School of Umritsur, is also another convert from this school. Three converts from this school were baptized under circumstances of great trial in 1874. We have everywhere many proofs and direct evidences of the blessing of God on faithful labour which is spent on Missionary Schools.

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### 2. *The Church and Congregation.*

A pretty and suitable Church was erected by Mr. Thwaites in 1880, and now needs a Native Pastor for

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\* Mrs. Thwaites returned to Dera Ishmael Khan in November, 1883, and died of fever in Sheikhbuddin on the 24th July, 1884, leaving five children with her widowed husband. Our dear brother is again alone. On the first of August he writes: "I am longing to be able to carry out her heart's desire: that the firm foundation of a Mission to the women of Dera Ishmael Khan may be now laid" . . . "I am anxious at once to try and carry out her heart's desire for the women of Dera."

the increasing congregation. It is hoped that Mr. Mulaim-ud-din, who has faithfully laboured in the Mission for the past sixteen years, will become its first Native Pastor. He has had opportunity to leave the Mission, but has always nobly remained at his post. He has lately proceeded to the Divinity College at Lahore to prepare for Ordination. There are twenty-six Christians connected with the Bunnoo Mission.

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### 3. *Woman's Work.*

The time seems now to have arrived, in our frontier as well as in our more settled Missions, for special efforts to be made amongst the women or girls. A Mission is not complete without its girls' schools : and for the systematic and continuous carrying on of girls' schools, and for Zenana visiting, special agents are generally needed who will work hand in hand with the other departments of the Mission. Mrs. Thwaites, before her illness and death, had already commenced the work amongst the women, together with a Bible-woman ; and they had begun a regular system of visiting the houses of Natives, who gladly received them both in the city and the neighbouring villages. "The women, as a rule, welcomed them, and asked them to come again." It is hoped that a Lady Missionary of the Zenana Missionary Society will ere long be appointed to this station, and that girls' schools may be established speedily and carried on systematically.

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### 4. *Itineration and work amongst the Povindahs and Waziris.*

No less than six Waziri boys are receiving instruction in the Mission School. As yet there are no Povindahs.

Jalal-ud-din, a Pathan from Peshawur, whose native tongue is Pushtu, has been lately, through Mr. Thwaites' influence, rescued from trial and danger, and is now in this Mission. Pushtu-speaking agents are much needed. The hindrances and difficulties of work amongst the Povindahs, which for so many years have seemed almost insuperable, will in God's good time be removed. May God Himself raise up Povindahs and Waziri Christian preachers to be the Evangelists and Pastors of their own people.

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### 5. *The Tank Mission.*

The Tank Mission was established in 1868 by Lieut. Gray, then Deputy Commissioner of Dera Ishmael Khan, who erected at his own expense the Mission Dispensary at a cost of Rs. 300; and who engaged "to pay Rs. 50 per mensem for the establishment, and Rs. 50 per annum for repairs, for at least five years, provided the Society would appoint a Christian Native Doctor, who would attend the Waziri and other hill-men gratuitously, and endeavour to give them some enlightenment respecting our religion."

The offer was thankfully accepted, and Dr. (afterwards the Rev. Dr.) Williams was appointed; and from that time to this has our dear brother been enabled to live almost alone, as a Christian teacher and Medical Missionary, forty-two miles away from Dera Ishmael Khan, and from all European sympathy and help. He has done a work in Tank which probably no European could have accomplished. By his gentle and winning manners, his kindness to the people, and his medical skill, he has won his way amongst the whole Waziri clan in such a manner that he is probably now the only Christian man in India who can travel unarmed and without any escort, yet

uninjured, through the length and breadth of that wild mountainous country of fanatical Mahomedans.

The number of visits to his Hospital during 1883 were 16,030, of which 6,933 were those of new patients, and very many of them were hill-men. The daily average of patients is about 70. The number of minor operations performed has been 154. The monthly expenses of the Hospital work is Rs. 45; and Rs. 200 per annum, in addition to the above sum, is required for English medicines. During the hot season the shade of a large tree has until lately formed the Hospital, in which some 25 in-door patients have been received. In the winter it is far too cold for the sick to lie under a tree, and Dr. Williams made application for a building capable of receiving 25 patients during the cold weather, and also for a Zenana Ward.

The needed building for the accommodation of patients was last year erected; and there are rooms now for both male and female patients, and both classes are already using the new wards. Mr. Thwaites draws "special attention to the ward for women, because some doubt has found expression at home whether Afghan women would come to be treated by Dr. John Williams. It is because they did wish for his treatment that the ward was built. He formerly went to their homes, but found their surroundings so unsuitable for sick people, that he longed for a ward in which such things as cleanliness, comfort, and fresh air could be attended to. Friends in England, and especially in Kendal, have liberally given help: a grant of Rs. 1,000 was given by the Punjab Government; the people of Tank themselves have given no less than Rs. 650 in subscriptions, and the new Hospital is now an accomplished fact, and is much appreciated by the people."

A good Christian assistant is now greatly required by our dear brother John Williams, both in his medical and

his spiritual work ; but men suited for Frontier Missionary life are not easily met with. But God knows the necessities of the work, and we must leave it in His hands to provide the needed helpers for it.

The Government have repeatedly borne ample testimony to the political advantages which his Hospital affords. The influence which our dear brother has gained over the wild hill-tribes has been often witnessed : and especially when the Waziris attacked and burnt the town of Tank in 1879, but spared the Mission Hospital, and also the house of the Missionary, Mr. John Williams, who had so often proved himself to be their friend, and from whose lips they are willing to listen to the Gospel of Christ.

A school of 62 boys has been established by Mr. Williams at Tank at the cost of Rs. 25 per mensem, of which the C.M.S. gives Rs. 15.

Mr. Williams has of late been a little anxious on the score of funds, but we are sure that the Church of Christ in India, and the Church Missionary Society at home, will never suffer a work like this to languish for want of funds.

There have been lately encouraging circumstances both in Dera Ishmael Khan and Tank : inquirers have come forward more boldly, and shown themselves more anxious to receive further knowledge of the Gospel than ever they have done before. It is hoped that our brother's heart will be soon gladdened and refreshed by witnessing some confess the name of Christ, and seek admission into His Church by Baptism. In Dera Ishmael Khan more come for conversation and reading of the Word of God, to the Mission House, than ever before. The influence of the school on the Waziris has so far softened them, that some of them have begun to talk of the necessity of a school in Wazirland itself, to be placed under a teacher appointed by the Mission. If God

should open this door, a Christian youth is ready to go and take charge of this school. But he is not a doctor, and any one who leaves our territories to become a Christian teacher to the people of the Hills should be a doctor. However, the door as yet is only opening; but whenever it opens wide, we should be ready to seize the opportunity, as God may give it.

## CHAPTER XIII.

## THE BELUCH MISSION.

THE Mission to the Beluchis was established in consequence of a special appeal which was made by the Rev. G. M. Gordon, who himself gave the sum of Rs. 10,000 to it. The Rev. A. Lewis and Dr. Jukes were appointed to take charge of it in 1879. Mr. Gordon was in Candahar when the welcome intelligence of their arrival reached him. After a five weeks' sojourn in Candahar he rapidly accomplished the return journey of 400 miles, to join his colleagues: "Afghanistan (he writes), by universal consent, is not a goodly land, nor is Candahar a goodly city. As is usual with Eastern cities, it looks best at a distance." He observed there "three distinct types of feature, the rugged and often sinister-looking hill-men, the thick-lipped almond-eyed Mongolian native of Hazara, and the hooked-nosed Jewish featured handsome Pathan." He visited the tomb of Ahmed Shah, the founder of the city and of the Dourani dynasty; under the dome of which lie the bodies of the Shah and his three wives. He engaged in conversation with the people in the bazaar, and offered them books, in the place where Lieutenant Willis, R.A., had been killed by a blow from a fanatic a few days before. He writes: "I little thought a year ago that I should be discussing with the Moulvies of Candahar, at their own invitation, the teaching of Christ and the Messianic prophecies. Nor did I anticipate, on arrival here, that the Word of God had already preceded us, and had been read and committed to memory."

God grant that the Word of God may soon be acknowledged in the city of Candahar, where (on his second visit) our brother Gordon died; and may the honour of giving to that people the Word of Life be that of our Frontier Missionaries, the successors of Mr. Gordon, if it be God's will.

On his return to the Beluchis, Mr. Gordon wrote :—

Hitherto our relations with the Beluchis have been of a very peaceful character.

We have had no such rough experience as Saint Augustine had in England, of whom it is related that, travelling on foot through a region now called Dorsetshire, he preached among a sea-faring population; and "these heathen savages drove him away, and fastened tails of fish to the robes of his monks." We do not forget that we have to do at present with tribes partially civilised by British rule; but we hope to carry the Gospel, as opportunity shall offer, into the regions beyond. Our life during the past year has been for the most part in tents, watching for openings, and ready to follow them up. Our stay at Dera Ghazi Khan from April to June brought us much in contact with Hindus or Mahomedans of the city type, but little with Beluchis, who are more given to pastoral life on the hills and plains. Our hope that some Beluch Chief would invite us to settle with him has now been realised. A hospital and dispensary at Choti, and another at Fort Munro, will greatly facilitate Dr. Jukes' practice, which has already been blessed to the relief of many sufferers. Frequent observation proves that these people are not insensible to kindness, although sometimes slow to express their gratitude. In this they remind us of an experience in the Bolan Pass. We camped at a place called Abigoom (*lit.*, "lost water"), where the Botan river disappears in its own bed, and after running underground for some miles, issues again in pools and pursues its course down the defile. Thus the current of native feeling often eludes our observation, and then again finds expression in unexpected and gratifying ways.

At Dera Ghazi Khan, on May 11th, 1879, Mr. Gordon wrote :—

At the invitation of a native gentleman who is an old friend, I attended a religious meeting, which is held every Sunday



evening at his house in the city. My friend is one who has a very great regard for the Christian religion, and formerly desired to embrace it; but his mind was troubled with metaphysical speculations, and he could not grasp the doctrine of an Atonement through Christ alone. He is in sympathy on certain points with men of all religions, and prefers the position of an eclectic to that of an adherent to one form of doctrine in particular. Being by birth a Hindu, he adopts the reformed Hindu or Brahmo Somaj tenets, although he does not call himself a Brahmo. On Saturday evening he invites to his house the leading members of various Hindu creeds for prayers and discussion, conducting the service himself. I was shown up to the top of his house, where carpets were spread and lights placed in the middle. We all sat in order, forming four sides of a square, and the greatest decorum was observed. The meeting commenced with a short exposition by an old Pundit, who read and translated from one of the Hindu Shastras, called the Bhagavat Gita. Then followed the singing of *bhajans*, or native hymns, to native musical instruments. After this our friend conducted extempore prayer in his own language, commencing with a meditation: "What are we here met together for! Not worldly gratification, not vain discourse. We are come to seek Thee, O God!" He proceeded in a very solemn manner with confession of sin, ascription of praise, and invocation. After prayer he introduced discussion with a few remarks on the subject of seeking after God, and alluded to the Hindu doctrine of three conditions of mind; namely, 1, the "waketul," 2, the "dreaming," 3, the "heavy slumberous" condition. Enlarging on the 2nd condition, the dreamy, contemplative habit of mind, as fitted for revelation of God, he thus illustrated his remarks: "There is a dark house and a bird sits in it. A hawk sits outside and waits for the bird, but will not enter the darkness. The bird flies out, and is instantly pursued by the hawk until it again seeks refuge in the house. So with the human spirit, it finds no rest in the world; care pursues it till it returns to its ark, and finds rest in the solitude of contemplation." These remarks were met by a warm rejoinder from an old Hindu lawyer, who argued that "we cannot find God by merely shutting our eyes and meditating. There must be successive steps from the lower to the higher; and these steps are all indicated in the written word, the Shastras." He declined all merely speculative discussion. The other replied, "You refer only to the Vedant Shastras, you know nothing of the Bhakti Shastras." This introduced the old battle-ground

of "faith" and "works." The old simile of the "straight new road" and the "old tortuous road" was given, and (as usual) turned both ways. Neither party would yield the point.

On the 26th November, 1879, Mr. Gordon wrote thus :—

Rowed down the Indus in a boat with the Bishop, Jukes, and Lewis on a visit to the Chief of the Majaris, a tribe of Beluchis. Not forty years ago these men were all at war with us. They are now as peaceful as any of the Queen-Empress' Indian lieges. They still cling to the ornamental appendages of sword and shield, but only as emblems, not as instruments of strife. We disembarked on a bank made sandy and barren by the caprice of the shifting restless tide. This was the nearest point to R. where the Chief or Nawab resides. On hearing of our arrival, he sent camels for our baggage, and his son came to escort us across the pathless jungle. As we neared his village the Nawab came out to meet us. He is a man of shorter stature than the ordinary, but his fine intelligent face shows a capacity for receiving and imparting enlightened views. There was nothing in his dress to indicate the position he holds, or to distinguish him from his followers. He is true to the tradition of his ancestors for simplicity and hospitality. The Beluchis all dress in plain white, and the only outward distinction of a Chief is the superiority of his horse. In this respect they indulge in a little display. They are justly proud of the breed of their horses; otherwise rich and poor are alike. "I dwell among my own people" was the almost literal response of their Chief to a remark upon his position with regard to his retainers. He made us his honoured guests as long as we chose to stay with him. Sheep were killed for us, and piles of rice, sugar, and flour placed before us in embarrassing profusion.

*28th November.*—Another visit from the Nawab led to a very interesting discussion upon some points of Christian doctrine, which present great difficulties to inquiring Mahomedans. Trained merely to the "law of a carnal commandment" which they can never fulfil, they know nothing of "the power of an endless life." These difficulties were explained with great point and clearness by the Bishop, and the Beluch Chief was a most attentive listener. Our visit passed very pleasantly, and gave us several good opportunities of addressing the common people, many of whom were very thankful for Dr. Jukes' medical advice.

The same difficulties which attend the beginnings of all Missions were met with at Dera Ghazi Khan. There was at first no accommodation for the Missionaries, who arrived on the 5th April, 1879. On the 24th December, Mr. Lewis wrote :—

On our arrival in Dera Ghazi Khan, 5th April, 1879, we began to look round us for some place in which to live. It seemed to be an important matter not to go into cantonments. For besides the dislike or fear which natives generally have of these quarters, in this place there is the further disadvantage of the European station being separated from the city by the distance of about a mile.

We found a pomegranate garden close to the city walls. The owner, a Beluch Chief, readily gave his consent to our pitching our tent there. In the centre of the garden were the ruins of a native bungalow. This possessed one small room which still had a roof on it : its tenant was a donkey. Another room of the same size was partially roofed. With these exceptions the whole place was a scene of *débris* from fallen masonry, &c. With pickaxe and shovel we set to work to clear away the rubble ; the roof of the small room was repaired, the four-footed tenant was ejected, and then with a tent we had ample accommodation. Here Dr. Jukes began his practice amongst the natives, and had plenty of patients every day. Mr. Gordon, as a rule, preached in the bazaar each evening, and we accompanied him.

All this was very refreshing, and we began to feel that we were now in the midst of Missionary work.

The summer was spent at Fort Munro, about 70 miles west of Dera Ghazi Khan, in the Sulaiman Range, at an elevation of 6,400 feet, where the Government Hospital had been made over to Dr. Jukes. The total number of cases treated by Dr. Jukes in 1879 was 555 ; and in 1881, 1,139. Much itineration has been performed. After long trial of patient waiting on the part of the Missionaries, it has been decided by the Parent Committee that the Head-quarters of the Mission, at any rate for the present, are to be in Dera Ghazi Khan. A school has been established there by Mr. Lewis. The Rev. Izhaq was ordained on the 25th February, 1883, to Deacon's orders

as Mr. Lewis's assistant, in Mr. Gordon's chapel in the Divinity School, Lahore.

The cities of Dera Ghazi Khan, and Dera Ishmael Khan, and the Missions in them, are liable to many dangers from the river Indus. On several occasions both cities have narrowly escaped destruction from the ever encroaching stream. The natives say, "The river is a great *King*, He takes *what He will*." We often notice traces of true religion and deep religious feelings in Eastern lands. Why do the Emperor of Japan, and other sovereigns, screen themselves from the eyes of their subjects, except that God is invisible, dwelling in the light which no man can approach unto? Why is the absolute right over men's persons and property freely conceded to kings, except that this is a prerogative of God? Why does a native who has received a favour from a European, or from a superior, expect another gift, and almost claim it as his due, except that this is just the very way in which we all, whether Europeans or Asiatics, act towards God? The remembrance of past years leads us ever to expect greater mercies from His hands.

Another Mission on our Punjab Frontier has been here established by our Society through the instrumentality of our brother Gordon. May the God of all wisdom guide, and the God of all power and mercy abundantly bless, all its operations, so that the Water of Life by its means may flow over a new land, and give life to a new race of people. We can only here, as everywhere else, say, "The harvest is great, but the labourers are few." We ask our friends everywhere to pray to the Lord of the harvest that He may send forth labourers into His harvest.

## CHAPTER XIV.

## MULTAN.

THE Rev. George Yeates, formerly C.M.S. Missionary in Multan, wrote thus in the *Church Missionary Intelligencer* in 1876:—

Multan was the ancient seat of Government,—the key, as it was called, of the Punjab and of India. It is now one of the halting places of the caravans of merchants coming from Kabul and Kandahar, where they rest before spreading wide over India.

The Province of Multan retains its ancient distinctiveness, the people refusing to be classed with the rest of the Punjabis, and possessing a dialect as well as a written character of their own. But the descendants of the ancient tribes now take a secondary place, as the ruling families for more than two centuries have been of Afghan origin. They are called the Multani Pathans, and with them Mahomedanism became ascendant. The cultivators are mostly Mahomedans, but the inhabitants of the towns, the commercial class, chiefly Hindus. The Pathans are, in general, a fine race of men; frank for Asiatics, intelligent, and brave. They are, however, proud, indolent, and bigoted Mahomedans. In their time they have rendered good service to the Province; its present prosperity being due in very great measure to the innumerable irrigation canals cut by them, and which bear the names of the rulers in whose times they were opened. Sir Herbert Edwardes says:—“Multan is surrounded by groves of date-trees and the most beautiful gardens. Oranges, pomegranates, and peaches are likewise produced in profusion, and better than in Hindustan. Multan probably owes these fruits to a sun ever burning above, and canals ever flowing below.”

The city stands on a mound some thirty or forty feet high, the débris of “generations of houses” that have long since crumbled to dust. A strong wall encloses the town, but its

busy and increasing population has outgrown these limits, and outside each gate a suburban town has sprung up. The houses are irregularly built, the apartments being usually small, seldom serving other purposes than to hold the stores and chattels, the people living for the most part in the open air, and for eight months out of the twelve sleeping under the open canopy of heaven. A Persian couplet says,

“For four things famed Multan’s the seat:  
Dust and beggars—tombs and heat.”

Religious mendicants or *faqirs* abound. They are held in veneration alike by both Hindus and Mussulmans; consequently they drive a flourishing trade “under every green tree,” near every well, and out far in the solitary places, where a small triangular flag, flying from the top of a tree or a long pole, intimates to the traveller that fire and a *Hijji* are to be found, if he has the needful tobacco, *charras*, or other intoxicating drug to smoke. North of the town is the splendid shrine of Shammas-i-Tabrez, on the Sun of Tabrez, who is said to have suffered martyrdom here by pulling off his skin, and at whose prayer the sun descended from the heavens and produced the heat for which Multan is proverbial. Another of the tombs held most sacred is that of Bahawul Huq. From China on one side, and from parts of Arabia on the other, pilgrims come to visit this tomb. Among the pilgrims are many poor sin-stricken consciences, that start out on these wanderings in earnest search of “rest to their souls.” Once a woman was observed by a Missionary touching one of these graves with her forehead and muttering the prayer, *meri qasūr muāfkar*—“pardon mine iniquity.”

It was at the suggestion of Sir Donald McLeod that Multan was taken up as one of the stations of the C.M.S. The Mission was commenced in 1856. A tradition says that the first Apostle of Islam to Multan arrived there riding on a lion, with a serpent in his hand for a whip. Figuratively, the tradition has more truth in it than perhaps was intended. Brute force, lashed on by cunning and envenomed hatred, has ever been the favourite instrument for the advance of Mahomedanism. How different the Gospel of the Grace of God!

The first baptism was administered in 1860, and was followed that year by four others. In 1863 some efforts were made to establish a female school. It was, however, not until a third and fourth attempt had ended in failure that experience sufficient was gained in forming a plan suitable to the place and people. Besides the new Mission School at Multan, opened in 1873,

one was established in 1866 at *Shujabad*, 25 miles south from the Mission-house, at the repeated request of the inhabitants. Shortly afterwards another was opened in the Native State of *Bahawalpur*, about 60 miles to the south-east of Multan, which then fell under British protection.

The name Multan is said to be a corruption of Mallithan, the country of the Malli, an ancient tribe whose gallant resistance astonished even Alexander himself, who was there wounded severely in his attack on the fortress.

With regard to physical climate, Multan has the distinction of being "the driest region of India." It is all but rainless. The average rainfall during ten years was only two and a half inches. The aridity is said to be only equalled by some regions in Media.

The first Missionary, and the founder of the Multan Mission, was the Rev. T. H. Fitzpatrick, in 1856. During the Mutiny of 1857 the local authorities thought that his ordinary bazaar-preaching should be discontinued. Mr. Fitzpatrick did not see the necessity of making any change in his usual work. The question was referred to Mr. (now Sir Robert) Montgomery, who asked for Sir John Lawrence's opinion respecting it. It was recommended "that Missionary efforts on no account should be discontinued; but that the Missionaries should be careful to preach the Bible to the people and avoid all angry discussion." Mr. Montgomery added his opinion "that great evil would attend the discontinuance of the work." The preaching was carried on as usual.

In 1860 Mr. and Mrs. Fitzpatrick were obliged on account of ill health to return to England. Mrs. Fitzpatrick died at home, and Mr. Fitzpatrick in 1863 returned for a short time, to Umritsur, alone. His constitution was too enfeebled to stand the climate of India, and he retired to England, where he married again, and took charge of Dalston, an important parish in Yorkshire, where after a short service in the Master's cause he died on the 11th of February, 1866.

In a letter which has accidentally come into the writer's hands Mr. Fitzpatrick writes :—

“The truth is that instead of men of moderate abilities and acquirements, the choicest in every respect should be selected for Missionary work. The standard needs to be raised ; and not only should well-educated University men be sent out, but leading men of learning and experience ; some of those who are most devoted, energetic, and wise, as Rectors, or as Fellows and Tutors of Colleges at home.”

Mr. Fitzpatrick was succeeded by the Rev. George Yeates, who was again succeeded by Mr. Briggs. For many years after 1860 the Mission was left under the management of a single Missionary.

The Rev. Trevor Bomford took charge of the Multan Mission in 1880.

In 1869 Mr. Briggs had the great happiness of leading the first Native of Multan, a pupil of the Mission School, into the Church of Christ. This Baptism caused great excitement at the time, and the convert's return to Mahomedanism was publicly prayed for in nineteen of the mosques.

Mr. Briggs in 1875 wrote :—

Upon the whole there is not that active opposition to the Gospel that shows itself in acts of violence as there was only three or four years ago. As an example of the violent opposition formerly encountered, I may mention that, as the Native preacher was one afternoon in 1870 wending his way to the preaching-stand through the little knots of people standing in the great bazaar, two Multanis fell upon him furiously, threw him to the ground, and after shamefully maltreating him ran away with his Testament. Next morning the Testament was found in the city police office torn to pieces. Such opposition was hard to bear, but it has been lived down, and the preacher is now surrounded by as orderly a congregation as can be gathered in a London park on Sunday afternoons.

The Missionary's battle is with ignorance and hoary-headed superstition on the one hand, and self-interest and supreme self-satisfaction on the other ; and in this view of the work it is a



wonder that even a few find their way out of the wildering mazes of the popular superstitions around us.

Mahomedans and Hindus alike have a sort of traditional belief in the Divine Unity, but this central truth of natural and revealed religion only affords the bulk of the people a screen behind which they practise the most grovelling superstitions. While they plume themselves on the knowledge of the absolute oneness of God, they attribute the Divine perfections of omniscience and omnipresence to dead men and idols whom they invoke in every emergency.

We preach, and the people listen, but it is to be feared that with few exceptions they show very little apprehension of even the first principles of religion. Education is doing something to remove this very serious obstacle to moral and religious progress.

In our Boys' School a great change has taken place for the better. Filthy language and disobedience to parents are some of the graver and more open sins of Native boys. The first goes unchecked in their homes ; and in many cases they learn it with their first lisping, and it grows with their growth till at last they utter it more from habit than anything else. I have seen mothers hug and kiss their little children when they have prattled out a more abusive epithet than usual. I have heard the hoary-headed teacher abuse his scholars in most filthy language, and no one took exception to it. Formerly, abuse was no uncommon thing in the school, but such a thing never takes place now among the big boys, and seldom among the small ones.

Efforts have been made to attract more Mahomedans to our schools, but without success. Strange to say, in the three Boys' Schools only about one-fifth of the students are Mahomedans ; while *all* the children in the Girls' Schools are of that religion. Not long ago an English teacher (a Mahomedan) and some of his pupils were on their way home from school, and as they were passing the principal Mosque of the city they went in to get a drink of water. Going to the waterpots they took up a small earthen vessel and drank. The guardian of the Masjid then came up to them infuriated, broke the vessels as defiled, and turned them out of the Masjid. Among the foul expressions his rage gave vent to, "*English reading infidels*" was one of the mildest. Thank God, matters are gradually improving, but still a great deal remains to be done for our Mahomedan fellow-subjects.

At present there are six Girls' Schools, five in Multan and

one in *Shujabad*. Urdu is the only language taught. Though this language is almost as foreign to them as it is to a European, still many of the girls have made fair progress in it. Singing has been introduced into one or two of the schools, and it is very popular with the children, though the parents are somewhat prejudiced against it.

As is well known, the great drawbacks to female education, even in its most elementary form, are the early marriages of the girls on the one hand, and the social prejudice against it on the other. Mrs. Briggs and her two Christian assistants have attempted, with some success, to follow the girls into their new homes where practicable, so as to help them to continue their reading. Several zenanas are visited and instruction given in them.

There are 599 boys and 230 girls under instruction in Multan and its out-stations of Bahawalpur and Shujabad and Muzaffargarh. The number of Native Christians is 56, of whom 20 are communicants. Although a part of the School-house has been nicely fitted and arranged for Divine Service, it is hoped that a suitable church for the use of the Native Christian congregation may be erected in due time.

The present Missionaries are the Rev. Trevor and Mrs. Bomford. Mr. and Mrs. W. Briggs have been lately transferred on account of sickness to Dhurmsalla. The "Woman's Work" of the Mission has been long supported by the Society for Promoting Female Education in the East, who have sent out two Missionary ladies from England to carry it on.

## CHAPTER XV.

## THE SINDH MISSION.

THE Sindh Mission was established in 1852, through the efforts of Colonel Preedy, then Collector in Kurrachee, Colonel Hughes, and other friends. Up to the present time the Society has sent out seventeen Missionaries and two trained schoolmasters to Sindh. Amongst them we note the names of the Revs. A. Matchett, J. Sheldon, A. Burn, C. W. Isenberg, A. Yarnold, A. E. Cowley, J. W. Bardsley; together with those of the present Missionaries the Revs. G. Shirt, J. Bambridge, A. E. Ball, and J. Redman. Three Missionaries and four Ladies have died in the Mission. Mr. Isenberg and Mr. Bardsley died after short service. Mr. Matchett died in 1883. During the Mutiny some measures were used by Mr. Matchett, to which the Commissioner took exception, in the unsettled state of the country, and a correspondence with Mr. Matchett ensued. When the Commissioner was resigning his charge in Sindh, he wrote to Mr. Matchett, expressing his regret that he was almost the only man with whom Mr. Matchett had had a difference; but as it had been on his part in the conscientious discharge of duty, he hoped it would not be allowed to interfere with the kind regard in which he wished to be held by him.

The principal characteristic of the Sindh Mission has been the spirit in which it has ever been carried on. The relations of the Missionaries, both among themselves and with the people amongst whom they labour, are those of

courtesy and love, which betoken the respect and affection which are mutually felt. This has given to the Missionaries an influence amongst those who are without, which is used with much effect and for great good.

On the departure to England of Mr. and Mrs. Sheldon on the 13th May, 1881, the following address was presented to them, together with a purse of Rs. 400, by their Native friends in Kurrachee :—

The Rev. Mr. and Mrs. Sheldon.—We, the undersigned, the principal members of the Native Congregation of your fold, cannot allow you to leave the scene of your labours without taking the opportunity of expressing our heartfelt and sincere thanks for the many privileges and benevolent acts we enjoyed at your hands during the lengthened period of your service in the most responsible, onerous, and difficult work of disseminating the Word of God. To describe at large the most valuable and praiseworthy services you have rendered in the cause of the propagation of the Gospel truth, and the sterling qualities you possess, would require volumes. However, permit us briefly to allude to some of them here.

Nearly twenty-eight years have passed since you came to labour and dwell in this land. The best part of your life has, therefore, been devoted to the service of the Mission, and lasting friendship and kindly associations are connected with those bygone days.

Consequent upon your connexion with Missionary work many persons have been benefited in a religious point of view. Several to whom the Word of God was a drop of poison have through your faithful and persevering exertions been reclaimed, and now enjoy the fruits of your labours.

Your mild and affable manners have secured for you the good-will of all the communities in Karachi and elsewhere ; and in fact your name has become a household word in every family, and it is only the possession of sterling qualities that has enabled you to conduct the work connected with the Native Congregation with such success.

You carry from us our true and sincere blessings and good-will, which are the only recompense we can make for your valuable services.

We are extremely happy to bear testimony that you possess all the requisite qualities becoming a Minister of God, and no one can find a tittle of blemish in the career of your life. Man

can do no more than appreciate your good actions, but it is only God who can reward your most excellent and energetic services.

It is with very sincere regret for your departure, and with an earnest prayer for your future welfare, that we bid you a hearty farewell.

May God be with you both, during your voyage, and take you to your native land, there to enjoy perfect safety, health and rest, of which you are so deserving.

It is a cause of grief, and sometimes of weakness to our work, when good Missionaries are obliged to leave their Missions and remain at home. Mr. Venn writes that "*Missionary persistence* is a character conspicuous in true Missionaries. Having taken up the work, they forsake all other employments which do not bear directly on it. It is their desire, nay, their determination, to die in the Missions." Livingstone writes: "I shall not swerve a hair's breadth from my work while life is spared; and I trust the supporters of the Mission may not shrink back from all they have set their hands to. . . I do not know whether I am to go on the shelf or not. If I do, I shall make Africa the shelf." India should have the silent influence of the graves of her Missionaries, as well as their best efforts during their lives. When they are no longer able to carry on vigorously the work of Schools, or Bazaar Preaching, or Itinerations, we are persuaded there is still a work for them to do, especially as Christianity extends itself in guiding the counsels and the labours of younger men. It is better, we believe, for Missionaries to live and to die at their post amongst their own people, by whom they are known and loved, than to go back after twenty or thirty years' service to live amongst strangers at home. One of the rules of the American Presbyterian Board of Missions is, that their invalided Missionaries shall receive their full allowances only when they remain in one or other of their Missionary stations in the field of work.

The Rev. J. Bambridge has succeeded Mr. Sheldon in the charge of the Kurrachee Mission. Mr. Ball is the superintendent of the Kurrachee schools ; Mr. Shirt, Mr. Redman, and Mr. Cotton are the Missionaries at Hyderabad.

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## I. KURRACHEE.

### (1) *The Congregation.*

The Kurrachee congregation numbers 69 members, of whom 25 are communicants. New members are continually coming in, but as yet only in units. The time has not yet arrived for large accessions to the Christian Church in this part of India. We have indeed long "prophesied to the dry bones," and they are now coming together in a more human form than has ever been the case heretofore. But there is as yet "no breath in them." Our work now is to prophesy to the Spirit, that He "may come from the four winds, and breathe on these slain," and when He comes they will then "live, and stand on their feet, an exceeding great army." Still, after many years of faithful labour and patient waiting, God has given to our Missionaries a measure of success, which affords not only encouragement as regards the past but much hope for the future. The congregation contains a band of intelligent and respectable converts, many of whom are independent of the Mission in worldly matters, and some of whom fill positions of importance and trust. It is to such men as these that the Church especially looks to be the guides and examples, as well as the supporters, of their poorer and weaker brethren. If these grow in grace and knowledge, and also in humility and love, we may soon expect to see in Kurrachee important additions to the Native Church.

The number of members of the Native Church would

be now much larger were it not for the constant changes which are always taking place in a Port like Kurrachee. Many who have been taught and baptized here have gone to other parts of India. Some have wended their way to Persia and Bagdad, and two have gone to Herat. Kurrachee is a place where the people of many nationalities meet, and where the work is necessarily carried on in many different languages. The services are conducted in Urdu ; some Schools in Sindhi, one Girls' School in Guzerati, another in Mahratti ; and the Persian language is also often made use of in conversations. It is a proof of the power of the Gospel, and its suitability to all, that it has been preached to so many nationalities, and has been accepted by men of totally different races and creeds.

As regards the *children* of the Christians, it is very desirable that every Christian child, whether boy or girl, should, under the present circumstances of our Missions, be brought up in one or other of our Christian boarding-schools. The spirit of home life, in the midst of Heathenism and Mahomedanism, is not usually favourable to the reception and growth of Christian gifts and graces. Schools which are attended for the most part by Hindu and Mahomedan children are not good for Christian children. Roman Catholic Schools are always dangerous and to be avoided. The special advantage afforded by Christian Boarding Schools is the formation of Christian character in the children, fitting them for life's duties as Christians, and sending them forth as far as possible with a Christian spirit, whilst at the same time the children maintain their right relations with their parents and relations and homes during the holidays.

The Rev. Bhola Nath Ghose (from Umritsur) has lately been appointed to the charge of the Kurrachee Native Christian congregation. The earnest efforts and prayers of the Church in India should ever be directed

towards the faithful ministry of all Native Christians by their own Native Pastors, under the guidance and superintendence (for the present) of the Missionary in charge. For the Foreign Missionary to undertake this work, wherever it can be avoided, is in its ultimate results to retard the progress of evangelisation. The Pastors must be natives, and the duties and responsibilities of the ministry must be laid on them, to watch for the people's souls, as those who must give account, that they may present every one perfect in Christ.

The services held in Kurrachee are the following :— Divine Service in Urdu is held in the church on Sunday mornings, and in the chapel on Sunday evenings. An English Service is held in the church on Sunday evenings. Mr. Ball holds a Sindhi Service fortnightly. Daily morning prayers are conducted in the church, and daily evening prayers in the chapel, in both cases with expositions of Scripture. On Saturday evenings a Congregational Prayer Meeting is held for men and boys. The Men's Bible Class, on Saturday afternoons, is fairly well attended, as is also the Women's Bible Class held in the Zenana Mission Room. Communicants' meetings are held once a month. The Christians in Kurrachee also hold meetings for prayer and for the study of the Word of God amongst themselves. Good use is made in Kurrachee both of the church and of the chapel. We would that this were the case in every Mission. We think that more use should be made of our churches in our Missions; or where the congregations are much scattered that we should have rooms in convenient localities for meetings. Family prayer in their own houses is not sufficient for young Christians. Children must have good food constantly and regularly, or they will not grow or become strong. Missionaries and Native Pastors must follow the example of our Lord, and give constant instruction to their disciples, as they are able to bear it.



*(2) Evangelistic Work.*

The Church of Christ requires not only Pastors, but also Evangelists, who, where they are faithful, are our "partners and fellow-labourers, the messengers of the churches and the glory of Christ."

Mr. Bambridge's great desire is to place a Catechist in each one of the villages around Kurrachee. This is very desirable. Every agent of the Mission should have his own definite charge, and should know it, and it is the Missionary's charge to see that he performs it well.

The addresses given in the Bazaars by the Catechists are carefully prepared and earnestly delivered. A weakness in the preaching of many of our Catechists in India appears to be that they are continually repeating the same truths and in the same way. When our Lord began to teach His disciples He began with the Sermon on the Mount, and explained the true nature of the law. It was only after two and a half years of constant teaching and intercourse with them that He at length asked of them the question, whom men said that He the Son of man was. When they had heard His words and seen His miracles, they then of themselves learned who Jesus is. India is not deeply wounded yet, and the Law must wound before the Gospel can heal. If we wish men to be good, they must first learn that they are bad. When Christ is preached to men who feel their need of a Saviour and Deliverer from sin and all its consequences, and find in Him, and in His power and love, all they need, they will of themselves come to Him. We must present Christianity first as the Word of God presents it, and in the same symmetry and proportion.

The Kurrachee Mission takes great pains in instructing the Pastor and the Catechists for some hours every day, and seeking thus to make them efficient. The Mission-

ary also accompanies the Catechists to the Bazaar for the preaching of the Word of God. We are convinced that when our Catechists fail or disappoint us, it is generally on account of some neglect on our part. Native Christian Schoolmasters usually do well, because they carry on their work under the eye of their Missionary Superintendent for several hours every day, and their work is constantly tested. Catechists are often left very much to themselves, and are too often sent out to do their work alone without constant guidance and inspection and continual instruction. Subahdār Dilawur Khan of Peshawur used to say that the English won all India through one letter, and that letter was *j*. When Native Chiefs went to war, they sent out their armies with the word "*jāo*," "go," and they themselves remained behind. The English officers on the contrary ever went before their troops, and led them on to victory with the word "*āo*," "come"; as they watched them in all they did, and put wrong things right as they occurred. Natives who are in the army need constant drill, and they become excellent soldiers when they follow a leader whom they know and love. Christ's own plan was that He ever went before His disciples, as He taught them and showed them what to do, and Himself became their example and guide in everything. The work of training the Catechists and "going before" them will, we hope, be done ere long by the Natives themselves, as soon as they are able to do it well.

An excellent plan in training Catechists is to lead them to study carefully some one Book in the Old or New Testament, selected for the purpose, with a good Commentary, and then to preach a part of the book through in order;—two sermons, or at any rate one, being preached weekly in different places, on different subjects as they come before them. Some of our best preachers

in olden times have preached the same sermons twenty or fifty times in different places, with ever increasing effect. Our Catechists need variety in their sermons, for their own sakes as well as that of their hearers. They must get out of the old ruts, of ever asserting over and over again the same truths in the same old routine.

Preaching in the Kurrachee Bazaars is carried on with Hymns and Bhajan singing three times a week. Mr. Bambridge gives an English lecture once a fortnight on Wednesday evenings during the hot weather, alternating it with a Bible class to English speaking non-Christian Natives in the intervening weeks. Lectures on the following subjects have been already given:—Christianity, its truths and claims; Jesus Christ, superhuman and sinless; Jesus Christ the incarnation of God; the Bible; Vedism; Brahmanism; Hinduism; Morality; Lessons from Babylon; the Proverbs of Solomon, &c. A Sunday School is carried on in the city, taught by Native Christian friends, under the superintendence of two English gentlemen in the station. Mr. Bambridge's tennis-court is open to Native friends for five evenings every week, and he has "At homes" for them in his own house once a fortnight, and many opportunities are thus afforded for useful and pleasant intercourse with educated Native people.

The Rev. J. Sheldon writes that an influential man once said in his hearing that "the religious reforms originating with themselves are only short lived, and as each new sect is formed we can hardly expect it to long survive its birth, whilst Christianity expands the longer it exists. The people, he says, are beginning to lose all faith in the Brahmo Somaj and its offshoots, and are looking in vain for something based on their own systems on which to rest their hopes."

(3) *The Schools.*

The following Schools are carried on in Kurrachee :—

i. The High School, containing ...	130 boys.
ii. The large Vernacular School ...	423 „
iii. A Branch School .....	73 „
iv. Gujerati School .....	70 girls.
v. Sindhi School .....	25 „
vi. A second Sindhi School.....	30 „

Of the Native Teachers who are employed in all these schools there is only one Christian, who is in the Gujerati Girls' School. The desire of the C.M. Society has been repeatedly expressed, that all our teachers in our C.M.S. schools may, at as early a period as possible, be Christian men and women. All other Teachers only impede Christian work, and counteract Missionary efforts in numberless ways. Our schools will never be effective as Missionary agencies until every agent in them is a Christian.

The Kurrachee High School is a very important institution. The discipline is good. The manners and behaviour of the boys are pleasant and respectful. The teaching is excellent, and a school of this kind will well repay all the labour and pains that can be given to it. It was a pleasure to see the son of the Government Native Inspector of Schools as a pupil in this school, in which his father had been educated before him.

Athletic sports are carried on with vigour. In the year 1879 there were no less than three cricket clubs and a gymnasium connected with the school, and the Boys themselves subscribed Rs. 39 to the "Games Fund."

The large Vernacular School, with its 423 pupils, is the best conducted and most hopeful school of the kind that we have seen anywhere. It is a noble monument (as the Mission Church is also) of the zealous and successful

Missionary efforts of our dear brother, Mr. Sheldon. The instruction is given both in Sindhi and Gujarati, and about 30 or 33 boys are sent up every year from this school to the Mission High School. The son of the richest Native merchant in Kurrachee is a pupil in this school.

The bright appearance of the girls in the Sindhi and Gujarati Schools is particularly pleasing. They have surely minds and souls receptive of Christian knowledge and love, to a greater extent perhaps than we imagine. Their pretty faces, beaming with intelligence, give hopes of a grand future for this country, when it yields submission to its rightful Lord and King.

#### (4) *Zenana Work.*

Six ladies of the Church of England Zenana Society have been appointed to Kurrachee. Two of them have been obliged to retire on account of failing health, and have gone to Jullander. Three have been married, and one has been transferred to the Punjab Village Mission. Efforts for many years have been made by Mrs. Sheldon to reach the hearts and homes of the people, with considerable success. It is hoped that other ladies will be speedily sent to this central and important Mission, where so much of the work is necessarily connected with women and girls. In the meantime Mrs. Ball is carrying on the schools, and labouring perseveringly and devotedly in the Zenanas. It is evident that Kurrachee affords a grand sphere for woman's work, which needs the very earnest attention of the Christian Church. Labours amongst the women *must* everywhere go on hand in hand with work amongst the boys and men. These labours are of the utmost importance to the welfare of the people, both socially and nationally as well as religiously.

(5) *The Sindh Church Council.*

A Church Council for Sindh, distinct from that of the Punjab, was established in 1883, composed of Delegates from the Kurrachee and Hyderabad Congregations, to be joined by others from any future C.M.S. Congregations which may hereafter be formed. It has been decided that it should undertake evangelistic work amongst the heathen, and appoint a catechist to one of the outlying villages near Kurrachee, to be as much a Mission of the Native Church in Sindh as Kurrachee itself is of the Church of England at home. The establishment of this Church Council marks a new era in the History of Missions in Sindh. It is hoped that others may ere long be established in the Diocese, Delegates from each of which shall meet in one large Diocesan Church Council when the time for this may come. Meanwhile the Sindh Church Council will send a Delegate to the Annual Meeting of the Church Council of the Punjab.

(6) *The Countries Around.*

Now that Mr. Cotton's arrival has brought a reinforcement to Hyderabad which will set Mr. Shirt free, on his return from England, for itineration in many villages and towns in Upper Sindh, it is hoped that Mission work will be resumed in Sukkur and Shikarpur and on the Railway line through Sibi to Quetta. The attention of the Home Society has long been given to these countries, which were before visited by Messrs. Shirt and Gordon. Several sums of money have been given by our Society at home for the special purpose of extending Missionary work in these directions. It would seem that Sukkur and Shikarpur are better bases for operations which are carried on in the direction of Quetta and Candahar than

other Missions afford, and it may be that God is about to give to the Sindh Mission the honour and privilege of pressing onward to these regions beyond. Mr. Shirt's knowledge of the language and experience of the people give him special qualifications for the work of a Pioneer; and we trust that the way will be made plain before him, on his return to Sindh, to proceed, as he himself desires, to Upper Sindh, where God's providences will direct his further plans of action.

On Mr. Shirt's return from his visit to Quetta in 1881, he very earnestly urged that attention should be given to the "ancient nation of the Brahuis." He writes: "I greatly long to see a Missionary wholly devoted to the Brahuis. Then the three great mountain nations from Peshawur to Kurrachee would all have the Gospel of Christ preached to them. From Peshawur, Bunnoo, Tank, and Dera Ishmael it would be made known to the Afghans; from Dera Ghazi Khan to the Beluchis; but from whence can we reach the Brahuis? God seems to be now opening the way for work amongst this interesting tribe. May our Society be able to respond."

A door of entrance has been opened by God to our Sindh Missionaries not only towards the north from Sukkur, but also to the south in the direction of the Persian Gulf from Karachi. Mr. Bambridge has already made two exploratory visits to the Persian Gulf, in one of which he visited Bushire and Baghdad and the ruins of Babylon; and during the second visit, in company with the Bishop of Lahore, he visited Shiraz and the ruins of Persepolis. The towns on the Persian Gulf are more connected with Kurrachee than with any other place. Communication has been thus established both in the direction of Mr. Hodgson in Baghdad, and of Dr. Bruce in Ispahan, which will we trust be very beneficial to the cause of Missions.

(7) *The Kurrachee Church Missionary Union.*

The object of this Union, which was formed by the Christian Residents of Kurrachee in November, 1883, is (1) to assist the efforts of the local Church Mission by prayer and united action ; and (2) to seek to lead Native converts to realise their oneness with European Christians as members of the one Church of Christ. The meetings are held monthly. The result of this Union has been that many English friends other than the Missionaries are now actively labouring in the cause of Missions in many different ways, and are practically endeavouring to extend the kingdom of Christ amongst the people. It is felt, that instead of standing aloof from direct Missionary efforts, as many Christian people have done, from the feeling that it is carried on by the Missionaries, and that beyond occasionally giving subscriptions they have nothing to do with it, all should as far as possible take part in it. Colonel Walcott is the Chairman, and the Rev. F. B. Sandberg, Chaplain, is the Hon. Secretary of this Union. The active and moral as well as the pecuniary support which has been thus received has been very considerable, and has proved how great the importance of similar unions of Christian laymen in Missionary operations may be, wherever they can be formed.

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## II. HYDERABAD.

Hyderabad is evidently the natural Head-quarters of all Missionary work in Sindh which is carried on in the Sindhi language, although Kurrachee will probably always be the larger Mission. In Kurrachee, Missionary work in the School, the Church, and often in the Bazaar, is conducted in Urdu. In Hyderabad, the centre of the country, the vernacular is Sindhi.



(1) *The Boys' Schools.*

The large and important High School contains 193 pupils, and the Branch School 150. The Boys are well taught and intelligent, and the discipline excellent. The Scriptural instruction is given by the Missionaries and Catechists. At the Lahore Missionary Conference in 1862, General Lake dwelt very earnestly on the importance of efficiently carrying on our Mission Schools in the North of India, *as a means of evangelisation*; and the experience of the last twenty years has fully proved the truth of his observations. Our large central Mission Schools must everywhere be maintained in efficiency. The constant dropping of Truth will at last wear away the stones of ignorance and error, and the whole structure of Hinduism and Mahomedanism will, in God's own time, crumble away.

(2) *The Girls' School.*

This school contains 103 pupils, and is particularly attractive. A larger or better school of the kind is not to be found in Sindh or in the Punjab; and the very appearance of the children shows that their hearts are receptive of impressions for good as much as their minds are of knowledge. The girls learn reading, Scripture, geography, arithmetic, writing, sewing, and singing. The whole tone and spirit of the school is excellent. The work which is being now everywhere carried on amongst women and girls presents one of the most encouraging and hopeful features in our Sindh and Punjab Missions.

(3) *The Congregation.*

The number of Native Christians in Hyderabad is only small, consisting of 16 men, 7 women, and 14 children. The Sunday and week-day services are all conducted (in

Sindhi) in one of the rooms in the Boys' School building. It is very desirable that everything connected with our churches and congregations should as far as possible be kept distinct from schools, and that Native Christians should meet for worship in a separate building and compound of their own. It is also desirable that the practice of appointing some Native to the care of the Native congregation, under the superintendence of the Missionary, should be introduced in every Mission at an early stage. He would at first be probably only a Catechist, and ultimately an ordained Pastor; but from the very first he should take some part in the church services, and occasionally preach to the congregation.

#### (4) *Evangelistic Work.*

The following extracts, taken from several of the Hyderabad and Kurrachee Reports of different years, respecting itinerations, and the evangelisation of the people generally, will be read with much interest.

In the year 1856, twenty-eight years ago, the Missionaries write thus at the commencement of their work in Sindh :—

It must be acknowledged that the work amongst Mussulmans presents few features of interest. As a class they are very ignorant, even on the subject of their own religion. A Qazi or a Faqeer may occasionally be met with who possesses a little more than ordinary intelligence, but bigotry, which seems to be inherent in Mahomedans, but too frequently blinds the understanding and keeps out the truth. At Tattah,\* the very stronghold of Islam in Sindh, this intense bigotry was exhibited on a large scale. The people, instigated by their teachers, with one voice rejected the Gospel message, and heaped abuse upon its proclaimers, telling them they were the children of Satan, and hooting them out of the bazaar. But the Word of God is mighty, and, even amongst these prejudiced ones, finds entrance. It was all-powerful in the conversion of Abdullah

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\* The ancient seaport of Sindh, from which the fleet of Alexander the Great is said to have sailed for Persia.

Athim. It has caused not a few to doubt, if not deny, the authority of Mahomed; and it is now quietly, but surely, working its way in the minds of many. One of many instances which have come under the notice of the Missionaries must suffice for illustration. When at Shikarpur, a Havildar belonging to the Beluch Battalion frequently came to the Missionaries' tent for religious instruction. He said he had been inquiring about Christianity ever since Mr. Matchett's first visit to Shikarpur in January, 1854. Being able to read Persian, he had gone very carefully through the books which had been given him, and seemed to be convinced of the errors of Mahomedanism and the truths of Christianity.

At the beginning of the year 1878, twenty-two years afterwards, Mr. Shirt, the Missionary of Hyderabad, was able to write thus:—

We visited Tattah, a somewhat tumble-down old town now, but formerly of great importance, as its neighbouring necropolis shows. It is still the head-quarters of an enterprising mercantile community. Years ago, when our brethren from Kurrachee visited it, they were ill-treated, but we were kindly received and entertained the whole time we stayed. Thanks to the Mission School at Kurrachee, under God, for this change! Part of our hot-weather vacation was spent at Mahomed Khanjo-Tando, where we had good audiences, very little opposition, and an encouraging sale of tracts and books. Two men, who opposed us violently on a former visit, were now attentive listeners to the Word. In April last a visit was paid to Sukkur to meet our honoured and beloved Bishop. We spent nearly a fortnight there, and at Shikarpur, preaching in company with Mr. Gordon; in both places we had good audiences, and a brisk sale of Christian literature. At the latter place a feast was given us by old pupils of the Mission School at Hyderabad, and we confess to having enjoyed it, for it introduced us to a very respectable audience for a moonlight address. The opening of the Indus Valley (State) Railway gave us an opportunity of visiting Sehwan, Larkana, and Sukkur, when we should otherwise have probably been compelled to stay at home. At Sehwan we experienced much kindness from an old pupil of the Mission School at Hyderabad, but the Mahomedan population gave us rather a hot reception. This we were prepared for, knowing that Satan reigns there, having his throne at the tomb of a Mahomedan Saint named Lal Shahbaz, around which

dirt, drunkenness, immorality, and fanaticism gather thick and strong. At Larkana we had constant preachings and conversation for three days, and a great demand for our tracts and books : again and again we were pressed to return soon. Our second visit to Sukkur lasted nearly a fortnight. The place was so full of people that it was with great difficulty we could hire a room in the town, from which we could sally forth to preach. We had very little opposition in our preaching ; questions were frequently asked, but with two exceptions they were not in a cavilling spirit, our audiences were large, and a great number of books and tracts was sold. We ought to have in Sindh at least one man who can devote himself to preaching in the different towns of the Province ; but when Hyderabad has only one European Missionary, what can he do ? At the most he can only devote the School vacations to this work.

The crowning work of the year 1878, Mr. Shirt continues, in the line of literary effort, has been the completion of the translation of the New Testament into Sindhi. This was begun by the Rev. A. Burn and carried to the end of the Acts of the Apostles. The work was then in abeyance for a few years, after which it was taken up by the Rev. C. W. Isenberg in the year 1867. He made a rough translation of the Epistle to the Romans and the first Epistle to the Corinthians ; then sickness intervened, and he was laid aside from all work in 1869, and in the following year death stayed his hand. After some time it was taken up by the present Missionary, and amidst many interruptions has at last with God's blessing been brought to a conclusion.

In the year 1879 Mr. Shirt writes :—

We also preach at Giddu Bunder and at Kotri. Five visits have been paid to Sukkur, partly with a view of giving the Christian population there the benefit of gathering together for public worship, but also with a view to preaching to the natives of the place. One of these visits was timed so as to fall in with the great fair held in honour of Jinda Pir, the local water deity, where we were engaged the whole day not so much in preaching set sermons as in holding conversations with ten or a dozen listeners at a time. The School vacation in the hot season was

mainly spent on a preaching trip to the South. We hired a boat and visited the towns and villages for fifty miles down the Fuleli Canal. These places, with the exception of two villages, had all been visited by us before, and though our errand was well known, we were generally welcomed as friends. In one village, where there has been no modern influence at work save our occasional visits and our books and tracts, the shop-keepers said they had found out that the Brahmins only traded upon their souls. At Mahomed Khan's Tando, some who had stoutly opposed me on a former visit were quiet and orderly listeners. We have also visited Larkana and Shikarpur, spending four days at the former place and a week at the latter. Besides frequent preachings at both places we had many interesting conversations with men who know something about our message. I am sorry to say that at Shikarpur one of the most debasing forms of idolatry seems to be on the increase, but it is patronised chiefly by ignorant men of the trading class under the guidance of the Brahmins.

. In the Kurrachee Mission Report for 1880 we read as follows :—

During the year six persons have been baptized, including two Hindus ; one of these is a Sindhi, a native of Kurrachee, whose family is respectable and well-known. He is another addition to the now considerable number of our converts who received their first knowledge of Christianity in our Kurrachee Mission School. After a longer probation than usual, in order to test his sincerity, he was, with general consent, admitted into the Church by public baptism last Christmas : all of us being thankful that from the Sindhis, so long apparently uninfluenced by our teaching, one had had courage to embrace, in the presence of his countrymen, the Christian faith. On the same day with him was baptized another Hindu, who had given up his gains accruing to him as a Gosain, and for the sake of Christ had endured much both of contumely and bodily suffering. Those who were present and saw him receiving Christian baptism will long remember the radiance of joy which lighted up the old man's countenance as he publicly acknowledged Christ and received the sign of the Cross as a symbol of faithful lifelong allegiance to his true Lord and Saviour. These additions will, we hope, encourage our people, and lead to increased earnestness and zeal. Three of them have promised voluntary service as readers and teachers in the Mission. This is a

most praiseworthy movement, and will, if steadily adhered to, be most helpful to us, independent testimony being so valuable both in bazaar preaching and to outsiders generally.

In the same report we read :—

The question is often put, what is the effect of bazaar preaching? We reply that, at all events, it is a witness to the truth, and keeps the Mission before the people, while we have ample evidence of its direct influence for good on individuals. As long as it does this, our duty is plain. Its full effect on the masses, we are not well able to measure; but we doubt not, it is one of the dissolving influences which are at present in active operation throughout the country, and which will eventually break down the religious superstitions of the people. Of this even now we see more than indications. It is generally confessed that the time-honoured festivals of both the Hindus and the Mahomedans are now less rigidly observed than formerly, and that religious Mukhces, and Sadhus, and Pirs, have less influence than they had. Formerly a Maharaj, when passing through the streets, would be attended by a crowd of respectable leading men, and would from all sides receive the most abject obeisance; now it is with difficulty even a few Native gentlemen of any social standing can be induced to accompany him. The same may be said of the Mahomedan Pirs. Allegiance to some of them has been entirely withdrawn, though demanded under threats of heavy penalties both in this world and the next. Amongst the more educated classes there is a very friendly feeling towards us.

We conclude this brief account of the two important and very interesting Missions in Sindh at Hyderabad and Kurrachee, by giving the following list of translations, which have been made chiefly by Mr. Shirt of Hyderabad into the Sindhi language. From the Holy Scriptures :—

Genesis.  
Exodus.  
1 and 2 Samuel.  
1 Kings.  
Psalms.  
Proverbs.  
Ecclesiastes.

Isaiah.  
The Minor Prophets.  
The whole New Testament.

And also the following Books :—

Morning and Evening Common Prayer.  
Collects and Sunday Lessons.  
Elementary Catechism.  
Hymns.  
Native Bhajans.  
Pilgrim's Progress.  
Story of a Bible.  
Wrath to Come.  
Mary's Story.  
True Merchandise, A. L. O. E.  
True Balance,                    "  
Precious Soul,                    ,,       into Arabic and Sindhi.  
Two other of A. L. O. E.'s books (Titles not given).  
Eight of Murray Mitchell's Lectures to Educated  
Natives.  
Sindhi Dictionary.

## CHAPTER XVI.

## THE NATIVE CHURCH COUNCIL.

WE dwell at some length on the circumstances of the establishment and progress of our Church Council in the Punjab on account of its great importance. The Church of Christ on earth consists, not of a mere collection of individual units of Christian people who are unconnected with each other, but it is a congregation of faithful men, which has a corporate as well as an individual life. It consists not only of foreign Missionaries and Native Ministers, but of the people also. At the commencement of Missionary work in India, as in all other heathen countries, the Missionary naturally did everything himself, for there was no one else to do it. When through God's goodness a congregation was gathered around him, the tendency still remained for the Missionary to do everything by himself for the people; and for the people to do but very little, or nothing at all, for themselves. All authority and all action was concentrated in the Missionaries. It is evident that though there may be much individual and spiritual life, there will be no corporate life in the Indian Church as long as this prevails.

A Native Minister of the American Mission in Ahmednagar has thus expressed himself respecting it\* :—

Do not our Christians provide for their own temporal support, and why do they not then provide also for themselves in

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\* The Rev. R. V. Moduk. See his paper on "Self-support and self-propagation in the Native Churches," in the *Indian Evangelical Review* for July, 1883.



religious matters? Their souls are certainly as much their own as their bodies. People of other religions, and Christians of other lands, support their own religious teachers; why should not Christians here do the same? Does Christianity seem to them of so little value that they are unwilling it should cost them anything? Not so,—but there is a proverb which says, “Who will go a-foot when he has a horse to ride?” And in like manner, why should we be at any expense in religious matters when the mission is ready to bear it all for us?

This leads to another question, Why did the mission at first assume this expense, and why have they borne it to the present time, instead of calling upon us to take it? Indeed it would have been no more than right had we supported the Missionaries themselves; they were our first Christian teachers, but this they did not ask of us. They supposed we were not able to do this; and indeed we were not able, for though the salary of Missionaries is very limited and moderate as compared with that of other people of their standing and position, yet such is the poverty of our Christian people, that if they gave their whole income it would not suffice for the support of their Missionary preachers. On this account they not only asked of us nothing for their own support, but as a mother carries her child in her arms, so have they carried us. They have preached for us gratis—they have built our chapels, they have repaired, and even cleaned and swept them for us—they have opened schools and taught our children, and this not only when our Churches were in their infancy, but they are doing it still. All this they have done in the greatest kindness, and we are not therefore to blame them, but rather to thank them for it. But unfortunately, the result of this course has proved most disastrous for us. Is it asked, in what respect? An illustration will make this plain. I once heard a story of a widow who had an only son, whom she loved so fondly that she would never allow him to set his foot upon the ground; she hugged him, fed and dressed him, all with her own hands. Thus when he had become a great strapping boy his limbs were still weak and useless, and he could not walk a step. Similar to this is our condition, we have grown up from infancy to maturity, increasing from half a dozen to thrice as many hundred Christians, and from one to many Churches. The cost of supporting our pastors and schools has largely increased, but we seem to ourselves utterly unable to lift the burden a finger's breadth. Our indulgent mother (the mission) must still carry us in her arms, for she and we both seem to

think that we cannot walk alone. Had we been accustomed from the first to give according to our ability, the ability to give would have increased with our growth, and to-day we might have been able to bear the whole burden ourselves.

The Church Missionary Society, the first amongst religious societies, as we believe, to organise systematic efforts in this direction, established its Native Church Committees and Church Councils many years ago in India, to teach our Native Churches, from the very commencement of their existence, to exercise their own powers of thought and action for themselves, according to their capabilities and opportunities. We would act towards them in precisely the same manner as we do towards our own children, and seek to develop their powers by constant practice.

The Christian countries of the West can never provide all the agents and all the funds which are requisite for the evangelisation of the world. It would not be well for the world if they could do so. From the root of Jesse, Christ has arisen to reign over the *nations*; and He must reign, not we. In Him shall the nations hope. When the work is once begun it is our wisdom and our policy to enlist into the service of Christianity all the resources of the people who are converted to it, and to teach them, not only in theory but in practice also, what Christianity is. Our Christian religion contains within itself the power of developing and extending itself indefinitely amongst all classes in every country of the world. It is the object of our Church Committees and Councils to teach the Christians of India how to carry on amongst themselves the work which has been commenced by their foreign instructors, and to define also practically the relations which should exist between the foreign Missionary, Native Agents, and Native Christians generally. Foreigners come and go. They are not, and can never be, the Church of India, though whilst they remain in the

country they are of it. The Native Christians, whether few or many, are its germ. The seed of life sown by the foreigner in this land has taken root, and is already putting forth its shoots, and spreading in every direction, and beginning to bear fruit, and in God's good time it will cover the land. It is this little tree, this "planting of the Lord," planted through us, which we seek to foster, in order that it may become indigenous in India. It is vain to expect that the future Church of India will be the Church of England. For us to endeavour to make it so would only be an injury to the cause of Christ in India. "No man seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles."—(St. Mark ii. 21, 22.) The great object of Missionaries is not to reproduce in India, to the injury of her people, the different Churches or denominations which exist in Europe and America, but to introduce Christianity. We seek not to promote the peculiar views or interests of any society, or school of thought, but to lead the people of India to become the disciples of Jesus Christ.

On account of the great importance of the subject, we shall divide it into three heads, and

I. *Give extracts from some of our leading writers respecting our policy with regard to the Native Church in India.*

The chief work of the Rev. Henry Venn's life is said to have been his careful and prolonged labours for the organisation of Native Churches. We quote the following passages from his Biography:—

All his measures converged to this point,—the formation, wherever the Gospel was proclaimed, of a Native Church, which

should gradually be enfranchised from all supervision by a foreign body, and should become, in his own phraseology, self-supporting, self-governing, and self-extending. He carefully discriminated between Missionary work carried on by foreigners and Christianity acclimatised, and so become indigenous in a National Church. The one was the means, the other the end ; the one was the scaffolding, the other the building it leaves behind, when the scaffolding is removed ; the one subject to constant changes and modifications, as fresh circumstances develop themselves ; the other growing up to a measure of the stature of a perfect man, by gradually putting away childish things and reliance on external help and control.—p. 276.

Thirty years of Missionary experience has 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.—p. 439.

The proper position of a Missionary is one external to the Native Church ; and the most important duty he has to discharge towards that Church is the education and training of Native Pastors and Evangelists.—p. 287.

It is a great mistake for the Missionary to assume the position of a Native Pastor. Many of our old Missionaries have fallen into this mistake. They have ministered to a large native congregation for thirty or forty years, and acknowledged at last that it was impossible to acquire that full confidence of their people, and knowledge of what is passing in their minds, which a native pastor would soon obtain. This is the experience of other Societies besides our own. In a paper lately 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 child-like dependence has been fostered, and the Native ministry has been indefinitely postponed."—p. 286.

If called to carry on evangelistic labours, the Missionary will take the lead of a body of Native Evangelists, who are agents like himself of a foreign Missionary Society. But in respect of an organised native community, the Missionary should no longer take the lead ; but exercise his influence "ab extra," promoting and guiding the native pastors to lead their flocks ; and making provision for the supply for the Native Church of

men suited for the office of the Ministry, whether Catechists, Pastors, or Evangelists ; and in this position, which will be readily ceded to him, of a counsellor of the Native Church, to strive to elevate its Christian life and its aggressive energy upon surrounding heathenism.—p. 287.

In his letter to the Bishop of Jamaica, when speaking of the “sudden collapse of the bright prospects of the Jamaica Mission,” he writes :—“The inquiry is still forced upon us, why the fair commencement of a prosperous Mission was so soon checked ; and why the Negroes of West Africa have so far progressed in civilisation and Christianity beyond the Negroes of Jamaica. There can be no doubt on the minds of those who have watched the progress of Modern Missions, that a chief cause of the failure of the Jamaica Mission has been the deficiency of Negro teachers for the Negro race. The congregations were not organised *upon the principles of a Native Church*, but under the false idea that they would fall naturally, as it were, into the general ecclesiastical establishment of the island. Had they been English settlers, as in Australia, this might have been the case ; but race distinctions, not sufficiently understood at that period of Missions, introduced an element which defeated the best hopes of the Society.

“It may be said to have been only lately discovered in the science of Missions, that when the Missionary is of another and superior race than his converts he must not attempt to be their pastor ; though they will be bound to him by personal attachment and by a sense of the benefits received from him, yet if he continues to act as their pastor, they will not form a vigorous Native Church, but, as a general rule, they will remain in a dependent condition, and make but little progress in spiritual attainments. The same congregation, under competent native pastors, would become more self-reliant, and their religion would be of a more manly, home character.”—p. 215.

In the *Life of Bishop Milman*, the late Metropolitan of India, we read in p. 177 what his views were on this subject. He says :—

Speaking generally, the art of self-government ought to be instilled into Native Christians at as early a period as possible. In the South of India this seems to have been done, and with much success. We have been behind hand in Upper India. The Church Councils, which are now established in several places, will obviate the evil in a great measure.

In Dr. Christlieb's *Foreign Missions of Protestantism*, we read :—

For training Native agents, first of all, by means of preaching and elementary instruction, a basis of living active Church members must be formed. Once there, the higher necessary education for the native pastor or teacher can be more easily continued in the spirit of Christianity. No one should have more imparted to him than is proportionate to his capacity, otherwise the result will be that he becomes vainglorious.—p.

134.

It requires no ordinary men—men pre-eminent in enlightenment, intelligence, and strength of character—to have any formative influence on the minds and hearts of a heathen people. A whole host of mediocre Europeans, so far from ever by degrees conquering a heathen land, will only render that task more difficult for men better than they. It is the Natives themselves who must perform the chief part. Men are required, the clear and conscious purpose of whose work will be to raise the Native Church gradually to the *full independence* of self-support, self-government, and self-extension. From every worker in the foreign mission, down to the very artisan, must be demanded the broad view, the self-denial, the humility, of working with the sole purpose of *rendering himself unnecessary*, and of seeing the Natives enter into his labour. The whole *personnel* of the station must ever seek to impress the heathen with the idea that they do not intend to settle down among them, but ever strive onwards to extended Missionary enterprise. Only thus will a Missionary spirit be breathed into the Church and maintained there.

Bishop Lightfoot of Durham writes in his *Paper on the Progress of Ancient and Modern Missions*, p. 24 :—

I seem to see the advent of a more glorious future, if we will only nerve ourselves to renewed efforts. During the past half century we have only been learning our work as a Missionary Church. At length experience is beginning to tell. India is our special charge as a Christian nation. India is our hardest problem as a Missionary Church. Hitherto we have kept too exclusively to beaten paths. Our mode of dealing with the Indian has been too conventional, too English. Indian Christianity can never be cast in the same mould as English Christianity. We must make up our minds to this. The stamp of teaching, the mode of life, which experience has

justified as the best possible for an English parish, may be very unfit when transplanted into an Indian soil. We must become as Indians to the Indian if we would win India to Christ.

Sir Bartle Frere, in his book on *Indian Missions*, page 82, writes :—

Again, as the Rev. Dr. Kay has well observed, the Catholic Church cannot attain its proper normal condition in any one part till it has embraced within itself the whole range of humanity.

Every nation, he observes, has its contribution of moral qualities to give to the Catholic Church. I am persuaded that the view which makes the Greek, Latin, and Gothic races to have exhausted all that is of essential importance to the habilitation of humanity is a profound error. I believe that the Hindoo, for instance, has many noble qualities—lofty idealism, singular strength of self-devotion, marvellous power of endurance, along with natural aptitude for many of the gentler virtues, as meekness, tenderness, delicacy—virtues which we may not rank very highly, but on which our Saviour has stamped His indelible approbation in the Sermon on the Mount.

These virtues, and others akin to them, such as patience and temperance, seem peculiarly calculated to find exceptional development in such a Church as we may imagine taking the place of the present dark superstitions of India.

This brings us back to the question put by the Brahmoist teacher, "What shall be the Church of the future?"

We may not, like him, hope to see on earth any Universal Church, in which all nations and languages shall join. Our visions of such catholic unity must refer to a period when the heavens and the earth, as they now are, shall have been changed ; but we may hope, and at no distant period, to see a great Christian Church in India, with distinct national characteristics of its own, but with features which may be recognised by all Catholic Christians as betokening true Catholic unity with the Great Head of our faith. It would be vain to speculate on what are likely to be the distinctive features of such an Indian Church, but we may be confident that they will be no mere copy of the Churches which have grown up in and around Europe ; and that, while holding the truths which are to be gathered from the teaching of our Lord and His Apostles, the framers of the Church constitution of India will find no necessity for copying peculiarities which have been impressed on so many of the older Churches of Christendom by the circum-

stances under which they were originally organised in communities at that time quite as barbarous as the least civilised portions of India are now.

The following extract is taken from the Sermon of the Bishop of Ely, preached at the farewell service for two clergymen about to join the Cambridge Mission at Delhi, in October, 1878:—

The Indian Church of the future need not be, probably cannot be, a simple reproduction of the English. Indo-Catholic and Anglo-Catholic may prove eventually very varying developments of the Gospel of Christ. God has not designed His Church to be the instrument of crushing all the races whom it shall embrace into one uniform type, but leaving to them their national characteristics, to draw out and purify and elevate their peculiar gifts, each casting, as it were, a special offering into the treasury of the temple. Our work then in India is to develop an Indian Church, not to cast a thin film of English Church life over a deep ocean of alien habits, but to sow the seed, to instil the fundamental truths which, by God's grace, shall germinate on that strange soil, and produce in His time yet another manner of fruit upon the branches of the Tree of Life.

We read in Churton's *Early English Church*, "that Gregory the Great did not oblige Augustine to observe rigidly the service in the form then used at home, but charged him to search diligently if he could find anything more edifying in other Churches. He mentions particularly the old Church of Gaul, or France, which was the same as the old British or Welsh Church. 'We are not to love customs,' he said, 'on account of the places from which they come, but to love all places from which good customs come.' Choose therefore from every Church whatever is pious, religious, and well ordered, and when you have made a bundle of good rules, leave them for your best legacy to the English"—(p. 33).

The Rev. Canon Westcott, in his work on the religious office of the Universities, writes thus:—

There is need of a more systematic effort to evoke rather than to mould native pastorates in India.



Our first impulse is to offer exactly that which corresponds with our own position, to men who are wholly different from us in history, in faculties, in circumstances of life. But in so doing we really contend, as far as lies in us, to impoverish the resources of humanity. We do dishonour to the infiniteness of the Gospel.

The different characteristics of Greek and Latin and Teutonic Christianity are a common place with theological students; and can we doubt that India, the living epitome of the races, the revolutions, and the creeds of the East, is capable of adding some new element to the completer apprehension of the faith? Can we doubt that the intellectual and spiritual sympathies of its leading peoples are with Syria and Greece rather than with Rome and Germany; that they will move with greater freedom and greater power along the lines traced out by Origen and Athanasius than along those of Augustine and Anselm, which we have followed? Orientals, in a word, must be guided backwards, that their progress may be more sure and more fruitful. If we could establish the loftiest type of Western Christianity in India as the paramount religion—and it is, I believe, impossible to do so—our triumph would be in the end a loss to Christendom. We should lose the very lessons which in the providence of God India has to teach us. We should lose the assurance of true victory which comes from the preservation and development of every power in the new citizens of the kingdom of Christ. We should lose the integrity, the vitality, the infinity of our faith, in the proud assertion of our own supremacy.

Our missionary teaching has been too individual. It has been generally isolated in its range and in its application. Yet Christianity, like man himself, is essentially social. We are charged to proclaim a kingdom and not a philosophic creed: not Truth in the abstract, but *Truth in Jesus*; Truth realised in Him, who is indeed man no less than God. Our message ought to go forth from a *society*, and call men to a *society*.

A representative Church, strong with a mature life, is able to shelter without overpowering the young Church which grows up about it. The principle holds good everywhere; but in India, where religion and life are one, our hope of permanent evangelisation must lie in offering Christianity in that form in which it can cope with the deepest evils of the State. The Church alone can overcome caste, by substituting the idea of divine brotherhood for the isolation of supposed spiritual descent, the reality for the counterfeit. Overpowering as the

task may seem, it ought to be faced. We must conquer India by meeting and not by shunning that which is strongest in it.

Hitherto, so far as I know, our missionary teaching has failed also in this ; it has been not only secondary and individual, it has been also denationalising. It is very difficult for us to appreciate the overpowering effect of a dominant class in enforcing their own beliefs. It is even more difficult for us to apprehend the relative shape which these beliefs assume in the minds of alien races. If then, as I have said, we are ourselves in due time to draw from India fresh instruction in the mysteries of the divine counsels ; if we are to contribute to the establishment of an organisation of the Faith, which shall preserve and not destroy all that is precious in the past experience of the native peoples ; if we are to proclaim in its fulness a Gospel which is universal and not Western, we must keep ourselves and our modes of thought studiously in the background. We must aim at something far greater than collecting scattered congregations round English clergy who may reflect to our eye faint and imperfect images of ourselves.

We must watch carefully lest Christianity should be regarded simply as the religion of the stronger and wiser. We must take to heart the lessons of the first age, lest we unconsciously repeat the fatal mistake of the early Judaizers, and offer as permanent that which is accidental and transitory. We must follow the religious instincts and satisfy the religious wants of Hindus and Mahomedans through the experience of men from amongst themselves. We can in some degree, as the Spirit helps us, teach the teachers, but we cannot teach the people. The hope of a Christian India lies in the gathering together of men who shall be, to quote the words of a native journal, "as thoroughly Indian as they are Christian, and more intensely national than those who are not Christian."

The conversion of Asia is the last and greatest problem which has been reserved for the Church of Christ. It is through India that the East can be approached. It is to England that the evangelising of India has been entrusted by the providence of God. It is by the concentration of all that is ripest in thought, of all that is wisest in counsel, of all that is intensest in devotion, of all that is purest in self-sacrifice, that the work must be achieved. Can we then fail to see what is required of us? Can we fail to recognise what we have to give?

II. We proceed to give an account of *the formation and the constitution of our C.M.S. Native Church Com-*

*mittees, and Church Councils*, and of their duties and powers, in North India.

The origin of the C.M.S. Church Councils was as follows:—

In the year 1855, a Negro Merchant, with his wife and family, from Sierra Leone, came to visit England. Mr. Venn, as was his custom, invited him to his house, showed him all hospitality, and asked him about his travels. He was a wealthy man whom God had prospered in his labours as a merchant; and Mr. Venn asked him what he was doing for Christ's Church and cause, with the riches which God had given him, in his own country Sierra Leone. The African sprang to his feet. "Of course," he said, "we should *like* to do *much*; but as long as you treat us like children, we shall behave as children; not only do nothing ourselves, but need a great deal of looking after by you." He meant that not only would the Negro converts in Africa be of little use to others, but be positively an hindrance and a burden to ourselves. "Treat us like *men*," he said, "and we shall behave as *men*. We spend our money on ourselves, because you do not arrange for us to spend it for Christ. As long as the Church Missionary Society pays for everything, and manages everything, what is there for *us* to do? Only let us have a share in managing our own Church affairs, and you will soon see that we can both *do* something, and *give* something also, for God."

Mr. Venn at once took the hint. In 1862, the Native Church of Sierra Leone was formally organised on a footing independent of the Society, and passed "from a missionary state into a settled ecclesiastical establishment, under the immediate superintendence of the Bishop." It is now almost entirely self-supporting, and has 19 Native Pastors and nearly 19,000 Christians, who give more than £2,000 a year to the cause of Christ. A similar Church system has been established at Lagos.

We learn from this story, the substance of which is given in Mr. Venn's Life, and also from the experience of many years, that as long as the Church Missionary Society pays for everything, and manages everything itself, the Native will do nothing, and perhaps can do nothing. The wish of the Church Missionary Society is that they should be something, and do something themselves ; not as one of our Native Clergy once said, as if the Society were everything, or as if the Foreign Missionaries and the Bishop were the Church, and the Natives were nothing, and had to do nothing, save to obey the orders of their superiors and do what they were told. But little did that brother know of the faith which can see in little grains of seed large and fruitful trees ; in small beginnings great results ; and even in Hindus and Mahomedans around us kings and priests to God and Christ.

Very considerable powers have been given by our Society to our Church Councils. They are composed of all the Native Clergy labouring in connexion with the Council, and of two lay delegates from each congregation. A Chairman, European or Native, having the power of veto, is appointed by the Parent Committee to preside at their meetings, appeal from his decision being allowed to the Corresponding Committee. The duties of the Council are the appointment and transfer of all Native Clergymen and lay agents connected with them ; together with the payment of the salaries, from their own funds, which are supplemented by a grant-in-aid from the Parent Society. All titles for holy orders for the Pastorate are given by them, after having been submitted to the C.M.S. Conference for their opinion, and to the Corresponding Committee for final decision. A report of their proceedings is published annually both in English and the Vernacular.

In connexion with the Church Council, there is in

every congregation a Native *Church Committee*, consisting of the Native Pastor, three lay communicants of the congregation elected by themselves, and a Chairman (either European or Native), who is appointed by the C.M.S. Corresponding Committee. The Chairman has a veto on all proceedings, the appeal being allowed to the Church Council.

The duties of the Church Committee are the election of delegates to the Church Council ; the general supervision and management of the temporalities of the congregation ; the collection and distribution of Church funds ; the superintendence of the repairs or necessary enlargement of public buildings connected with the Pastorate ; the providing for the due performance of divine worship ; the promotion of the self-support, self-government, and self-extension of the Native Church ; and in general all such duties as belong to the office of Churchwarden.

It is remarkable what excellent results have already followed the proceedings of our Punjab C.M.S. Committees and Church Council. Formerly our Christians left all thought, as well as all action, to the Missionary. They have now begun to think of, and to share the burden of, the difficulties and the trials which are inseparable from the work. Just as exercise is the secret of a healthy body and mind, so activity in working for God is the secret of a healthy soul. *The Native Church must* (together with the Missionary) *form the Mission*. Every member of it has a work, and must do it. They must learn to decide matters for themselves, through their chosen representatives. If, like children, they make mistakes, and sometimes fall, they must learn wisdom by their own experiences, and gain strength for themselves in action. We do not want always to do everything for them, but through them, or rather to teach them to do everything for themselves, and this

they can only learn by practice and experience. As Bishop Patteson says:—"True education consists in teaching the people to bear responsibilities, and laying the responsibilities on them as they are able to bear them." It is this education which we are endeavouring to give to our Native Christian brethren. We are now training them to bear responsibilities ; and we intend to lay responsibilities on them, as far as they are able to bear them, and to give to our Native Christian brethren every work which they can perform. We read in Sir Henry Lawrence's Life that one of his Assistants thus wrote of him : " In teaching me, Sir Henry never spared himself ; but having taught me, he never did anything that I could do for him." Our attitude towards our Native brethren must be the same as this. We must teach them how to work ; and then insist on their doing it ; and ultimately decide never to do any work which they can do themselves.

Our Church Council is also the mouth-piece of the Native Church, by which their voice may be heard, and their views distinctly made known on every subject affecting themselves. In the papers which are read at their meetings, and in the discussions which follow, the Native Church, through their chosen representatives, expresses their opinions and feelings ; and by their own words and actions we may fairly gauge their spirit, character, and powers. They thus show what they are, and what they can do. They show (to use their own expression) how far they are able to "stand on their own feet," without the constant support and supervision of the foreign Missionary. They may possibly at times have opinions and views from which we, from the West, differ. Both for their sakes and our own, it will be well for us to know them. They may sometimes be right and we wrong. In any case we do not expect perfection in any organisation ; nor do we expect that any infant institu-

tion can at once arrive at the strength of manhood. We remember the very gradual progress which we have made at home in the formation of our British constitution in connexion with our Houses of Parliament. We cannot too often remember that "a house when building appears very different from a house when built"; and that "the first flutterings of young and almost unfledged liberty, in its attempts to assert itself, will present aspects which are often grotesque, and sometimes are even irritating to more healthful and matured ideas." Yet we know that no Native Church can be formed except in connexion with the Christians themselves. We will therefore give careful attention to all they wish, and to all they say and do. It may be that some of the differences which formerly distinguished the Greek from the Latin may now again distinguish the Eastern Church from that of the West; and that as organisation was perhaps the leading feature of the West, so individualism may again stamp its character on the East.

Year after year have longings and aspirations been felt, and desires expressed, both in England and here in India, that theories at length may give way to practice, and that the experiment of encouraging the Christians themselves to think and act collectively as a body may be made. The Church Missionary Society, through their Church Councils, have in honest sincerity and good faith made the experiment. Its success must, under God, depend both on our Native Christians and also on the Missionaries. We seek to introduce the system with modifications, if necessary, into all our Missions at an early stage, however few may be the converts.

A second object of our C.M.S. in the formation of their Church Committees and Church Councils is, that the Church in India may from the very first become a Missionary Church. We wish them to have Missions to the Hindus and Mahomedans of their own, supported

and superintended by themselves, and are willing to help them by grants from the Parent Society while necessary. The Punjab Church Council has lately taken charge of the Missionary District of the Umritsur Tahsil, of 430,418 inhabitants; or, exclusive of the city of Umritsur, of about 280,000 people. They have appointed the Rev. Mian Sadiq to be their Superintendent of this work, with his head-quarters at Jandiala, and with catechists working under him at other places in the district. This Mission is thus entirely a Mission of the Native Church of the Punjab, and is as much so as the Missions of Umritsur and Peshawur are Missions of the Church at home. In this way the Native Church has already begun (however feebly at first) to work side by side with the foreign Missionary Church.

As far as our Native Church in the Punjab is concerned, we know of no better system which has been suggested or devised than that of our C.M.S. Church Committees and Church Councils. Our Bishop is the Patron. They are connected with him, and with the Society through the Corresponding Committee and with the European Missionaries through the Church Committees of every station, of which the Senior Missionary is usually the Chairman. To merge our Church Council into the Missionary Conference, in the present state of things, would be to silence or overpower the Native voice entirely. The Native Christians within the Church Council have the fullest opportunity of bringing prominently forward any matter which affects themselves. They have also the fullest opportunity of carrying their own plans and views into effect, and thus showing practically how far their plans may be advantageously acted on in their own country, which they know so well. The system of Church Councils has received the sanction and approval of all Indian Bishops. The views of the European Missionaries are



given through the Missionary Conference, of which they are all members. The opinion of laymen in India is given through the Corresponding Committee; and the opinion of our Native brethren on all subjects may be given through their Church Council.

The Punjab Church Council needs now greater development. Already we have much independence of thought and speech. We need now more independence in thoughtful and prayerful action. It is here that their weakness lies. We wish them to go forward of themselves; but here they hang back. They need leaders whom they will be willing to follow. We wait in expectation for some one to rise from their midst, endowed with a powerful will, who may become the organ and representative and leader of Indian Native Christianity, by becoming its personification. The great need of our Church Council at the present time is that of an able Native Secretary, who will have leisure to see that their plans shall be carried out, and that their work shall go on throughout the year. For this we patiently wait, praying that God will raise up leaders amongst the members of our Church Council, if it be His will, to carry on the work within the lines which are already clearly defined.

We know of no better way by which we may teach the Christians of India to help themselves, and to propagate Christianity amongst the heathen around them, than through the Church Committees and Church Councils.

III. We give the following *specimens of the thoughts, feelings, and desires of our Native brethren*, which are extracted from our Church Council Reports. They will perhaps, better than anything else, show what is the present position of the Native Church in the Punjab; and tell in their own words how far they have arrived in intellectual and spiritual attainments. Each speaker is of course responsible for his own utterances.

## I. ON SPIRITUAL LIFE IN CHRISTIANS.

*The Rev. Imad-ud-din* of Umritsur, in his sermon on Easter Sunday, 1877, at the formation of the Church Council, spoke thus :—

We cannot here have time to give all the proofs of our Lord's resurrection. . . . He then went to Heaven, but not at once ; for He would be first seen for forty days by many of His friends, and once by 500 disciples, who were collected together at different times and places, at the lake side, or walking on the road, or in the house, by night and by day, that they might know that He was alive, and be comforted by the thought that He has risen never to die again, but to live for ever, the first born from the dead. He would that this wondrous influence of His life might ever appear ; and from His life we know that hope of life from death rose in His disciples' minds, and that the hopes of mankind were not dead in His grave ; and from that time to this have men sprung into life like the flowers and leaves of the spring. What then though now as then His disciples are weak in faith, and could with difficulty believe that He had really risen ; though men's hearts are still broken by grief and suspense ; yet still faith now comes, even as it then came ; and when it comes, it remains, and the eyes and hearts of men are opened, and then they understand, and then they wait as we do now in India for the coming of the Holy Ghost.

And now Christ's life still lives in our poor weak faith ; though the disciples in India too often sleep instead of watching and praying, yet the influence of Christ's resurrection life still lives, and the Pentecost will yet come. Even now we see that men in India are born and live, because Christ lives ; and the new-born babes weep from weakness, and then desire food ; and then they grow, and bow the knee to Christ, and they worship Him who is the life, for they hunger for the life.

But still we hardly believe it, and the works of life with difficulty therefore appear ; and there are many amongst us who, like the Hindus and Mahomedans, will accept the law which kills, without the life. But if any one would ask for the prescription for life, it is this, that God's Holy One saw no corruption. He lives, and if He lives, then bad men can be good. The world says "It is impossible !" but God says, it may yet be, because Christ lives. Even bad habits, which have destroyed and killed myriads of people, may be over-

come, and now all who will may become holy and good, because Christ lives. In His life even obedience may be learned; and so the eleven disciples were enabled to obey Christ's first command, and did not leave Jerusalem, even though Jewish priests and Roman soldiers, who had killed Christ, might easily have killed them. Yet they remained in Jerusalem, because in His life they had learned obedience. And then in their utter weakness they went forth into all the world just as they were, to preach Christ's Gospel; because they had received the root and seed of life, which fitted them for *everything*; and they then were able to form a Church in every place to which they went, through the power of the Spirit of Christ.

We brethren, who are Christians in the Punjab, are more numerous than the disciples then were. Can we form a Christian Church? Our Church Council has now assembled together to endeavour to do so. Christ's religion never spread on earth through this world's power or wealth or learning, but through faith in a living Christ. If He dwells in us now, then we Christians in the Punjab shall be able to establish a Church just as the disciples did of old. If Christ lives not in us, then all our efforts will be in vain.

Brethren, if God has chosen any amongst us to endeavour to lay the foundations of a Native Church in this land, this is His mercy. Let only Christ live in us, *and it will be done*.

Again, in December, 1879, *the Rev. Imad-ud-din* writes:—

I believe that to obtain, or even to increase, spiritual life is not within the scope of man's effort, either for himself or for his friend. It is the work of the most High God. He puts this life into men. He nourishes it and makes it grow. Its existence and development is of His power and will.

He too has put life into the Church. In every country where God's religion has found a place congregations have gained strength gradually. God's religion, the new life, grows silently, man knoweth not how. We must then set our eyes on Him in our inquiry into this subject, for from Him and by Him are all things that are really connected with it.

The Indian Church has taken root by the power of God, and as He has given it life, so I believe that He will cause it to grow. Yet He works by means, in all that we know anything about. By means of food and through parental solicitude animal life is obviously fostered, and it is plain that the spiritual

life flourishes and grows where Christian men engage in the preaching and study of God's Word, and in careful and obedient effort to acquire and to follow after those things that are lovely and of good report. On these points they lay stress, and it is well that they should do so. But be assured that these are not so much the *means* of obtaining, or even of deepening, the spiritual life, as they are signs and fruits of existing vitality. To speak even in prayer to God is not only a means, but chiefly it is an evidence of life. A man does not die because he ceases to breathe, but he ceases to breathe because the vital spark has left his body. No, the spiritual life exists and increases by that power and energy which comes forth from Christ the Lord, and which works in and upon our souls. He, therefore, who desires for himself, or for the Church, an increase of the spiritual life must discover how he or she can be placed in such a position, so that they may draw virtue out of Christ as that woman did who had been ill for eighteen years. For the cause of spiritual life and its nourishment are from Him alone who said, "I am the bread which came down from Heaven," and "The bread of God is He which cometh down from Heaven and giveth life unto the world."

It is written, "In Him was life, and the life was the light of men." Life then is in the essential nature of Christ. But Christ and Christianity are not to be confounded with one another. Christ is the blessed name of Him in whom Deity and manhood are united. Christianity is the result of His dying and of His teaching and example. The attention of the Church is too much given to the teaching and example of Christian people, and is too little given to the Lord Himself, whom to know is life everlasting. Therefore the Church's spiritual life is stunted. It learns so little by gazing at itself. When the Church sets her eye on Christ, her Christianity will be all glorious within. Recall to mind the charge brought by our Lord against the Jews, "Ye search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me"; and rejoice, not that we have the Scriptures in our hands, and that we can read them, but in this, that we have found Him of whom those Scriptures testify, and thus our great need is met, and that through Him *we have eternal life*.

But we may be wrong in the way in which we look at Christ; let me tell you how. It is plain that the Church has believed in and accepted Christ as the Son of God, who came in flesh to this world, otherwise she were no Church at all. In doing

thus much she has received life, but she does not grow as she should, because she has considered this knowledge of Him sufficient, and then she has turned at once to look away from Christ to the beauties or deformities of Christianity. A Christian ought indeed to study and meditate on Christianity in its details, but the eye of his soul should rest all his days upon his Saviour. He should fix his attention on that inexhaustible spring of perfection, the mystery of God manifest in the flesh. Day and night let him look at Him and study His nature and His character; and let him learn, if he can, what the ancient Church learnt by this exercise.

In proportion as we learn to know Christ Himself is the veil removed, light falls into the heart, and vitality asserts itself in vigour. Till we have learnt this lesson, my brethren, I believe there can be no deepening of the spiritual life.

## 2. ON PASTORS AND EVANGELISTS.

*Mr. Abdullah Athim*, Extra Assistant Commissioner, said :—

My subject is limited to the explanation of the qualifications, and of the support, required for our Native Pastors.

1. Concerning his *qualifications*. I think the Word of God clearly suggests—

*First*, that the Pastor must have a good report of them that are without. This warns us that we should not accept any candidate for this office unless he has gained the general respect, in the sight of the world, of those who know him.

*Secondly*, he must be able, by sound doctrine, both to exhort and convince the gainsayers, and thus stop the mouths of adversaries (Titus i. 11) by his demonstrations, and by his consistency of character, and by his sound doctrine, on all points relating to man's salvation. Neither a good man if he is ignorant, nor a wise man if he is inconsistent, is worthy of this holy work.

*Thirdly*, a person who is so entangled in worldly cares that he cannot give himself to the duties of this office, is also unfit for the work of the pastorate.

This rule does not enforce celibacy, but in this respect it makes it preferable to married life.

There is a great distinction between an Evangelist and a Pastor. The one, as it were, gives birth to the children of

God ; and the other labours to support the new life when it has once been given. But I do not believe that a Pastor could ever refrain from being an Evangelist at any time when his services were required, or an Evangelist from being a Pastor. Hence I hold that the qualifications for both offices are alike, and that our respect for them both should be equal. St. Paul I consider to have been an Evangelist, and St. Peter a Pastor ; but both of them were both Evangelists and Pastors, according to the circumstances in which they were placed, and this will be the case with all true ministers of God.

*Mr. Jacob Basten*, Master in the Government School, Umritsur, said :—

Preachers indeed must be spiritual men and full of zeal ; but yet for India they must be learned men also, or they will soon be silenced by non-Christian opponents, and a bad impression will be made. Men will soon believe that that religion must be feeble and untrue which cannot be defended. There is as much talk of scientific matters in India as in England, and men are trying here, as well as there, to attack Christianity through science. In the earliest ages the Apostles had the power of working miracles, and 3,000 men were converted in one day. We have no longer miracles, and must act according to the opportunities which we have.

*Mr. Mya Das*, Extra Assistant Commissioner, said :—

Preachers must not now be illiterate men. In former days men fought in India with swords and arrows, but now war is carried on with muskets and rifled cannon. We must adapt our warfare to the times we live in, and seek for suitable weapons for the circumstances around us, and thus be prepared for all oppositions that we may meet with. In Europe many learned men seem to be without any religion at all, and thoughtful and able men are therefore needed to expose fallacies and remove the hindrances to belief. Yet there is nothing in the Gospel that requires men to preach astronomy.

*Mr. George Lewis, B.A.*, Extra Assistant Commissioner of Umritsur, said :—

We have indeed an excellent Divinity College in Lahore, but only vernacular instruction is given in it. The times are changing. The whole country is changing. Knowledge is

spreading. We must live according to the times. We now seem to need altogether a new and a special school for the higher classes of Catechists and Ministers. Special Schools are established in every country in Europe, why are they not in India? Why cannot Native Christians receive the highest theological education in India? This *can* be done only *in English*. Much may be done for the *lower classes* in the *vernaculars*; but the experience of all countries tells us that the higher classes need a higher education, according to their social position. English clergymen learn all kinds of science, and different languages. Our clergymen must do so also. Catechists require one kind of education, clergymen another.

*Mr. Chundoo Lall*, Government Translator in the Educational Department, said :—

It is not the Minister alone who is to bear the brunt of the battle; but every member of his Church is, according to his ability, to follow the lead of the Pastor, and to co-operate with him for the welfare of the Church in all things. I firmly believe that it is every Christian's duty warmly to identify himself with the glorious work of the Church, which is carried on for the salvation of souls and the glory of God.

It is for the Pastor to utilise these resources given him by God for his help, and for the glory of God. It may be that every member of the Church is not able or fit to accompany his Pastor when he is preaching the Gospel to the Heathen, but even this spirit may be cultivated in them, and their deficiencies removed by skilful training and instruction.

The *Rev. Imad-ud-din* said :—

Spiritual agents are a *sine quâ non* for all spiritual work. If they are not such, whatever else they may be, there will be no real success. But not only must all teachers of Christianity be spiritual men, but they must also have such knowledge, and such powers of imparting it, as will make them efficient teachers to others. If the Gospel really influences them, they can stop the mouths even of learned opponents without any great literary attainments. The Apostles were not scientific men, but yet they conquered wherever they went, with the sword of the Spirit, which is the Word of God. The great work of Christian speakers is to *exhibit Christ*, and to make Him manifest to people, *just as He is*. When I visited many Missions in India last year, many of the brethren told me that

our Native preachers generally did not really present Christ to the people in all His fulness. Our Native Church, therefore, must necessarily be weak. Preachers must *present Christ* to the people *in all His fulness*. They must show men, as it were, the picture of Christ. Not every Preacher need be a learned man. If he is a learned man, so much the better ; yet if not, he may still preach, and conquer, as many have done before him, by the Word of God.

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### 3. ON THE CHURCH COUNCIL.

*Mr. Shere Singh*, Munsiff, now at Gurdaspur, writes:—

The formation of the Church Council has given us the following opportunities, *viz.*—(1.) The Home Society comes to know our state and our circumstances *directly*. At first, everything depended upon the European Missionaries. Whatever they liked, they did. We were dependent on them for our living, as regards the money that came through them from England. We spent nothing in Missionary work from our own pockets, because we were like young birds who were dependent upon their parents entirely for their nourishment. But now through God's grace the Native Church, if not entirely, yet to some degree, has acquired the power of flight, and to a small extent of self-support ; and in consequence the strain upon our parent Committee will, we hope, be lessened now to some degree, in comparison with what it was before.

(2.) By the formation of the Church Council, unity, unanimity and harmony will be established among us. Up to this time we have been, as it were, a nomadic race, but we have now (through the Church Council) hopes of being formed into a nation.

It is too useless to mention the advantages of union, as they are so patent. In some forest, it is said, two bulls lived in such harmony together that even the lion dared not attack them. Accidentally discord arose between them, which resulted in their both being individually torn up by the lion. In the same manner, if we also remain in unity among ourselves, by God's grace we will surmount all obstacles. Hence the first thing which is extremely necessary is that we should reform our own household, that is remove every vestige of evil from among ourselves, in order that we may be able to present a good example to the heathen. If we are not able to reform our own internal weaknesses, how can we reform those of others?



When the Germans wanted to fight the French, they first spent several years in reforming their own abuses ; and when that was done, war was declared, which soon then terminated in their favour. To save, therefore, the souls of men, it is necessary that we should win them over by our own example, and should be so enthusiastic and earnest about it as though it were our first and most important duty.

Although we have but little money at present, because the Christian community is poor, yet in commencing the work our best rule will be that the Church service work be done, as far as possible, by those people who will do it without pay, *i.e.*, by those men who are already employed in schools or other institutions.

It was customary at first for people in this country to appoint lumbardars, choudhrees, watchmen, &c., from among themselves in their own villages and towns, for their own protection and for the management of their affairs ; but when they were able to afford it, they employed particular persons to whom they gave wages for the performance of these duties. We should act similarly, until we can collect funds enough to pay all our Native Christian teachers. This seems to be the best practical rule at present. Yet we should begin to be doing something at once, not trusting, however, in our own strength, but in Him from whom all strength comes.

Although we are like useless iron, yet God can sharpen us for His own work and clear us of rust. Although we are lifeless, yet our heavenly Father is ready to give us life and strength.

We should not therefore falter, but trusting in God Almighty, commence the work at once, and He will of Himself give us strength.

The *Rev. Mian Sadiq*, now Superintendent of the Church Council Mission at Jandiala, said :—

Some people think little of the Church Council, and say that it is of little use. Yet if we had had no Church Council, we should not have had these papers which have just been read. Before we had our Church Council, our mouths were closed. Now we can speak. We are but men, and we are liable to mistakes. Before we had our Church Council, we were all of us afraid of the Padres. We did not dare even to speak. Now we can speak. Our *hands*, to a certain extent, may still be tied just as our mouths were tied before, but our *mouths* now are open. So we ask for help for our needs. The

Society wants the work to progress. We could not have a better means of making progress in this country of the Punjab than our Church Council is. There is no laughing here ; there is no mocking ; we are very much in earnest.

The late *Mr. Basu*, then Head Master of the Government School in Multan, said :—

I have come to this meeting of the Punjab Church Council to see what it is, and what is being done in it. Everybody knows that as long as the Church Council is not self-supporting, it cannot assume its own proper form. It is a pity that when Native Christians meet together in brotherly love, some Missionaries do not like it ; some are even displeased at our discussing these questions at all. Our work is not to form a Church. A Committee cannot do this. A Church, like a tree, must grow of itself. The light and heat and the water must nourish it. We cannot make it ; it *grows*. We have seen in some places gardens which have been laid out in Dutch fashion, but they have no natural beauty. People's taste has now been changed, and they now like *natural* things. The Church of the Punjab will in due time assume form naturally, according to its circumstances. It will have its own surroundings, as other Churches have. Even England and Scotland, we find, are not exactly alike ; for the services and surroundings of the two countries are different. The Bengalis will hereafter have a Bengali Church, and the Punjabis a Punjabi Church. If we limit a Church to certain fixed boundaries, it will cease to grow. Efforts which are now made in India in this direction are only tentative ; and present arrangements will probably not be permanent. We can, at present, do nothing more than this. The words Committee, General Assembly, Moderator, Superintendent, Chairman, are all foreign words. Only let love increase, and the Church will gain shape of itself. We cannot force God's grace to enter in and act only in particular channels. Let us not attach undue importance to any foreign forms, but let us all, whether natives of India or Europeans, love one another. We hear much in India of many Church prejudices. We hear that many people are bad ; but we find by experience that even Baptists are not "Shaitans." Let us all live amongst each other, and meet more often together, and then as our Church increases we shall learn better what forms and rules are desirable for ourselves.

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#### 4. THE NEED OF ENGLISH MISSIONARIES IN INDIA.

*Mr. Chundoo Lall* said :—

All separation would only lead to weakness. We in India *need* the English. God has given them a special grace and power which is used by them for India's good. Let us look at what India was before the English came to it ; and let us see what, through God's blessing, it is now becoming. The English are establishing in India every kind of institution which we never knew before. God has given them a power of governing in civil and military and financial matters, and a power of organising the Church in religious matters also. We hope that Christians will always come from England, and always help us. If we ever separate ourselves from them, we shall soon see the lamentable consequences of it. English Christians have *life*. Let us always work with them, in every way, for the conversion of India.

But the Home Society thinks we can bear our burden more than we really can. We cannot do so. That time is still far off. They can carry mountains. We can carry but very little burdens indeed. We are not of the same race as the English are. For centuries we have had in India St. Thomas's Christians, but we do not see any Missionary spirit in them. We have never heard that any of them has gone as a Missionary to the negroes of Africa, or to other heathen lands, as the English Christians have. We have now many Christians in India, but very few indeed of them have a true Missionary spirit. God has not yet given it to us. There are no people in the world who have done so much in preaching the Gospel to the heathen everywhere as the English have.

Our Native Church in the Punjab, if all combined, may not be able at present to support even two Missionaries to the heathen ; so few and so poor, comparatively, we as yet are.

When our Native Church flourishes in soul and body, it will itself raise buildings, and start institutions required for its use. Who has built all the grand temples and mosques in this country ? Who provides for all the indigenous institutions of the land ? Not the English nation, or the British Government surely, but *the people themselves*. Even so shall we look to ourselves, when we, by God's grace, and the fostering care and piety of our mother European Church, can muster strong, and find a higher social level, and more of the grace which comes from Jesus Christ.

*Mr. Shere Singh* said :—

Christian Missionaries have come to us from England, at the risk of their lives ; and some of them receive no salaries at all for all their pains and labour for us. Why should not God give this same spirit to us? If we remain always dependent on them, we shall not receive it soon. God can give to us the same blessing He has given to them ; but the day for blessing will never come, if we remain dependent on *any one*. Let us learn to bear our own burden, and God will help us. If the little bird never leaves its nest, it will never learn to fly. The mother pushes it out of the nest, and it then learns to manage for itself.

*Mr. Mya Das* said :—

Nor shall we ever swim, if we never go into the water.

*The Rev. B. N. Ghose*, late of Umritsur, said :—

We are all of us the children of the Home Societies, and we wish for no separation. If the English were to leave India to-morrow, what would the Natives do? They could not even govern themselves, nor should we Natives be able alone to form in India the Church which we all desire to see established.

## 5. ON THE EDUCATION OF CHRISTIAN CHILDREN AND THOSE WHO ARE NEWLY BAPTIZED.

*Mr. Chundoo Lall* writes :—

We may well ask here, whether there is really anything wanting to success. Has the Missionary left any stone unturned to achieve the happy conversion of our Native races? I say yes, and it is this. Hitherto the instruction of our Native Christian lads, and new converts, has been generally conducted through the formal and ephemeral services of the Church. I believe that this can never supply the place of theological institutions, for building up all the young and new members of the Church in faith and love. The Lahore Divinity College is, to a large extent, an institution of this kind. But it is carried on specially for those who are pledged to undertake the ministry of the Word. I beg therefore to urge, that in each of the large central Missionary stations, like Benares, Lucknow, Agra, Delhi,

Umritsur, Lahore, and Peshawur, there should be a boarding house for training in piety all young Native Christians and new converts. *This* should be under a *really earnest and pious European Missionary*, who *should live with his pupils* as Christ lived with His Apostles ; and train them up, not only by oral instructions and book knowledge, but also by his *godly example*, for we all know that teaching by example is far better than by precept. This then, I say, is what is now *greatly wanted* by us from our European Missionaries.

And here I would beg leave to express my deep conviction as to the immense importance of this somewhat neglected duty ; for really it might appear, as if many of our Missionary friends thought their business was solely to preach to the heathen ; and when any of them has joined the Church by the open confession of Christ, the Missionary's work, so far as that man was concerned, was over. What should we say of the mother who, after going through all her travail, when she had brought forth a babe, was to give him no milk, and thus cause his emaciation and death ! If the new convert is in need of any employment, he is provided with one as far as possible, but his special instruction in spiritual things (the most important concern) seems to be hardly thought of as if it were an essential matter, or were at all important. The convert is, no doubt, at all times welcome to any service held for the congregation at large, but no steps are taken to provide him specially with the milk suited for the babes recently born to Christ. Therefore, in my humble opinion, the regular instruction of new converts and weak Christians, suited to their peculiar condition and wants, is one of the most important works in which a Missionary may be engaged. Any amount of time spent or pains taken in this work is sure to be abundantly repaid to him. The Missionary's preaching to the heathen may not bear any visible fruit for a long time, but his instructing and edifying the weaker Christians will most assuredly bear a very rich harvest and agreeable fruit that may be tasted of all men. The Missionary will, moreover, strengthen his own hands by improving the spiritual welfare of his people, for they will at least let their light shine before all men to the glory of God, and if they do not preach the Gospel side by side with the Missionary, they are sure to sow broadcast the good seed of the Gospel by their silent preaching in their godly lives. This most serious and important work, I am thoroughly persuaded, can never be accomplished so well by us Natives as by our good European Missionaries. The fact is, we Natives are yet in our pupilage. Englishmen are training

Natives of India in every department, and why not in the highest of all departments, the securing of eternal good ?

We belong to a heathen country, and have descended from heathen ancestors ; therefore, the whole of our inner man is permeated with heathen ideas ; and to eradicate these, we greatly need to live in constant and thorough contact with exemplary European Christians, as our children live with their parents, in the same house, and not in separate compounds, or even in different rooms. This, and this alone, can make us, what so many of our European Missionaries are, bright examples and living epistles.

*Mr. Singha* said :—

Yes, India needs now good boarding schools, both for Christian girls and for Christian boys. We need them not only to teach our children knowledge. That could be done at home. We have good schools for girls ; but we need schools for boys conducted on similar principles to that of Miss Henderson's excellent school for girls ; schools where the children may work and also play, where they will remain with their teachers, day and night, to their great good.

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## 6. ON CHURCH FUNDS.

*Mr. Rullia Ram*, Pleader, Umritsur, writes :—

How can Church funds be best collected and expended by the Native Church ? I propose to make the following few suggestions :—

1.—Every Church Committee ought to appoint a pious and wise man to make monthly collections. Much depends upon that man. He should go round and call on people at such days and times as are convenient to them. If he be asked to come again he should do so, and should thankfully accept whatever is given to him.

2.—Every Church Committee ought to acquire immovable property. Almost every temple or *masjid* in this country has some landed or endowed property attached to it, out of the proceeds of which the expenses of the temple or *masjid* are paid. Monthly contributions cannot be much depended upon at present, as they come from persons who have no fixed residence, and are transferred from place to place. Landed property and endowments will become a permanent source of

income. This cannot be done at once, but each Church Committee can keep this in view, and avail itself of every opportunity that may occur. At Clarkabad 500 bighas (250 acres) of land belong to the Church. The proceeds of the land are quite sufficient to make the Church of that place self-supporting. The Umritsur Church Committee possess a garden, the gift of a native gentleman, from the income of which a part of the expenditure of the Majitha School is defrayed. Three years ago a Native Pastorate Endowment Fund was started here. About Rs. 600 were raised and deposited in the bank. This amount, if increased by further donations, may form a permanent source of income sufficient to pay the ordinary expenses of the Church. Last year two Hindu widows of this city gave Rs. 40,000 each for building temples. I hope the Indian Church will produce men and women who will give more than these Hindu ladies.

—I have mentioned the fact that we, as a community, are still very poor, yet we can give a little. The poor Hindus of this country give much for their religious purposes and institutions. It may not be out of place to mention here the way in which they collect money for religious purposes. Each family has an earthen pot, having a small opening buried in the wall or floor, with its mouth outside. Every day a pice or cowries, according to the circumstances of the family, are thrown into it. At the end of the year, when the *Guru* comes to pay a visit to the family, the pot is taken out and emptied of its contents, which are given to the *Guru*. In this simple and easy way the poor people give more than they could give otherwise. May not poorer brethren follow this example with advantage? A few cowries every day, a pice now and then, is what every man, however poor he may be, can afford.

We all know the story of the poor woman who had a few annas only, how with this sum she purchased a hen and gave the money to the Church. Who among us cannot do this, or something like it to help our funds?

4.—Among the English, much money is collected by women. Women have naturally certain gifts and ways for collecting money. To help in making our Churches self-supporting is as much the duty of our women as of the men. Why should not Christian women of this country follow the example of their English sisters?

Every Church Committee, with the help of the Pastor's wife, may organise women's associations for the above purposes.

5.—It is the duty of our *children* also to help the Church.

Let parents early teach their children to *give*, and then the objection I mentioned in the beginning of my paper will soon be removed. Each child in the house may be provided with a small box, and be asked to make collections for the Church from friends and relations.

6.—It will not be unprofitable to mention in this place another mode of collecting money for the Church funds. The members of the Umritsur Christian Prem Sabha agreed among themselves to give four annas at least on every birthday of a child, from Re. 1 to 5 on the occasion of a marriage, and eight annas at each death. Thus this Society collects its funds, and the practice is not at all new in this country. People give cheerfully on such occasions.

Many other plans and means for collecting Church funds can be laid down, but they are of no use if not acted upon. If every Church Committee were to take up the matter in right earnest, money would flow in through channels never thought of before.

*Mr. Abdullah Athim*, Extra Assistant Commissioner, said :—

He believed that many things once put up soon fall down again. Many plans fall through. We want something that will be a seed that will produce a tree, which will go on growing and always keep alive, and always keep putting forth new leaves and flowers and fruit, each in its season. We must cultivate a habit of giving regularly amongst ourselves; and special gifts should be asked for, and given willingly, for special objects besides. If all Christians were to agree to give only one pie in the rupee, that would be the very least which Christians could give; but many would gladly give far more than this. The having an earthen pot built up into the mud wall, or having a box on the table, is most desirable. The child who sees his father throw in the pie regularly into the earthen pot whenever a rupee comes in, will then himself quickly learn the habit of giving from his father's example. This habit of giving should be formed in every Christian, from the moment he becomes a Christian. We as a Church Council should begin at once.

*Mr. Singha*, Head Master of the Batala Boarding School, said that—

It was not right for the poor to beg themselves. *Beggars like begging.* They can get 12 annas a day from begging,



when the Church would only give them 2½. Each Church Committee should have a poor fund, so that no Christians might ever beg, and some special Church officer should be appointed to distribute it.

*Mr. Abdullah* said that—

There would be a great fear then that all Christians would become poor in order to receive support. Begging should not be a trade. King Satan likes few things better than a flourishing poor fund. He quickly sends a whole army of beggars wherever he finds a poor fund with plenty of money in it. Let Christians only be righteous and they will never have to beg. He had never yet seen a righteous man forsaken, nor his seed begging their bread.

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#### ON VILLAGE MISSIONS.

*Mr. Mya Das*, Extra Assistant Commissioner of Ferozepore, writes :—

Ever since the glad tidings of salvation were brought to the people of India, the chief aim of almost all the Missionaries of the various denominations has generally been to attack the strongholds of the adversary in the chief cities and large towns of this country ; and I may humbly add that the result, on the whole, is not discouraging, as “the gates of British India have been opened bit by bit, first to English and then to foreign Missionaries ; and this immense kingdom, from Cape Comorin to the Punjab and up to the Himalayas, where the Gospel is now knocking at the door of Thibet, is to-day *studded* with stations more thickly than the net-work of Missions, which, towards the end of the first century, encompassed the Empire of Rome ;” for which advancement every Christian heart should be truly thankful to the Almighty. But if it were asked how far have the village men and women of this country, who may well be termed the backbone of the kingdom, been benefited from a spiritual point of view by the various Missions now scattered all over the country, the answer, comparatively speaking, cannot, I fear, be quite as encouraging as it may be in regard to the inhabitants of large towns and cities. And yet it is a fact that the simple-minded and open-hearted men and women of the villages of the Punjab at least (I have little or no knowledge of the village communities of other Provinces, but

have every reason to hope they are almost the same) are just the sort of people to whom our Lord would have first preached the Gospel, had He been now upon earth. When the Saviour gave His command to His disciples, "Go ye unto *all* the world and preach the Gospel to every creature," surely He did not mean to say, "Preach first to the clever and enlightened people, and go to the poorer and simpler men and women at your leisure." Is it not therefore a question of the highest import, whether or not more (much more) energy, zeal, and talents should be spent, than has hitherto been done, to save the souls of a vast number of village men and women, who appear as if they were calling out to be delivered from their errors? The simple habits, the teachable mind, the open heart of the humble men and women of the villages, should *invite* the Missionaries to approach nearer to them. Let us see what experience says. What amount of labour of love and money has to this day been spent, and *is* being spent, on Mission Schools and Bazaar preaching, in the large towns; and how is the religion of CHRIST as a general rule treated by the so-called enlightened youth of the present day? Are not many of the experienced and old Missionaries feeling, and often saying, that the result is on the whole rather poor? Nay, it is even whispered painfully at times, is it not "throwing pearls before the swine"? On the other hand, just think how the poor villager, who hears the Gospel at long intervals, receives both the good news and its bearer. How carefully will a villager, who can read *Gurmukhi* or Punjabi, keep a Bible or a tract given him, and read it and ponder over it. Has it not been often related by Missionaries, that if one of them happened to go to the same village in after years, he was received so cheerfully by his old acquaintances that it revived his heart to be amongst them again? The hospitable Zemindar will even offer his *Dharmshala* to the Missionary to live in, and if he (the villager) can afford it, he will bring milk and other necessities of life to him, and never think of accepting any return. Is it not then now high time to take advantage of the opportunity, which the Great God has given to the noble Missionary, to bring the happy news of a Saviour for them, to the masses, whom the Creator of Heaven and Earth has already blessed with a simple mind, a humble nature and open hearts; which would indicate as if the Lord means, that the best portion of Missionary labour should be devoted for their benefit? I do not mean in the least that the little (comparatively speaking) that is going on as regards "Village Missions" is done without

due regard to the Master's command on the subject ; but I do mean to say most humbly before the N.C. Council, that the agency employed for the purpose is evidently insufficient, and that if this is caused by want of means, then is it, or is it not, a most serious question for the N.C. Council to discuss, and at length to do something for this special branch of Missionary work ?

Let us consider also another question : can we lay the foundations of a permanent *Native Church* better, by evangelising the people who are most likely to remain *always* in one place, from generation to generation, and at the same time are industrious and contented (on the whole) with their lot ; or can we do it better amongst the other class (rapidly increasing) who, as soon as they have learnt how to read and write, start out in search of employment, and as a general rule cannot be expected to remain in one place for twelve months, and consequently have no place in their hearts for local interests ?

Not much good can be expected as regards the evangelisation of the masses, when a village is hardly visited by a Missionary once every few years, and that only perhaps for a day or so. Of course the villages within a few miles (or say even two or three marches) from the Head-quarters of the Mission are generally perhaps visited once a year, if not by the Missionary himself, at least by his Native Assistants ; but what of those poor souls who live *far* in the interior of the country ?

I shall now beg leave to make a few brief remarks as to the "importance of Village Missions to *women*," because what I have said before relates to "*men*."

While admitting thankfully that on the whole the various Zenana Missions are doing a great good, and (comparing the past with the present) a very great deal has already been done—to quote an excellent authority, "If any one had told me 25 years ago," writes that veteran of Indian Missions, Mr. Leupolt, "that not only should we have free access to the natives in their houses, but that Zenanas would be opened in cities like Benares, Lucknow, Agra, Delhi, Lahore and Umritsur, and that European Ladies with their Native Assistants would be admitted to teach the Word of God in them, I would have replied, all things are possible to God—(see 2 Kings vii. 2), but I do not expect such glorious events in my day"—yet if it were asked, what has been done, or is being done, for the vast multitude of the "village women" of this country, the answer would evidently be far less encouraging than the one which may be given with regard to village men. And there are reasons

which would prove that the evangelisation of heathen village women is equally important to, if not more important than, the pitiable Zenanas of the towns. For instance :—

The minds of the industrious village women, who breathe open and purer air, and are in a position to tell to twenty others what they may hear of the Gospel, are certainly more suited to receive the truth than the shut up, perhaps idle and (in most cases) narrow-minded zenana women of the towns. Under the present state of things, as regards the strict seclusion of zenanas, the influence for good can hardly go beyond the walls of the zenana house; and the feeling of satisfaction, after seeing some good result, can in the majority of cases be only enjoyed by the Mission Lady or Ladies, who alone have access to the persons they are interested in; whereas in the case of village women, not only the good influence *must* spread far and wide in all directions, but even Missionaries and others may be encouraged to see the good fruit of their fellow-labourers.

It may be here very fairly argued, that because the Zenana Mission in the towns is most difficult, it should therefore be taken in hand first; but it may also stand to reason, that to begin with an easier step, and gaining it bit by bit, in the villages, is perhaps more systematical than to begin with the most difficult part. Who knows, if through God's grace some sincere village men and women were to embrace Christianity here and there, it would in God's own hands tend to make the foundation of the real *Native Church* stronger.

The late *Rev. Daud Singh* (Native Pastor, Clarkabad) said :—

I have worked for many years in the villages in many parts. In 1853, when I went with Mr. Clark towards Peshawur, the people were hardened. There was much noise and opposition; they threw dirt at us, spat on us, shouted out to us to keep away from them, because we were Christians. In those days Christians were abhorred, not only in cities but in villages. In those days, we had even a difficulty in getting a rupee changed. The native banker would not let our hand touch his. Now they gladly receive us everywhere, and listen quietly. Before they were afraid of hearing a word; now they are pleased with the Word. God's blessing will rest on us if we undertake village work for Him. Learning can be both well used and abused. We do not want eloquence or grand words in the villages. We want plain, honest, pious men on 7 or 8 rupees

per mensem ; not honour seekers, or money seekers, but soul seekers. A simple-minded illiterate man is not likely to give any trouble. The Lord loves the simple-hearted.

*Mr. Samuel Fattu*, Catechist at Kangra, believed that there is but little good in ordinary itinerating preaching, and in going daily a certain number of miles from one encamping ground to another, or from place to place. He laid special stress on kindly, friendly, personal interviews with the people. Love, he said, can conquer all things. Let two Catechists go together, with one coolie between them to carry their baggage. Let them go wherever they like, within a certain district, and live in villages, and not on encamping grounds. He himself would like to go, and live somewhere, and carry on God's work without receiving any salary for it. The people say, that when the English first came to India they established themselves firmly in one place, and then went on gradually from one part of the country to another till they conquered the whole land up to Peshawur. Let us try and do this also for Christ.

*The Rev. Imad-ud-din* said :—

The Mahomedan Kings laid the foundations of their faith deep amongst the rural population, and now though their reign is over, Mahomedanism is still strong and vigorous. The first converts to Islam were from the ranks of the nobility, and from them it spread to the other classes.

*The Rev. Mian Sadiq* said :—

The condition of the villages is now altogether improved. The women do not now run away at the sight of the ladies as formerly, on the contrary they now crowd around them and hear what is said to them with the greatest pleasure. I think that no Missionary Lady can now say that the women of the villages never come near them, but will on the contrary say that they have plenty of *hearers* ; but they have but few women to convey to them the glad tidings of salvation, or to work among them advantageously.

Formerly when the tent of a Missionary was set up in any village, the village choukidar and the head man of the village would come in to make inquiries about the occupants of the tent ; but when they learnt that it was the tent of a Missionary, they would leave and go away—nay at times it was even difficult to procure the necessaries of life by even paying for them.

But it is not so now. Christian love and the salutary dealings of Christians have prevailed over their prejudices, and all the obstacles are removed. Where in the time of the Rev. Mr. Bruce we were treated with disrespect and considered unworthy, there now in Mr. Bateman's time we are perfectly welcome, and treated with every possible respect and attention. Formerly even with tents there was hardly any comfort, now everything is comfortable without them. Where people then fled away from the appearance of preachers, as if they were a plague, there now people send for the preachers, and listen to their message with delight, and treat them very kindly. A door is thus now opened for us; and the people, as it were, are inviting us to come over and help them, and are making it apparent that in the matter of salvation they stand in need of help. Wherever I now go I hear the people generally saying, "What a long time you have been in coming again." It was formerly difficult to find any hearers of the Word, whereas now if I were to stay a whole year in one village I would never lack hearers. People have now come to know that the Missionaries are the teachers of religion. They are now to some extent acquainted with Jesus, and sometimes even talk about Him among themselves; and when they come across a Christian, they try to get more information, and thus desire to obtain a true and correct knowledge of Him.

A petition was sent by me, and by many other Christians, to the Home Society, through Miss Wauton, several years ago, on the subject of *village work*, and was published, I believe, in some periodical or other. No answer was received. I then wrote again in the strongest way I could. For five years I heard nothing of its result; but afterwards, I was told that my paper had had some influence. It now appears that God has attended to our prayers, though men appeared to give no heed to our appeals. I now appeal again, in the strongest manner I can, for some English Missionaries to be set apart for the villages. I see everywhere that Europeans have an influence which natives cannot have. In my own blood and veins and nerves there still remain the effects and dregs of Mahomedanism on our race, though I have now taught Christianity for many years. Notwithstanding their partial knowledge of the Vernaculars of India, and the fact that they are strangers in India, yet there is a power in the European which we Natives have not got. When I was at Sourian the other day with Miss Clay, where ~~no~~ preaching, they said, had taken place for 18 years, I sat and preached to the men, and the Lady preached separately

to the women. I wished to remain a long time with them. They would not let us go. Neither Miss Clay nor I wanted to go. I promised to return to them. They spoke of Mr. Mortlock Brown's visit, which he had made to them 18 *years before*. I was then with him. I thank God for those Missionaries who used to itinerate in former times ; the people have remembered some of them for more than 20 years, yet hardly any one goes near the village people now. We must have European Missionaries now. We thank God that Miss Clay now goes about, as Mr. Brown and Mr. Bruce did, with love to the people in heart and on her tongue. In those old days we had great suffering, and the Missionaries bore it nobly. Once when I travelled with Mr. Bruce in the Shikarghar District, we had rain for eight days. The people refused to give us the simplest food. We drank the dirtiest water from the swollen river. Our clothes were wet. Now we can go everywhere with comfort. The people now give us houses to live in, and receive us in their homes. This is the fruit of the efforts and sufferings of those who have worked before. Let us now again ask the Home Society to send us young men, strong in faith and in body, and to send us Ladies also. We do not want *fireflies*, who give a little flickering light here, and a little there, but give no real steady light to do good to any one. We do not want flying visits over a large extent of country, but we do want separate Missions in defined districts. All Miss Sahibs will not be able to take up a large extent of country ; and to do a *little work well*, is better far than to make widespread efforts which leave few traces behind. I stand here as the representative of the Itinerants. English Missionaries are necessary for our Itinerant work, and in Christ's cause and in Christ's name I ask for them. All is ready prepared for them. Let them come. The work is a special one, and we want special men for it.

After this paper the *following resolution* was unanimously passed :—

*Resolved*, That we, who are the elected representatives of the C.M.S. Native Congregations in the Punjab and Sindh, respectfully and urgently appeal to our Home Societies to undertake systematically and heartily the work of Village Missions, both to men and women. We think that circles of from 20 to 30 villages should be specially made over to suitable Catechists, who should live in some village within his circle, and regularly visit every village within his defined limits. We think that

several such circles should be made over to the charge of Native or European Superintendents, who should visit the Catechists regularly, to uphold their hands and encourage and guide them in their work. We think that these Superintendents should, wherever possible, live themselves in the villages, and give themselves entirely to village work.



## CHAPTER XVII.

## THE POLITICAL ASPECT OF MISSIONS.

WE confine our remarks on this, as on other matters, to events which have occurred in the Punjab. The words of our Chief Commissioner, Sir John Lawrence, in his celebrated State-paper issued after the Mutiny, have been already quoted ; that "all measures which are really and truly Christian can be carried out in India, not only without danger to British rule, but on the contrary with every advantage to its stability. Christian things done in a Christian way will never alienate the Heathen. About such things there are qualities which do not provoke, nor excite distrust, nor harden to resistance. It is when unchristian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned. Measures of Christian duty will arouse no danger ; will conciliate, instead of provoking ; and will subserve the ultimate diffusion of the truth among the people."

The experience of thirty years in the Punjab and Sindh has proved that Mission Work, when it is carried on in a Christian way, is a cause of strength, and not of weakness, to a Christian Government. We have seen that our Government have ever been strongest where Missions have been most encouraged, even under the most difficult circumstances, and amongst the most fanatical populations. Out of weakness came forth strength, and this strength, which came to us from the very people from whom danger was anticipated, and who



Mr. Cordery, the Assistant Commissioner, and Mr. John Chalmers, the officer then commanding the 24th Regiment of Muzbee Sikhs, were present at the ceremony. The Viceroy immediately wrote a despatch to the Secretary of the Punjab Government, No. 2918, of the 20th May, 1859, through Mr. C. Beadon, Secretary to the Government of India, Foreign Department, to inquire into the circumstances of the case. The reply of the Punjab Government on the 11th June was written by Mr. (afterwards Sir. R. H.) Davies, and acknowledges that the officers were present at the baptism; and adds that Mr. Cust, "whilst carefully observing his duty from interfering by his official acts in the religious affairs of any sect, maintains his right to attend on the religious ceremonies of his own Church, so long as the public service is in no way affected, or the principles of toleration compromised. The Hon. the Lieutenant-Governor, I am to say, coincides in the sentiments thus expressed, and Mr. Cust does not appear to His Honour to have acted in any way inconsistently with his duty to the Government, nor is he aware that the practice prevalent in such matters in the Punjab materially differs from that which Mr. Cust states to have been the course pursued on the present occasion."

A despatch from the Governor-General in Council was then issued, which was followed by a Parliamentary paper entitled *East India (Baptisms at Unrisur)*, No. 81; and it is now generally understood that the presence of Government officers, in their private and unofficial capacity, is formally sanctioned and allowed at all Christian services.

The second event is connected with the baptism of several sepoys, together with their families, in the 24th Punjab N.I. Regiment of Muzbee Sikhs. These Muzbee Sikhs, who formerly were a fierce and lawless tribe, "half thugs and the rest thieves," had been enlisted and sent

by Sir John Lawrence, to take part in the siege of Delhi, where they became remarkable for "their valour and a certain turbulence of spirit." Amongst the spoils of Delhi, after the capture of the city, there happened to be some Christian books, which some of the men read ; they then applied to their Christian officers for advice and information respecting them. The officers gave their men the information they sought, encouraged their inquiries regarding the Christian religion, and obtained for them the help of Christian Missionaries, and when some of them were baptized were present, in a private capacity, at their baptism. Services were then held for the Christians, which were speedily attended by 45 sepoys, one of the Native officers, and many naiks and havildars. The regimental Sikh Guru himself volunteered to read the Psalms and Lessons at these services, and his offer was accepted.

The Supreme Government at once stepped in, and practically, though no doubt quite unintentionally, arrested the movement, by an order which shut the lips of the Christian officers from conversing with their men upon religious subjects. The order was as follows :—

" No. 1130.

MILITARY DEPARTMENT.

*To the Officiating Adjutant-General of the Army.*

SIR,—I am desired to acknowledge the receipt of your letter No. 281, of the 11th instant, reporting that a strong tendency to embrace the Christian religion has manifested itself among some of the men of the 24th Regiment of Punjab Infantry.

2. A perusal of this communication has led His Excellency the Governor-General in Council to think that it will be advisable to warn officers commanding

troops at Peshawur against using their authority in any way for the furtherance of conversion.

I am, &c.,

(Sd.) K. J. H. BIRCH, *Major-Genl.,*  
*Secy. to the Govt. of India."*

COUNCIL CHAMBERS : }  
*Fort William, 23rd May, 1859.* }

The officers at once withdrew from giving any active assistance to the inquiries of the men; the school was for a time broken up; the Missionaries were deprived of facilities which they had enjoyed, and the spirit of inquiry was checked.

An account of the whole matter was published by the C.M.S. at home, and communications were made to the Secretary of State in England. The result was given in a despatch of the Governor-General in Council, signed both by himself and his members of Council, No. 61 of 1860, Home Department, dated 10th June, 1860, to the Right Hon. Sir Charles Wood, Bart., Secretary of State for India.

The publication of all the circumstances of the case resulted happily in the restoration of liberty of action to Christian regimental officers, in respect of unofficial Christian intercourse with their men; and we here refer to it in order to show that this liberty of action is now conceded to officers by the Supreme Government. The following letter from the Assistant Adjutant-General at Peshawur, to Major Morgan, Commanding 24th P.I., dated Murree, 21st July, 1860, defines the position of Christian Missionaries, in cases where a spirit of inquiry manifests itself in a Native Regiment:—

"Sir,—In reply to your letter dated 19th instant, I am directed by the Major-General (Sir Sydney Cotton) to convey the following instructions for your guidance respecting Missionary Clergymen visiting the lines of the 24th Punjab Infantry.

2. They are at all times to have free access to the Native Christians of the regiment, in their huts, in hospital, and on all occasions, so long as the men's duty is not interfered with ; but when in the lines, the religious instructions must be confined to the Christians only.

3. The Missionary Clergymen must on no account enter into any conversation or discussion of a religious nature with any other soldier or individual in the lines of the regiment, this being forbidden by the regulations of the service ; but *out of the lines* no impediment is to be placed in the way of the men attending their meetings and listening to their instructions.

(Sd.) T. WRIGHT,  
*Captain."*

A General officer at home, at the same time, published a memo. on "the conduct of European officers towards Native soldiers in respect of religious questions," in which he writes :—"I may add what I know to be a fact, that, speaking of them as a body, officers who openly avow their Christian principles, and maintain a consistent Christian life, are more respected by both Mahomedans and Hindus, and have more of their confidence, than the great majority of those who, thinking to conciliate their men, are ready to take part with all alike . . . . Our sepoys (in the Madras Presidency), both Mahomedan and Hindu, have never evinced the slightest objection to Christian schools, on religious grounds ; but they have freely resorted to them for the better education of their own children, for whom they have sought admission as a matter of indulgence. It has been a common practice with our men, whenever the opportunity has offered, to send their children to Missionary schools."

Before the publication of the order referred to, the sepoys in the 24th Native Infantry had flocked to both School and Church. At one time every Native officer

in the wing of the regiment quartered at Khairabad near Attock was always present, at least once, at the Sunday services, and many of the Native officers came twice together with their sepoys. A considerable number of men had been baptized. It was evident that the whole regiment were contemplating the possibility of coming over in a body to Christianity. If one regiment of Muzbee Sikhs had become Christian, the other would probably have followed. The whole of the hitherto lawless and dangerous tribe of Muzbee Sikhs would under these circumstances have doubtless become Christian, and probably be now deriving benefit from the teaching in Church and School, and from regular Christian instruction given by their own Native Pastors to old and young. So important did the movement at the time appear, that the desire was expressed that the regiment should be made over to the Punjab Frontier Force, to be cantoned (as the Guide Corps and the Gurkha regiments now are) in some fixed locality, where the wives and families of the men might live, and opportunities for Christian instruction be given to all who desired it. We believe that a proposal was made that two regiments of the Frontier Force should be given in exchange for this regiment, and that it was declined. The officer who had raised the regiment, and had led them with such splendid results at Delhi, was no longer in command; and after a short time he left the corps, other officers, some of whom had little or no interest in the Christian movement, were appointed to the regiment, and we believe at the present time not one Christian sepoy remains in it.

An opportunity for Christianising a whole clan, and that one belonging to the dangerous classes, was thus neglected and lost. The acquisition of a tribe like this, who are unconnected by caste with either Hinduism or Sikhism, would not only have been unattended with

danger, but would have been a source of strength to our English Government. A whole tribe would have become attached to us by ties which would have made it their interest for ever to stand by us both in weal and woe. But the opportunity is now past and gone. We refer to it with reference to the future, rather than the past. It is evident that, if ever in God's good Providence any similar event should again occur, the neglect of an opportunity like this, whether from indifference or from a false and foolish timidity of offending Native religious prejudices, would be a political blunder, and an error in one of the principles of statecraft, which should never be made by any good Government whether in Europe or Asia. The instincts and the policy of our Punjab Government have always been from a political point of view for the interests of our English rule in India.\*

It is interesting to observe that at the very time when the events referred to were taking place in India, Lord Palmerston, the Prime Minister, and Sir Charles Wood, the Minister of State for India, were receiving a deputation, which was introduced by the Archbishop of Canterbury, and consisted of members of both Houses

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\* Sir John Lawrence attributed the Indian Mutiny to our timidity, as a Christian nation, in matters of religion. His words to the Bishop of Oxford, shortly before he was sent forth as Governor-General of India, which were repeated by the Bishop of Oxford at a public meeting in 1854, were as follows:—"I can go further, and I do declare that I believe that what more tended to stir up the Indian Mutiny than anything was the habitual cowardice of Great Britain as to her own religion. It had a twofold effect; and I witnessed it myself in India. It led many of the natives to believe that we were altogether atheistical, and not to be trusted; and it led the more thoughtful ones to say, 'These men do not believe; it is impossible for men to believe and not to care about their belief, therefore their apparent unconcern is only a veil thrown over some deeply contrived scheme which is to effect their hidden purpose'; and so the cowardice which lay upon the surface was so palpable to their eyes, that they took it to be something which was to draw their attention away from a secret scheme of forcing them into Christianity, against which they rose in that terrible rebellion." It may be regarded as an axiom in the world's history, that to fear God ever leads to prosperity; but to fear men more than God ever leads to ruin. (1 Sam. xv. 24—29.)



of Legislature, of men of high positions in various professions, and the representatives of Missionary Societies of all denominations. Sir Charles Wood spontaneously acknowledged to the deputation that "no persons could be more anxious to promote the spread of Christianity in India than they. Independently of Christian considerations, he believed that every additional Christian in India is an additional bond of union with England, and an additional source of strength to the Empire."—"And," Lord Palmerston added, "I think we are all agreed as to the end. It is not only our duty, but it is our interest, to promote the diffusion of Christianity, as far as possible, throughout the whole length and breadth of India."

It is interesting also to remember that the baptism of the head of the Punjab Nation, the Maharajah Dhuleep Singh, took place with the cordial sanction of the Marquis of Dalhousie, then Governor-General of India; and the ceremony was performed by a Government Chaplain, the Rev. W. J. Jay, in the presence of Mr. Buller, the Judge; Mr. Cunningham, the Magistrate; Colonel Rowcroft, the Commanding Officer; Colonel Alexander, of the Artillery; Major Tudor Tucker, Dr. Login, and other Government officers. In his great minute of the 28th February, 1856, immediately preceding his departure from India, Lord Dalhousie alludes to this baptism of the Maharajah as remarkably signalling the period of his Government. The "Friend of India" wrote respecting it, that with the exception of Prester John, in whom, despite Marco Polo, our faith is exceedingly limited, and a Roman Catholic Ziogoon of Japan, Dhuleep Singh is the first of his rank in Asia who has become a Christian. We remember also that the baptism of Master Ram Chundar, then Mathematical Teacher of the Government College at Delhi, took place at Delhi on the 11th of May, 1852, by Mr. Jennings, the

Chaplain, with the full sanction of Mr. Thomason, the Lieutenant-Governor, N.-W.P. ; in the presence of Sir Thomas Metcalfe, the Governor-General's Agent at Delhi ; Mr. Gubbins, the Judge ; Major Lewis, of the Artillery, and Dr. Ross, the Civil Surgeon.\*

The reception which the Native Christians of the Punjab gave to the Prince of Wales at the City Mission House, Umritsur, on the 24th January, 1876, was an event which will never be forgotten by any one who was present on that occasion. An address, together with copies of the Holy Scriptures in the vernaculars, was presented to H.R.H. by the Kanwar Sahib (the brother of the late Rajah of Kapurthalla, who had become a Christian some months before), Master Ram Chundar (the Director of Public Instruction in the Patiala State), and Mr. Abdullah Athim (then an Extra Assistant Commissioner), in the presence of many hundred Native Christians, who had flocked together to see the eldest son of the Queen, their future Emperor and King. It was then felt by all that the Native Christians of India had become, as they said, a *qaum*, a recognised class amongst the people of India, than whom more loyal subjects of the Empress-Queen do not exist in the whole land.

The address which was given to the Native Christians

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\* Master Ram Chundar's Treatise on *Maxima and Minima* was published by the Honourable Court of Directors of the East India Company, through Professor De Morgan, "for circulation in Europe and India, in acknowledgment of the merit of the author, and in testimony of the importance of independent speculation, as an instrument of national progress in India." A dress of honour, and a purse of Rs. 2,600 were given him at the same time by the Company, through Colonel Maclagan. Master Ram Chundar had met with two difficulties before he became a Christian. The first was that "the English themselves could not believe in Christianity, because, as a Government, they did not exert themselves to teach it; and the second, that a person who believes in God stands in need of no other religion." He was "undeceived of his first impression by seeing enlightened and well-informed Englishmen kneeling and praying devoutly in the Delhi Church." He afterwards became Director of Public Instruction in the Patiala State. He died in 1882.

of the Punjab by the Viceroy, the Marquis of Ripon, in the Alexandra School, Umritsur, has been already given above.

Another matter which practically and greatly affects the results of Missions from a political aspect is the Government order which prohibits all Government works from being performed on the *Sunday*, except in cases of emergency. Mr. Cust, in his review of Lord Lawrence's life, in the *C.M. Intelligencer*, tells us that when Lord Canning came as Viceroy to visit the Punjab he "heard with surprise, but received the rebuke with courtesy, that in the Punjab no official moved his camp on the Sunday; and when his Lordship was received on arrival by a company of men distinguished in peace and war, who had marched on the Saturday night, so as not to disturb the Viceregal arrangements, he was struck by the silent reproof, and no tent was ever again struck on a Sunday. In the North of India, for more than a quarter of a century, no official order has been issued, no regiment allowed to march, no labour sanctioned on the public works on a Sunday; and this not from the operation of any law, or the influence of clergy, but from the quiet and unostentatious example and orders of God-fearing men in authority. We doubt not that such is the practice all over India."

The Government order is as follows:—

*From the Secretary to the Government of India, to the Venerable Archdeacon J. H. Pratt, Public Works Department, No. 537C—3382. Dated Simla, 25th July, 1864.*

In compliance with the request contained in your letter dated the 5th July, to the address of the Secretary to the Government of India in the Home Department, I am directed to forward the accompanying copy of Public Works Department Circular No. 51 of 18th June, 1861, which contains the latest orders issued from this Office prohibiting the carrying on of Public Works on Sunday.

On suspension  
of Public Works  
on Sunday.

*Circular No. 51, dated 18th June, 1861.*

I am directed to request that general attention may be called to the standing order\* of the Department, prohibiting work on Sunday, which there is reason to believe is disregarded by some Officers without any justification of emergency, *i.e.*, *bonâ fide* danger to life or property. It is the duty of Superintending Engineers to check this at once.

\* Public Works  
Code, Chapter  
VIII., Section I.,  
Para. 11.

2. The order is as applicable, I am directed to observe, to what are undertaken as Famine Works as it is to others. In such cases, indeed, there is never any emergency as regards the object; and there can be no difficulty in arranging for the payment of wages to regular attendants on the work, whilst a violation of the rule would be peculiarly inappropriate in a work of charity. It is desirable to call the attention of Officers in charge of such works to this, where it has not already been enjoined or thoroughly understood.

Missionary work in the Punjab has been also greatly affected and benefited by the *erection of English churches, which were built in all our Stations*, through the influence of Sir Robert Montgomery, the second Lieutenant-Governor of our Province, in 1860—61. The following is taken from the Government document respecting their erection:—"The Honourable the Lieut.-Governor has been strongly impressed with the advisableness of constructing, at the expense of the State, small churches on the Gujranwala plan, at 15 of our smaller Stations. Every Station in the Punjab would then have a building devoted to public worship, in which the Residents could assemble. The Khans of the Derajat who went to Sialkot to attend the Governor General's Durbar in March last, saw for the first time a Christian Church. They visited it, and asked eagerly about the mode of conducting worship, whether there was a Padre, &c. This is not to be wondered at. The Derajat has been under British Government for upwards of eleven years, and although there are four Civil Stations, and a large body of Civil and Military officers, there is not a single public building

in that land devoted exclusively to Christian worship ; nor until very recently has a clergyman ever been appointed there. . . . Impressed with these views, His Honour the Lieut.-Governor, in submitting the Public Works Budget for 1860 and 1861, made provision for the erection of 15 small churches. . . . Taking the average cost of such structures at Rs. 4,000, the total amount required for the 15 would be Rs. 60,000 ; and for the expenditure of this sum His Honour strongly recommended the sanction of the Supreme Government, proposing to spread it over two or three years, and guaranteeing that it would free the Government from any further demand. In reply the Governor-General was pleased cordially to approve of the object.

“ In accordance with the foregoing sanction, the Lieut.-Governor has caused three standard designs and estimates to be prepared, viz. :—

	Rs.
For a Church to hold 70 persons, estimated cost	5,820
„ „ between 30 and 40 persons ... „	4,129
„ „ 24 persons .....	2,454

Every Deputy-Commissioner in whose Station a church is to be built will be furnished with a plan and estimate of the particular class of church proposed to be constructed, no deviation from which should be made on any account without previous sanction. . . . His Honour takes a great interest in this work, and feels sure that District officers will set to work heartily and willingly, and it is hoped that the completion of all these buildings may be reported by April next.”

Wherever in the whole Punjab a Native visits an English Station, he may now behold a building set apart for the worship of God, and learns that we are not the prayerless, godless people that many supposed us to be.

Respecting our system of *Government Education*, we have still necessarily a weakness, which affects the whole

of India, both religiously and politically. Together with secular knowledge, our Government cannot inculcate the fundamental principles of the Word of God. Knowledge is power, and we have given to our young men to eat of the tree of knowledge. It is manifest that some of our Indian subjects, who through knowledge are rapidly obtaining power, are becoming politically our opponents. They have no religious principles which would lead them to attach themselves to a Christian Government. If Missions were ever to attain the success which all Christians desire, a great political advantage would be gained.

The same may said respecting our *municipalities*. The best preparation for self-government is the inculcation of those principles which lead men individually to govern themselves, in their own lives and families. As long as men are evil, much good cannot be expected of them. "An evil tree cannot bring forth good fruit." "Make the tree good, and his fruit good." Our Government is now placing power in the hands of the people, and the people are now rapidly discovering the power for good or evil conferred upon them by education, rapid locomotion, and freedom of speech and the Press. Everything, therefore, that has reference to practical morality, honesty, and truth must be of great importance to all persons who have any official connexion with the Government or the people. True Christianity is the very essence of liberty, and the capacity and power for self-government, in every sense of the word, will then be gained by the people. Until a proportion of them sufficient to leaven the whole community have become true Christians, self-government without Christianity may be only a calamity.

We have seen how Lord Lawrence and his Lieutenants were willing to stake their political reputation, and the fate of the Empire, on the issue of their Christian action

whether they can take a direct part in spreading the former or not. Above all, they should be urged to send out Christian rulers—men who are faithful, and are not ashamed of the Gospel.”

We have here referred to events which took place in the Punjab more than twenty years ago, because no account of thirty-three years of C.M.S. Missionary work in the Punjab would be complete without it; and because the history of the past will be our best guide in all future events. The results of Christian Missions in a country like India can never be without their political aspect.

We gratefully acknowledge that in no heathen country in the world, as far as we know, are greater opportunities offered to Missionary work, by any Government, than they are in India. Religious toleration and protection are afforded alike to Christians, Hindus, Mahomedans, and Sikhs; and religious liberty is given equally to all. The Christian magistrate protects all persons, of whatever faith and creed, from ill-treatment and wrong on account of the religion which they profess.

## CHAPTER XVIII.

## OUR NEED OF AGENTS.

WE have seen that the Punjab is still almost entirely a Missionary sphere of labour. There are as yet but few converts in it. The field is a most promising one, but it is one which has yet to be cultivated. Christianity has effected a lodgment in it; "but there remaineth yet very much land to be possessed."

For our comparatively few converts we must indeed have Native Pastors. But our chief want in the Punjab is that of Evangelists. Our Native Pastors for the present must be also Evangelists; and our Evangelists must be also Pastors, to feed Christ's sheep wherever they may be found. Our model must be St. Paul, in his relations both with his converts, with the Jews, and with the heathen also. We must everywhere "teach" the disciples, and "evangelise" the heathen. It is evident also that our Evangelists in the Punjab must be Natives as well as Europeans; for India must be won for Christ by them, as well as held by them for Him when won; even as it has been in part won by them for England, and is now held in a great measure by them. To use their own expressions: The handle of the Gospel axe must be cut from the branches of their own tree; their own country's dog must be put after their own country's hare. The Church must be the Mission, and the Mission must be the whole Church. The work must be carried on by both Europeans and Natives combined; for in our present circumstances, we meet with failure only when



it is left exclusively in the hands of either Europeans or Natives, of Ministers or laymen. As long ago as 1870, the Church Missionary Society wrote :—" In the Punjab we want men to serve not only as Native Pastors but as Native Evangelists. There is an energy and fire about the men of the Punjab which, if sanctified, particularly qualifies them to fall into the front rank with European Missionaries. There is no reason why there should not be raised out of such materials an aggressive as well as a Pastoral agency." (*Intelligencer*, December, 1870.) We work not only for the people, but we work also by them.

For such a work we need help and helpers of every kind, women as well as men of every class in society, both Europeans and Natives, and we believe that God will supply all our need. His workers have many different gifts and endowments to qualify them for His service, based on their capacities to receive them and abilities to use them. All these are all given by the same Spirit. They are appointed to many different offices, for different services and administrations, which are all given by the same Lord. And there are many different effects and results, which are wrought in the exercise of these gifts, and in the performance of many services in the different offices, which are all given by the same God, who worketh all in all. It is our part to pray, and to watch, and to wait for workers, and to receive and enlist from every quarter whomsoever He may send, whenever He sends them, and having trained them to employ them in His service. We have seen that many of our Lord's choicest servants in the Punjab have been distinguished officers of the Government, who have held high positions in the country. The Church needs them all. And it needs also the very lowest Native or Eurasian or European in the Province, if only he be a true servant of Christ. God made them all, just as they are. "He made the sun and moon ; He made the stars also." Even the weakest can

desire, with Baxter, to bring some water to cast upon the fire, even though he has not a silver vessel to bring it in. We need every kind of talent; for the Spirit of God, when poured into different vessels, acts in different ways, under many different circumstances, for many differing needs. And one worker succeeds another, just as he is needed; for the great worker is God, and men are fellow-workers with Him. Generation after generation of workers passes away, but He remains the same. "He removes the workers, but carries on the work." Earthly suns go down, but His glory never sets. When one worker dies, or is removed to another sphere, He visits His people in the persons of other workers, and carries on the work; just as in days of old, *He* visited the children of Israel in the person of Moses; and when Moses died, He called on Joshua, another servant, to "arise." He works in them mightily and effectually, to will and to do of His good pleasure, according to the power that worketh in them; and then men work for Him, just as the Prince of the world now also works in the children of disobedience, and energises men to work for him. "My Father," says Christ, "worketh hitherto, and I work," and His people work by His energy, through the grace given them of God. Christ works in them, by word and deed, through mighty signs and wonders, by the power of the Spirit of God, to make the Gentiles obedient. And the work must prosper, as far as it is His, simply because it is His.

The Church Missionary Society is only one source from which Mission agents are supplied. We must enlist agents from every source, for every kind of Christian work. On the 1st January, 1862, General E. Lake, then Commissioner of Jullunder, spoke thus at the Lahore Missionary Conference:—"We want chiefly in Missionary work that spirit which has created a large force of volunteers in all parts of England, and which has extended

even to this capital. We have, so to speak, a standing Missionary army in India, which is totally inadequate to its wants. We must supplement these insufficient agencies by a volunteer force, which must be recruited chiefly from the Lay members of the Church. Much of the work now devolving upon Missionaries must be done by Laymen, or the work of evangelisation will be greatly retarded. The Lay element in this country which now chiefly hinders the work may be largely used in promoting it. Do we wish to see preaching more powerful to the saving of souls? Let our preachers be relieved of secularities that they may give themselves unto prayers and the ministry of the Word. Do we wish to see itineration more successful? Let Laymen be more consistent, God fearing, Christ loving men, so that Missionaries may be able not only to point out what Christians ought to be, but what Christians are. Do we desire the Native brethren to love us? Let us show them how we love each other, and let us hold out the right hand of fellowship to all Native Christians who are Christians indeed, for the Lord's sake. In thus showing the labours of Missionaries, we shall imbibe some of their Missionary spirit; and we shall do good, not only to the souls of others, but also to our own. Let no man refrain because he thinks he can do nothing. There is this blessedness in labouring for Christ, that He measures not our labours by their results, but He has Himself told us that a cup of cold water, given in the name of a disciple, shall in no wise lose its reward, and we know that the widow's two mites were more valued by Christ than all the gold that the rich man poured into His treasury. He will honour every effort, however humble, if it is done to the glory of God."

For Missionaries to the people of the Punjab, we reply we especially now need men of power, who will become *leaders* in this work. Dr. Maclear writes in

his *Apostles of Mediæval Europe*:—"If we turn to the most eminent apostles of the mediæval period, we cannot but be struck with the immense influence of individual energy, and the subduing force of personal character. Around individuals centered not merely the life, but the very existence of the Churches of Europe. Where others trembled, they showed no fear; where others ventured nothing, they ventured everything."

We read in history of two noble men, who lived together as teacher and pupil in a school of great repute, at Bec in Normandy, who afterwards did much to mould our Church of England in its present form, and who successively became Archbishops of Canterbury. Their names were Lanfranc and Anselm. It is said of them that they were "attracted to each other by a common sympathy, and were bound together by a common object, namely, that of educating and elevating the bold, arrogant, ambitious Norman race." For this object they lived; they attracted men of like minds to them; and they succeeded in their undertaking. In the whole of Asia there could be perhaps hardly a greater work that could be attempted by our great teachers and pupils in our Universities of Cambridge and Oxford, or in our great public schools, than that of educating and elevating the bold, chivalrous races of the Sikhs and Afghans. In the Punjab we have seen that many great men have been attracted to each other by this common sympathy, and have attracted others to them. In Missionary matters our Bishop of Lahore has attracted to the work Mr. Knott and Mr. Gordon, and many others also. His Missionary spirit has awakened the same spirit in many, and has quickened the spirit of Missionaries everywhere.

We need now more men of position, learning, and influence for the Master's work in the Punjab, and in the many countries round it, in this meeting place of creeds

and systems, amidst the collision of rival doctrines, to stamp their spirits on some of the noblest races in Asia, and yet men do not offer themselves for the work. We remember George Herbert's words, written in 1625, by one who himself was a member of a noble house in England :—" It hath been formerly judged that the domestic servants of the King of Heaven should be of the noblest families on earth ; and though the iniquity of the late times have made clergymen meanly valued, and the sacred name of Priest [or of Missionary] contemptible, yet will I labour to make it honourable, by consecrating all my learning and all my poor abilities to advance the glory of that God that gave them ; knowing that I can never do too much for Him that hath done so much for me as to make me a Christian. And I will labour to be like my Saviour, by making humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus."

Time was when great and noble men of the highest birth thought it their greatest honour to be permitted to devote their lives to the service of God in Missionary enterprise. Columba, A.D. 521 to 597, we are told, was of the royal family of Ireland. Columbanus, A.D. 559 to 615, who evangelised Austrasia and Burgundy, was the son of noble parents in Leinster. At 30 years of age he went forth with 12 associates from the Irish monastery of Bangor, after bidding farewell to his country, and never expecting to see it again, an expectation which was realised by almost all Missionaries in those days ; for God then trained His servants for lives of faith, by enabling them to leave *all* and follow Him, and then do deeds of hardness. It is said that the school he formed in Luxeuil was " the most celebrated and the most frequented school in Christendom in the seventh century. As it always happens, when a great centre of Christian virtues is formed in the world, light and life shone

forth from it, and lightened all around with irresistible energy." Winfred (St. Boniface), 680 to 755, who did so much to plant and extend the faith of Christ in Thuringia and Hesse, and who became Metropolitan of Mayence, and exercised jurisdiction over Worms, Spire, Cologne, Utrecht, and the newly-evangelised tribes whom he had won over to the Christian faith, was the son of noble parents living near Exeter. He died a martyr's death in Frisia, and is still known as the Apostle of the Teutons. Missionaries then usually formed communities, concentrating their strength so as to enable them to do their work more effectively. They generally set forth in companies of 12 or 13, whose ranks were often recruited by strong-bodied earnest men, who gave themselves for life to the work of God, and who loved not their lives unto the death; who went forth in such numbers, that the doubt has been expressed whether England of the present day sends out as many Missionaries to the whole world as she sent, at the end of the seventh and the beginning of the eighth centuries, to one province of Germany alone. "No stories," it is said, "were listened to in those times in the Anglo-Saxon monasteries with greater zest and avidity than those which were connected with the adventurous Missions" of these great and holy men. In those days men Christianised whole districts and countries. They literally "through faith subdued kingdoms," because they "obtained the promises." What but our own lack of faith and zeal and love prevents men from doing so now also? Our lament, in the present day, like that of Richard Baxter in his, is "not that bad men are so very bad, but that good men are so little good."

The spiritual power of leading souls to heaven was recognised in former days as the greatest glory which princes or great men could gain on earth. They first learned to conquer self, and then to conquer others for

God. They worked not for life, but from life. They lent themselves to be the instruments of God, not because they thought themselves holier or better than others, but because they believed that God had called them to the work of making His Gospel known.

Dr. Vaughan writes :—"The ministry is no mechanical agency. It is the living man. The ascended Lord gave gifts unto men, but the gifts themselves were men too ; Apostles, Prophets, Evangelists, Pastors, and Teachers. The ministry is the minister. If the man is without life, so is the work." The greatest gifts which God gives are the men.

We therefore pray for men—men whose hearts have been stirred up to come out singularly for God—who do not wish to be so much of a piece with the common thread of life, as of the purple which is embroidered on it—men who have been specially prepared by God for that work which God has prepared for them ; who will devote the peculiarities of their nature, whatever they may be, to the Redeemer's service.

In the year 1870, a list was published in the February number of the *C.M. Intelligencer* of the names, the Colleges, and the Degrees of all University men, from Cambridge, Oxford, and Dublin (as far as they were known), who had gone forth to be Missionaries to the Heathen world, in connexion with any of our Church of England Missionary Societies, between the years 1800 and 1869. It was said that at that time there were 23,000 clergymen in the Church of England, most of whom had received a University education, and yet, that of this number only 50 were then labouring in the whole Heathen world. The number of University Graduates who had ever become Missionaries to the heathen, as far as it was known, up to the year 1870, was 129.\*

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\* Vide Appendix C, where an analysis of them is given.

Our appeal is still to our Universities. In Bishop Mackenzie's Life, we read the following words, describing the way in which he became a Missionary :—"I am now 28. It is high time I was doing something. I have given this place (Cambridge) a good trial, and I am thoroughly dissatisfied" (p. 18). "If others will not go, I will. The only thing, I think, which has prevented my doing so, once and again, has been a tacit resolution not to put the case to myself as clearly as possible; for as soon as I did that, the case seemed clear" (p. 72). "My positive reasons are that there is difficulty in getting men to go out, and I have no reason to give against going, therefore I ought to go. Like labourers in a field, each should go where he is most wanted" (p. 87). After he had gone out to East Africa he wrote,— "As for myself, I have not a shadow of regret at the change of occupation. On the contrary, I am full of thanks to Him who gave me the good will, as I cannot help regarding it, and gave me strength to carry out the purpose, and has so fully recompensed me for my sacrifice" (p. 82).

For worldly duties and secular appointments, wherever earthly gain or honour are concerned, there are many candidates, for the spirit of worldly enterprise is never lacking. "If these lands," wrote Xavier, "had scented woods and mines of gold, Christians would find courage to go there; nor would all the perils of the world prevent them. They are dastardly and alarmed, because there is nothing to be gained there but the souls of men; and shall love be less hardy, and less generous, than avarice?" And yet even Xavier had found that "so intense and abundant are the delights which God is accustomed to bestow on those who labour diligently in His service in this barbarous land, that if there be in this life any true and solid enjoyment, I believe it to be this, and this alone." If angels were only permitted to



engage in this work, there would be abundant volunteers from amongst the holiest and mightiest of spirits; but men have generally but little faith, either to receive grace or to confer it. If men would draw their fellow-men to God, they must be, like John the Baptist, full of the Holy Ghost.

Let *Christian* men follow the promptings of their spiritual life, and go forth in faith, with a full conviction of duty, and earnest prayer for God's guidance and help. All real Missionary work is carried on simply by faith in God. The Missionary looks to Him for *everything*. It is God who undertakes for him, guides him, does all for him, and helps him in everything. The Missionary leaves himself, and all his work, and all he has, entirely in God's hands, and looks to Him to order everything, in whatever way He sees to be best. And then difficulties vanish, as far as it is good that they should disappear; and everything is ordered for him in a manner far exceeding his highest desires or conceptions. He dwells with the King. In his work He holds him up, and he is safe. God is our King. He commands deliverances for Jacob.

All true faith has in it an element of venture. In faith in God's promises and commands Christ's soldiers may venture much, and they will not be disappointed in their expectations (1 Sam. xiv. 6). They may go wherever God sends them. They may attempt whatever work God gives them to do. They can even walk on troubled waters, if they have faith. And then He who gives them faith will testify to it, as much as He did to those heroes of old, to whose deeds of faith the whole Word of God bears testimony to. We have never heard of any true man who ever regretted that he became a Missionary, or who was disappointed with his work, or found God's promises untrue. We have never heard of the friends of any Missionary who regretted that they

had sent him, from the days of the Apostles up to the present time ; the experience of all true Missionaries has ever been the same. "Jesus said unto His disciples, When I sent you without purse, and scrip, and shoes, *lacked ye anything?* And they said, *Nothing.*" (Luke xxii. 35.)

Let us cease for ever to speak of giving up anything. We do not give up anything by becoming Missionaries. But we receive much. God gives, and not we. Christ gave up much, and we gain much. When we become like Him we can perhaps give something, and give up something, and ourselves receive the promised hundred-fold. The Christian life is one of asking, and receiving, and giving. The same Master who said, "*Ask*, and it shall be given to you," said, "*Whosoever hath* it shall be given to him, and he shall have more abundance"; and also said, "*Give*, and it shall be given unto you, good measure, pressed down, and shaken together, and running over." The same word "shall be given" is used in all cases ; thus showing us that "to ask" is the way "to receive," "to have" is the way to receive "more abundantly," and "to give" is the way to receive "to overflowing."

If any doubt whether God has called them to this work the doubts may generally be removed by a candid answer to two easy questions: 1st, "*Can I go?*" and 2ndly, "*Will I go, if God sends me?*" When the heart is filled with faith and love, ten thousand difficulties and objections vanish at once ; and men are willing, and are even desirous, to do *anything*, whereby the Kingdom of the Redeemer may be advanced in the world.

We need now many labourers for Missionary work in the Punjab. We need preachers, both for the pulpit and the Bazaar, itinerators, writers, translators, medical Missionaries and educationalists ; but we specially need leaders and chiefs, ready, in their very persons, like the bull in the herd, or the ram in the flock, to confront

every peril, to be foremost in action, and wise in council. We want true men, who will ever seek to draw the world into the Church ; but not the Church into the world, for Christians are not of the world, even as Christ was not of the world. They who go to the front of the battle get the blessing and the victory, for they are worthy because trained in trial and danger. Christ conquered in the wilderness. The wilderness is a surer place for victory, and perhaps safer from danger than the garden. They who stay at home, bearing on their persons no trace of the conflict, from which they shrink, will afterwards wear a different crown. We would therefore again plead for leaders ; we should thankfully welcome to this work some men of noble birth, if God were pleased to send them. We need men who can speak and write well ; men of noble minds, with hate of hate, and scorn of scorn, as well as love of love ; real men, and whose leading the people will willingly follow.

Lord Mayo (the late Viceroy) wrote :—" I believe that more is to be done with the chiefs of India by personal influence and oral advice, by visiting them in the way they think most suitable to their dignity, in conformity with ancient usages, and by exalting them in the eyes of their subjects, than by the best letter writers or the wisest orders. But to do all this *a man* is wanted. Personal influence is still in India the most potent engine we have at our disposal. In fact I find that no man who does not possess it has a chance of succeeding with a Native Chief." (*Life*, Vol. I., p. 212.) When Sir Herbert Edwardes was in Peshawur the Afghan Chiefs said that they would " sooner ride after him than after any other man they knew." Great minds show great sympathy and consideration for the people, and this, especially in India, wins their confidence and affection. Sir John Malcolm wrote :—" No business, however urgent, and no meal, however hungry I am, is allowed to prevent the

instant access of any human being, however humble he may be. He is heard and answered, either at the moment or at an hour appointed by myself." The writer once witnessed a little action of Sir Henry Lawrence, which at the time made a great impression on him. Sir Henry was about to take an evening excursion with Lady Lawrence, when he received a note from Rajah Tej Singh about some local improvement. He at once changed the object of the drive, for, "everything that comes from a man of his position," he said, "deserves immediate attention." No wonder that he won all hearts, and gained such vast influence amongst the people.

We can, in the Punjab, provide any kind of work under almost any circumstances which men may desire or prefer. We remember how in former days St. Bernard loved the valleys and Benedict the hills; how St. Francis preferred the towns, and Ignatius the great cities. Each mind has its own preferences, and in this country there is work for all, under circumstances of almost every kind, to suit the tastes and talents of all.

English people may sometimes live long in India, even when they come out late in life; and work may thus sometimes be found even for those who are no longer young. Bishop Wilson came out in 1832, when he was 54 years, and he lived and laboured in India for 25 years until his death in 1857. There is a lady now living in the Punjab, who came to India in 1875, also at the age of 54. She has been in Batala (often the only European within 20 miles) for eight years, spending both hot and cold seasons in the plains. She has by her writings, example, and active labours influenced India probably even more than she had previously benefited England, although her name is a household word in England, and wherever English is read.\*

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\* See Appendix D, where a list of her works is given.

Those persons who give themselves up to work for God, according to His will, will always complete, in God's own way, the work which He gives them to do, whether their lives be long or short. "Solomon *finished* the house of the Lord, and his own house; and *all that came into Solomon's heart to make in the house of the Lord, he prosperously effected.*" (2 Chron. vii. 11.) When God is with men, let them do all that is in their heart. (1 Chron. xvii. 2.)\*

And then when all is done death will be ours, a gift from God as truly as life has been; for "all things are ours, whether life or death." Death, too is reckoned in the inventory; and a noble treasure it is. Augustine says:—"No one will die who has not to die some day; and there is no bad death which is preceded by a good life."

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\* "Whatsoever we ask we receive of Him." 1 John iii. 22. When Steinberg, the Bengal Missionary, was once very ill, he prayed to God to give him ten more years of life. He then recovered his health. When the ten years for which he had asked drew to an end, he told his wife that his time had come, and then died. He received what he asked. Whosoever hath faith in God, and "shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith."—St. Mark xi. 23.

## CHAPTER XIX.

## OUR NEED OF SYSTEM.

THAT we are on the eve of great religious changes in India, there can be no doubt. Sir Bartle Frere wrote some years ago :—"I speak simply as to matters of experience and observation ; just as a Roman prefect might have reported to Trajan or the Antonines ; and I assure you that whatever you may be told to the contrary, the teaching of Christianity among 160 millions of civilised industrious Hindus and Mahomedans in India is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than you or your fathers have witnessed in modern Europe. . . . Statistical facts can in no way convey any adequate idea of the work done in any part of India. The effect is often enormous, where there has not been a single avowed conversion."

Sir Donald McLeod, our late Lieutenant-Governor says :—

"In many places an impression prevails that our Missions have not produced results adequate to the efforts which have been made, but I trust enough has been said to prove that there is no real foundation for this impression, and those who hold such opinions know but little of the reality. . . . The work may be going on silently, but, when the process of undermining the mountain of idolatry has been completed, the whole may be expected to fall with rapidity, and crumble to dust."

The Natives speak of it as much as Europeans do. All who care to see it know that great changes are at hand. *Are we prepared for them when they come ?*

Our Missionary work is very manifold, and the object which we have in view is very great. We believe that

in the present state of the Punjab our Missions, or rather our Churches, and especially those which are in our chief centres, should be the fountain and source and channel, in God's good providence and by His help, of all kinds of religious effort which can benefit the people. We believe that they should concentrate in themselves many different kinds of labours, to the great advantage of the people, for whom they have been founded. Their agents should be the great teachers of Christianity, to Christians as well as Heathen; the great itinerants and pioneers and evangelists, in every direction; the great translators, writers, and distributors of religious and useful books; the great educationalists; the great doctors and healers of the sick, both in towns and villages; the great givers of hospitality to strangers; and the great friends and helpers of the poor.

If such be our aim and object, it is evident that our Missionary work needs careful system and organisation. No Government can succeed without it. In all administrations on earth it is requisite that some defined plan of operations should be organised, which should be regularly carried on, and continually improved and enlarged. Foundations which are once laid down should be systematically built on, and not hastily set aside, either for passing emergencies or out of deference to mere individual preferences.

Our Missionary efforts have hitherto been too diffuse. To send one Missionary here, and another there, to distant positions, which can have no bearing the one on the other, can hardly be the way to convert to Christianity a country like India. It is said that the success of Napoleon the Great resulted from his always "massing the greatest number of men on the decisive point of the scene of action." It is said also of Alexander the Great that he owed his victories to the fact that "he set always vigorously on one place."

In considering the "respective values of Missionary Agents in small numbers at many places, and of the same force, if massed in a few Missionary centres," General R. Maclagan, R.E., late of the Punjab, thus writes in his paper at the Derby Congress in 1882 :—

"Missionary Centres occupied in great strength imply, with the same resources, fewer men (that is European agents) for separate missions at other places. It implies that many places, some of them perhaps places of importance, and large tracts of country, are left out altogether. It is so. But may it not be that with regard to the end in view—the Christianising of the whole country—this is after all the best? The work of our Lord on earth may throw some light upon this question, even though we may not apply all His methods to our practice. The purpose which He came on earth to fulfil was one which, in relation to the inhabitants of this globe, had no bounds but those of the globe itself. His field was the world. But His personal ministry reached not beyond the bounds of one little country at the east end of the Mediterranean, and to only a part of it. All the rest of the world was for the time left out. He gathered in a flock only in that small land, and prepared chosen followers for carrying His message to other lands. Palestine was the first great Missionary Centre. Far smaller was that little portion of the earth's surface in relation to the mission field of the world than our Mission Centres in foreign lands to the areas of country for which they are meant to serve. After the work was committed to His missionaries, we see Jerusalem and Antioch made the chief centres for missions to the Jews and to the Gentiles. And we see the Apostle to the Gentiles going forth from these central stations, always with some fellow-missionaries, planting the Gospel in the great cities of the lands which he visited, and, so far as we see, in the great cities only, and leaving chosen men to organise the Church in these places; from them was the word to sound out. Our powers are not such as his; we have to put forth greater strength for the same end. And if, using the wisdom and the powers given to us, we work a mission in any country from a few strongly occupied centres, it is with the belief that the whole work done towards the end in view, by a concentrated organised effort in great strength at a small number of places, is greater than the total results of the same efforts applied separately at distances apart.

"For preachers, for teachers, for translators, for all accord-



ing to their gifts, there is a place at a Mission Centre. And for many a Missionary, a place where he is associated with others having different gifts, is a better place than he would have, if he were working with his own less complete equipment at a separate station of his own."

In India we can hardly yet say that we have generally any very clearly defined or united plan of action. The solitary Missionary struggles on as best he may, too often becoming quickly discouraged. His health may soon fail from overtaxed energies, or more often perhaps from loss of heart. When he dies, or leaves the country, he is succeeded by another, who does his best, but may carry on the work on altogether a different plan ; or it may sometimes happen that for a time he has no successor at all, because there is no one to send. In our modern Missions we seem thus to be working in too desultory a way. We lack system. At present each Missionary in some respects is a law to himself. He does what he can, and what he believes to be best. But this often implies both a waste of power and uncertainty in continued action.

To preserve the continuity of our work, and to make it more effective, the recommendation has been of late made from several different quarters, that well-qualified leaders should be appointed chairmen of Local Councils or Conferences, in fixed districts, of which they should be placed in responsible charge. The leader would thus be the representative of all the workers, and his policy the policy of the whole body. The Bishop of Calcutta recommends that he should "not necessarily be the senior, but the one recognised by all, as endowed with those gifts which seem to qualify him for the delicate work of keeping all in harmonious action ; not controlling so much as guiding ; just keeping all together, and knowing how to leave each agent sufficiently free for the exercise of his or her special gifts." This system is that

which was found to be practically most successful in all early and mediæval Missions. In olden times these leaders and general directors were usually elected by the workers themselves. Their duties were "to govern souls, and to *heal* and support them." On all important business they consulted with all the workers, asking the advice of each, even of the youngest, while the right of making the final decision remained with themselves. On such occasions it was said that "all should be called to council, for God often reveals to the youngest and simplest minds what is best." In lesser matters the advice of the elder members was thought sufficient. "If there is one amongst you," said Columbanus, one of the greatest leaders of Missionary work in the Middle Ages, "who holds different sentiments generally from the others, *send him away*."

Montalembert tells us, in his *Monks of the West*, that wherever discipline was strictly maintained in the Missions and Monasteries of olden days, there volunteers were abundant. Wherever it was neglected, they were but few. Our want of a stricter discipline in modern Missions may perhaps be a reason why Missionaries are so few.

The object of the Local Council, or Conference, would be the union of all workers, for the good of all, in matters affecting the welfare of all, so that the work may be permanently carried on, on defined lines of action. Whilst leaving much in dependence to every worker in his or her own department of work, as regards all details in carrying it on, the practical result would be, that in every district there would be a body with many members, labouring together with a recognised head; instead of many members, many workers, acting more or less independent of each other, each one of whom has heretofore been in many respects a head to himself.

There will be doubtless different modes of action in

different districts ; for we do not so much seek for perfect uniformity in our Missions, as to utilise as far as possible the individuality of every worker, for the benefit of the whole work. After careful consideration of the opinions of all the workers, the decision of the leader should be ordinarily acquiesced in ; the appeal resting with the Bishop, and with the Home Society, who receive all applications for pecuniary support, and who are ultimately responsible for the work.

But leaders must be in positions in which they can lead. They should be the chief Missionary officers in their districts, acquainted with everything, finding no detail too trivial for their careful attention, no work too hard for them to undertake personally. A Mission is like a machine or watch. If any one part is injured, the whole will suffer. Many wheels are dependent on the chief wheel. They who must act on their own responsibility must be allowed also to act on their own judgment. If they are worthy of their positions, they should be left as much as possible free to act on their own discretion. If their eye be single their whole body will be full of light. In all difficulties singleness of heart attracts the light. Confidence in leaders is the greatest encouragement to efficient work ; but it is conditional on such work. When Mr. Venn was appointed Secretary of the Church Missionary Society at home, he asked for the prayers of his friends, that " either he might rise to the greatness of the occasion, or else that a fitter agent might be put in his place."\*

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\* Since the above was written, a letter has been received from the Parent Society, sanctioning the formation of District Conferences tentatively, and at first for one year, in the Umritsur, Peshawur, Cashmire, Multan and Sindh Missions. The members of these conferences will be (1) all Missionaries in full connexion with the Society, labouring within the District, (2) European or Native agents, directly responsible to, or appointed by the corresponding Committee, and (3) Members of other Societies who are working in connexion with the C.M.S., who are willing, with their own Societies' consent, to connect themselves with it. The

St. Paul in his Epistles continually speaks of the words "minding the same things." In Phil. ii. 2 he exhorts men to be "of one accord, *of one mind*"; and in ch. iii. 16 he says, "*Let us walk by the same rule, let us mind the same thing.*" (See Rom. xv. 5, 6; 1 Cor. i. 10; 2 Cor. xiii. 11; Phil. iv. 2; Eph. iv. 2, 3.) Union in plan and action appears to be essential to the success and the prosperity of the work. "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand" (St. Matt. xii. 25).

We believe that in this manner the work would be carried on more systematically, and would become more consolidated, and thus gain strength. More men and means would also be probably gained to the cause, both from England and India; and efforts to reach the Chiefs and higher classes amongst the people would be more effectual.

The letter to which we have referred from the Bishop of Calcutta, Metropolitan of India, to the Chairman of the Punjab Church Council, and which expresses his mature views on this important subject, we here give *in extenso*. It was written after he had visited every part of India, and had had unusual opportunities of personally witnessing Missionary operations in every part of the country. His Lordship writes:—

The very important subjects upon which you have asked my opinion have not, I assure you, been forgotten, but their very importance seemed to demand that I should only write upon them after full consideration; and then the leisure for formulating the results it has not been easy to secure.

I have doubted whether I should deal with them in a general

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decision and responsibility on all matters will rest with the Chairman, who is appointed by the Parent Society. Devotional study of the Word of God and prayer will form an important part of each quarterly meeting, and opportunity will be given for reviewing the work of the District generally, taking mutual counsel in matters of difficulty, and discussing new plans.

way, or with special reference to your position in the Punjab. Perhaps I had better write first in general terms, and then apply my principles to your case as far as I can.

Now it seems to be generally accepted that a distinction must be drawn between the principles to be acted upon, while the work is still in a Missionary stage of development, and then to be adopted when the converts are in sufficient numbers to be gathered together in pastorates.

So long as it is still Missionary work, I seem to have arrived at the following principles :—

I. Let the Missionary body occupy a central position in strength, with all the agents deemed necessary, evangelistic, medical, educational, male and female, more or less closely associated together, worshipping together, and taking counsel together, and being surrounded with all the needful central institutions.

II. One of the body to act as head of the party, he to be not necessarily the senior, but the one recognised by all, as endowed with those gifts which seem to qualify him for the delicate work of keeping all in harmonious action ; not controlling so much, as guiding, just keeping all together, and knowing how to leave each agent sufficiently free for the exercise of his or her special gifts.

III. When the body at the centre has become so established, and to feel that it can afford to go forth, then it should begin to push out in what I may describe as skirmishing order, but never getting so clear away as to break connexion with the centre, visiting villages round about, &c., but falling back on the centre from time to time, until it seems plain that certain places may be occupied as outposts.

IV. In conducting evangelistic work, making preaching tours, &c., the different agencies should act in concert ; thus, if a Missionary visits a village, he should be followed by a lady worker to deal with the women, if possible, a medical Missionary to deal with the sick, and so on ; if the medical Missionary is the first to make an impression, he should be followed by the Evangelist. Thus the attack is made in force, and you avoid spending strength in desultory warfare. This of course would not prevent occasional raids into more distant parts.

V. The time for settling more permanently in an outpost should be regulated mainly by the evident desire of the people to do something definite towards providing for the settlement of a Catechist or other agent. A Catechist (or better still, two together) should at first be stationed, in some measure sup-

ported, by the people (they finding a place for him to live in, or providing him with food, &c.), and his definite work should be to keep alive the impressions made by the Missionary or other agents at his last visit, preparing the way for his next visit, and reporting what occurs.

VI. Outposts will thus develop and increase in number ; and as converts are granted, these outposts will become pastorates, and a Priest and Deacon should be then placed with the Catechist. All the needful pastoral machinery will then be supplied ; and I should make it a strong point at this stage, that the converts should begin to interest themselves, and take part in the further extension of the evangelistic work : surrounding hamlets should be worked, and so gradually a sort of parish be formed, with a Mother Church at this outpost, and perhaps a Catechist, and a kutcha Chapel in the hamlet. This outpost will thus gradually become a centre, or rather a sub-centre, still however linked with the original centre. We seem now to have passed out of the Missionary stage into the pastorate, and then—

VII. With a Priest and Deacon at each outpost centre, with Catechists in the hamlets, you will have a parish ; and these outposts should be fixed upon with a view to becoming such. The Parish will next have its Church Committee, or Parochial Council ; and Native agencies will arise according to circumstances.

VIII. In time it will be desirable to have a centre amongst these centres ; and here at this, which I shall call a district centre, a tried and experienced Priest with suitable staff should be placed, with such institutions provided as may be necessary for the benefit of the surrounding district. This Priest should have a certain amount of authority and responsibility over the surrounding pastorates attached to his centre, and be thus tested and educated for employment in higher posts. The District Church Council should be held here under his presidency, if he were equal to the post ; and he would gradually gain a position of trust, which should be accompanied by some increase of stipend or other substantial benefit. Of course all this could only be developed by degrees, but it is what we should aim at. As then the Church thus developed, districts would increase, and all would be preparing for the time when a Bishop (I think for this country, certainly in the first instance, an Assistant Bishop) should if possible be appointed.

And now to apply these principles to the questions you have put to me in reference to your case :—

In reply to subject (I.), I do think that great additional strength would be given to the work, if at your *chief centres* you had what I should call a presiding Missionary in accordance with my principle. (II.) The broad lines upon which the work is to be conducted should be drawn, after mutual counsel and prayerful deliberation, to ensure that the whole body of agents be consenting, and heartily ready to co-operate in the general line of action ; but the presiding Missionary would be the person to give the impulse and guidance in working out the details.

On your second point, as to the position of the Alexandra School, Batala School, &c., these should, I think, be regarded as the Central Schools for the higher education of the superior class and quality of children ; they, the children, might be the cream drawn off from the district schools, the children of the Mission Agents, &c., &c. ; and as regards the Batala Boys' School, it should supply lads for the Lahore Divinity School.

As to the use to be made of the Lahore Book Depository, I feel hardly able to help you ; but as regards the Colporteurs, these should be attached to the centres, and be the means of disseminating the particular kind of books, &c., which the presiding Missionary would know to be specially suitable for his particular centre and district.

Next on the Village Mission question : there can, I think, be no doubt about their importance ; and the principles which I have laid down in paras. III., IV., and V., will show how I think they should be conducted. My strong point is, that the work should be done systematically, all the different kinds of agency being brought to bear in force. If any one agent gets in the edge of the wedge, the others should drive it home ; and the effect produced should be so nursed and watched, as to ensure that, at the proper time and proper place, the station be occupied by a resident agent, and gradually developed. This will sometimes necessitate an exercise of self-restraint in the matter of roving over too large an area, but the reward will soon come in the consciousness of strength imparted to the efforts. From time to time, however, it will be well to make excursions into distant parts, outside the range of practical operations.

Care should be taken that the multiplication of these village outposts does not bring heavy financial burdens upon the Central Mission. All should be done, at least at first, in a very humble way ; the people themselves should be made to feel the want, and then wish to supply it, and then determine to supply it, rather than the Mission provide what is required.

On your last question about the training of Native and Eurasian Agents, much may be done through your high schools, I mean such as the Batala and Alexandra Schools; but great care should, I think, be taken in selecting for training those persons who have not been trained in early years in your own institutions. It should be ever remembered that, after all, few persons are really qualified to undertake work which is to influence the lives and the souls of their fellow-men. I also strongly advise that somehow provision be made for gradually training in *practical work*. A young person under training should be attached to an experienced agent, accompanying him in his work, and be with him even in his study, learning from him, by seeing and hearing what he does and how he does it.

I have written what I have here advised at your request, and with at least the satisfaction of hoping that it may prove to you how deeply interested I am in all that concerns the Mission work. I could many a time wish that I was one of the band.

(Sd.)

EDWARD R. CALCUTTA.

The Missionary lines of action which have been marked out in this truly valuable letter have met with the very cordial approval and support of our own Bishop and Diocesan THE BISHOP OF LAHORE, who writes:—

I wish that the Society, or rather the Society's workers were likely to favour a course so systematic; for too many of our brethren, the skirmishing order seems preferable to the marshalled and orderly array of battle. But I hope that what he (the Bishop of Calcutta) has said (added to my own strongly felt conviction on this point) may enable you to feel more confidence in devising by slow degrees a scheme for working out the systematic distribution of work in the various districts around Umritsur.

Around Delhi this plan is being developed with great success, and more and more land is thus being possessed, different tehsils being assigned to each of the brethren. According to the Bishop's plan, a Medical Agent, School Agent, and Evangelist, would gradually be brought to co-operate in each central agency, under local direction of the different Junior Missionaries, the whole work being under one General Head Director.

(Sd.)

T. V. LAHORE.



In the Bishop of Calcutta's charge of the 12th January, 1881, we find the following passage :—

“The recommendation of the Committee of the Lambeth Conference of Bishops is to the effect that for the present the appointment of *Assistant Bishops*, whether Native or European, subordinate to the Bishop of the Diocese, would meet the special needs of India, and would offer the best security for order and peace. I accept this recommendation most heartily, and the method suggested has received the sanction of the Crown. I am far from regarding this as the final stage of the question, but I do regard this arrangement as, under all the circumstances of the case, the wisest, and the one most likely to lead eventually to that which we all equally desire to see. The future Episcopate of India must grow out of the existing Episcopate ; and I trust that we, the European Bishops of the Province, shall always be found ready to welcome and consecrate, with the sanction of the Crown, competent Native Suffragans when such can be found. The appointment of these might pave the way for what may some day be brought about, as in other departments, the appointment of Natives to the sees of Calcutta, Madras, or Bombay, under a Native Metropolitan.”

A growing feeling in favour of *Missionary Bishops* is expressing itself in many ways amongst Native and European friends. The Rev. W. Seetal, of Lucknow, the Native Secretary of the C.M.S. Church Council in the N.W.P., who has lately visited the Missions of South India (in company with the Rev. H. P. Parker, the C.M.S. Secretary for North India), speaks in his published letter to the Parent Society of the impression made on him by witnessing “*the government of the Churches by a Bishop, the centre of unity and authority*, who, being conversant with the state of all the Mission Churches in his Diocese, is able to organise and frame fitting measures for the general welfare of all, being the connecting link between the dependent childlike churches of the past and the striving-to-be-independent manly churches of the future.” “Why cannot the North India Churches,” he writes, “have the benefit of a *Bishop* ? The Native Christian

Community seems to be in a state of transition. Its leading members seem to be dissatisfied with the present state of things, and to be longing for a change. Some are for cutting off all connexion with the Missionary body ; others for merging the complete control of the Churches in the hands of the Republican Church Council ; others are for a closer and direct connexion with the *Bishop* as the panacea for all evils, existing or imaginary. Why not then give North India a *Bishop*, from whom will emanate measures for combined and united action for all the churches collectively ? ”

One of the leading members of the Punjab and Sindh Corresponding Committee writes :—“ The Episcopal Government is the only one that will ever prevent the disruption of the Native Churches. . . . We *must* have Bishops, not only to look after English Chaplains, but Missionary Bishops, to take an active, close, and immediate interest in Native Churches.”

## CHAPTER XX.

## OUR NEED OF FUNDS.

AN appeal has been lately sent forth to our Churches in Europe and America on behalf of Indian Missions, by the Decennial Missionary Conference, which met at the end of 1882 in Calcutta, of which the following is an extract :—

In the name of the great Conference which has recently met, we urge upon the Churches of Europe and America to do far more than they have yet done for India. We appeal especially to Britain, into whose hands God has in so wondrous a way entrusted this great Indian Empire; and to America, with its energy and wealth, the land of such marvellous growth; and we ask them to come “to the help of the Lord against the mighty,”—those mighty giants, Hinduism, Muhammadanism, and Buddhism.

The whole letter was read before the Committee of Correspondence of the Church Missionary Society in London, on March 20th, 1883, and the following Resolution was passed :—

**RESOLVED.** That the Committee of the Church Missionary Society deeply feel the vast importance of the work in India, and the claims which that country has, in view of the considerations referred to by the Secretaries of the Decennial Missionary Conference, and of the special circumstances of India at the present time, for increased efforts to be made by the several Missionary Societies for its evangelisation. They hope for themselves to be able to continue to devote to their India Missions what they are expending on them at present, and also the due proportion of any general increase of men and means with which it shall please God to entrust them, looking forward at the same time with confident hope to the latent

energies of the Native Churches being gradually developed, and to a more rapid and vigorous extension of Missionary work being brought about thereby.

All honour to the Church Missionary Society, and to other Missionary Societies also, for all they have done in the Heathen world. Yet it is evident that there is a limit to the resources and efforts of any one Society ; and especially when their operations are extended to so many countries in three Continents, Asia, Africa, and America. In every part of the world new Missions are of necessity continually being established, and old Missions need constant reinforcements. "With sorrow our Church Missionary Society are obliged to refuse numerous demands for want of funds. Their Missionary work all over the world, thank God, is rapidly expanding, but the funds do not keep up with the rate of expansion."

As regards the Punjab and Sindh, the Society will do their part. They have established and will maintain many Missions ; and they will give them the due proportion of any general increase of men and means with which it shall please God to entrust them.

We believe that it would be for the interests of Missions in India, and in Central Asia generally, were the Society strongly to reinforce their Punjab Missions ; on the same principle, that the Government, for the benefit of the whole Empire, have strengthened their frontier garrisons, even though, in so doing, they have to some extent denuded other Provinces. Sir Herbert Edwardes, in writing to Sir John Lawrence in 1857, says, "We could sacrifice any other province without a pang or a doubt, but the Empire's reconquest depends on the Punjab." We hope that the Society will still largely increase their present agency in the Punjab. It is for their own interest to do so. We wish for the evangelisation of the "Land of the Five Rivers," the land of Punjabis, Sikhs, and Afghans, of Beluchis, and

Sindhis, not merely on their own account, but because we believe that the Christianising of these countries will lead to the conversion of other countries also. We believe that the Society at home will soon see this, and will make special efforts for the evangelisation of the Punjab.

Any *retrograde* policy in our Missionary operations can only be suicidal to our own interests. Dara lost the battle at Fatehabad with Aurungzebe, and lost the Empire and his own life also, by merely descending from his elephant in the midst of the fight. Noushirwan was once asked in what the stability of Empire consisted. He replied, "I never command any useless undertaking, and every affair for which I give orders I bring to completion." Sir John Lawrence wrote to Lord Dalhousie, that "a defensive fight is usually a losing one. In politics, as in war, the assailant has many advantages."

The policy of the Christian Church, as regards India, is now to go boldly on, and endeavour to win this whole country for Christ ; and to seek in faith for the requisite means from every source which may enable them to do so, in the sure trust that God will provide them. "Make this valley full of ditches" (2 Kings iii. 16) was the text of the annual sermon of the Church Missionary Society which was preached by Canon Tristram in May, 1883. From whatever direction the living water may flow, make ready the canals, and the trenches, and the tanks, both great and small, that the Water of Life may come in to irrigate this dry and hardened soil, which only needs the water in order that "her wildernesses may be like Eden, and her deserts like the garden of the Lord." And then, "in the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water"; and these streams will then fertilise other countries also.

In the last letter that was written by Mr. Henry Carre Tucker, before his death, to the Secretary of the Punjab

Religious Book Society, the following passage occurs :—  
“ I want you to make hay while the sun shines, as there is a tide in all these things which needs to be taken at the flood. Get all the money and material you can from all Societies ; and go on as fast as you possibly can, so as to have a pure literature ready for the rising generation of boys and girls.” Both wind and tide are beginning now to set in fair. For centuries and generations India has been like a ship stranded on the beach. She is now beginning to float, and a little force may move her. Now is the time to hoist the sails.

We thank God that considerable help is being already afforded to our Punjab Missions from many different sources. We have seen that no less than Rs. 95,799 are received annually in the different Punjab and Sindh Missions, from subscriptions and Church collections, from school fees and Government grants-in-aid, to supplement the Rs. 144,704 which are given by the Parent Society. We hope that the time may soon come when the amount received from local and other sources may at least equal the amount which is given by the Home Society. We have seen that many of our Missions have received such large contributions that they have been able at times to defray almost all expenses from local funds, with the exception of the allowances of the Missionaries. The writer remembers a time when money flowed in so freely to Peshawur, that he wrote to Mr. Venn to ask what should be done with it. We have seen that the Lahore Divinity College and the Alexandra Girls' School have been erected chiefly through private subscriptions. To the latter institution one gentleman, Mr. W. C. Jones, alone contributed at different times no less than £1,600. Our Churches, Schools, and Mission Houses, have many of them been erected in the same manner, chiefly from Local funds. The Batala Mission and Boarding School for the boys of the better classes of

Native Christians have been established, and also endowed by one person, the Rev. F. H. Baring. The present Depository of the Bible and Religious Book Society at Lahore was erected and presented to it by one friend at a cost of Rs. 25,000, which was given anonymously. There is not a C.M.S. Mission in the country that has not received many substantial tokens of private beneficence. In the Umritsur, the Lahore, the Kotgurh, the Peshawur, the Derajat, and the Beluch Missions, these offerings have amounted to Rs. 10,000 or more at a time. In fact, almost every Mission in the Punjab has been both established and largely supported by Christian Laymen. We believe that this spirit of devotion and liberality still continues; and that in one way or another the means will be forthcoming for the prosecution and large *extension* of Missionary work in these lands.

The question before us is how we may hope to receive for Missionary work of every kind *all* the funds which are now so necessarily required. We believe:—

1. That several departments of the work may advantageously be made over to *other Societies*, when once our system and definite plan of operations is organised and developed. Already the *Bible Society* at home and in this country defray all the expenses of the translation, publication, and circulation of the Holy Scriptures in the Vernaculars. Our *Religious Book Society*, with the help especially of the Religious Tract Society, and also of the Society for the Promotion of Christian Knowledge, and the Christian Vernacular Education Society, are responsible for the publication and sale of Vernacular Christian Books. Our *Zenana Societies*, and especially the Church of England Zenana Missionary Society, are gradually taking over from us the whole work of Missions to the women and girls. We believe that the time has come when an *Education Society* is needed to take over charge of some of our Mission Schools, provided

they still continue to be carried on (as woman's work always is) in connexion with the Mission. It would also be advantageous to the cause, if in addition to our Punjab Medical Missionary Society, which renders important local help, some English Medical Missionary Society were formed to take over charge of all our Medical Missions, and provide for their maintenance and support, as a special work.

2. Our hope is that *men and women too, who have private means*, may be led by God's Spirit to devote themselves to this work, and may come forth from their homes in England to make Christ known in the Punjab. Already through God's mercy we have had many such, and still have them, who not only take no salary from any Society, but give noble gifts to them, such as those which we have already described. There is room for many more honorary workers, and especially in our Village Missions, where all the powers and resources of workers ~~are~~ called into active exercise. We may add, that in the Punjab, hill stations are always available for those whose health will not allow them to remain the whole year round in the heat of the plains. We believe that much of the secular work of our Missions might advantageously devolve on Laymen, and especially if Laymen would become Missionaries and undertake it in connexion with a defined Mission system. Our Missionaries would thus be set free for the superintendence and supervision of the Native Churches under their own Native Pastors, and for the evangelisation of the Heathen.

3. We look for much help, and ultimately for *endowments and liberal gifts from wealthy Natives and other friends*. This is no new thing in India, for every year large sums are **given** by Native Princes, and by the people too, for religious purposes, and especially for endowments of a religious character. Our C.M.S. Mission



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School and College in Benares were endowed by Baboo Jay Narain. In Umritsur a fruitful garden has been given by Sardar Dyal Singh of Majitha, one of the leading Chiefs of the Punjab, in order that a Christian Mission School may be ever carried on in his village of Majitha.

In former days Missions to the Heathen were independent of the mother churches, or soon became so. St. Paul in writing to the Philippians says, "No church communicated with me as touching and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity" (ch. iv. 15, 16). The usual practice in the middle ages was for the Missionaries to receive from the prince or chief a tract of land, which they cultivated, and on which they built their monasteries. They thus had in themselves everything necessary for their support, and then threw out their branches on every side. In India we seem as yet to be dependent for everything on the mother churches.

His Highness the Maharajah of the Punjab, Dhuleep Singh, has given for many years Rs. 500 a year to the Umritsur Mission School, which has only been lately discontinued, but which we hoped would have become an endowment. A Christian friend has expressed the hope that he will endow the Mission of Muzaffargurh, an outstation of Multan, with Rs. 400 per annum for the maintenance of a Christian Catechist, in a district in which for many years he lived and laboured as Deputy Commissioner. The habit of giving endowments to our Missions should be encouraged and promoted in every way, in order that some settled income may be yearly received which can be depended on.

We believe, also, that in God's good time many liberal gifts will be given for this object by those to whom God has given riches. We have seen how Mr. W. C. Jones has lately given, through the Church Missionary

Society, £35,000 to India and £72,000 to China. There are those at home, and there are natives in this country also, whose annual income is counted by tens of thousands of pounds, and who sometimes, when they die, leave *millions* behind them. Dr. Livingstone believed that "the time would come when rich men and great men would think it an honour to support whole stations of Missionaries, instead of spending their money on hounds and horses." We hear of men at home who, with their large incomes, are supporting theatres with a lavish expenditure, which can never bring them comfort or profit, either in life or in death, when they thus heedlessly and prodigally misuse some of the greatest gifts which have been entrusted to them by God. A better return both to themselves and their children and heirs would be received were they to seek to impart the riches of God's grace which last to all eternity, and convey His blessings to whole heathen nations. This would give comfort and satisfaction, which pomp or waste can never afford.\* "*Worthy is the Lamb* to receive riches." There are those who could give £1,000, or £10,000 a year, not only without missing it, but to their own great advantage. What hinders them from doing so *now*? Let the nations and the kings of the earth even now bring their glory and honour and their wealth, and lay them at Christ's feet for this work, and thus benefit the world and themselves also before they die. In order to live, a man must do *something*. Life that consumes, and produces not, is no life at all. It is not the trees which bring forth bad fruit, but every tree that bringeth not forth good fruit, which is cast into the fire (St. Luke iii. 9).

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\* "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt."—Eccles. v. 13, and see chap. vi. 1.

For an account of the death-beds of some great men who have been connected with the Punjab and its neighbouring provinces, see Appendix F.

There is plenty of money in the Church of Christ for all Christian work of every kind in every place. "We have not, because we ask not." The motto of Christian Missions should be that of Carey, to "attempt great things for God." When this is done, we may then "expect great things from God." Many Christians of the present day seem hardly to expect very much, and therefore do not use the means to obtain it. The victory is being won, and yet very few indeed care to take part in the fight.

4. We believe that very much more might be done to collect pecuniary help *in the country itself*. We have many good friends both to ourselves and our work amongst the *Government Chaplains*. In the Life of the late Bishop Milman, we read that he was ever most anxious that all the Chaplains should feel the great responsibility laid upon them in India with regard to the people and their conversion. He wrote to one of his Chaplains respecting the Missionary work in his station:—"I must ask you, for Christ's sake, to throw your interest and sympathy in this work." Bishop Milman was "determined that, as far as he was concerned, at any cost and at any sacrifice, India should be won to the Lord Jesus." The help which has been received from many friends amongst the Chaplains has been considerable. Our local Reports will tell of large offertories and collections which are continually given in most of our military and civil stations. We are especially indebted, of late years, to our Bishop of Lahore, to our Archdeacon at Simla, and to our Chaplains in Umballa, Lahore, Peshawur, Ferozepore, and Kurrachee.

The liberality of our Punjab *Laymen* is proverbial, and has been constantly referred to in the accounts which have been given of our different Missions. We have had several instances in the Punjab of Christian friends whose subscription to the local Mission was

Rs. 100 *a month*, or £120 a year. Sir Herbert Edwardes was one of these friends ; and his subscription to the Mission was fifty rupees, and to the school fifty rupees a month. When he left the Peshawur Division, of which he was Commissioner, he wrote the following characteristic letter to our Lay Secretary, Colonel Martin, dated August, 1858 :—

“My dear Martin, I do not feel easy at withdrawing our annual subscription to the Mission to the Afghans, and Mission school in the city, when I go on furlough ; and yet we cannot afford to maintain it when thrown on our private resources in England. I beg therefore the Mission’s acceptance of our house, as a parting offering of my own and dear wife’s good-will and earnest wish for its increasing prosperity and usefulness. The house is in good order, and should rent, I think, for Rs. 110 or Rs. 120 a month, which would replace our failing help, and provide also for the annual repairs. I have no conditions to impose whatever. Do with it whatever is best for the interests of the Mission, as that is our object.

“We have both of us derived happiness from the Mission ; and I feel that, publicly and privately, I owe it much. God has certainly honoured us at Peshawur for honouring *Him* ; and as the first thing I was called to do in December, 1853, was to join in establishing the Mission, so my last shall be to make over to you the home where we have been sheltered and blessed for five years.—Yours affectionately, Herbert B. Edwardes.”

This house has rented ever since, at an average of Rs. 100 per month. If therefore we include the time when Sir Herbert and Lady Edwardes were at Peshawur, we find that their subscription alone, to the Mission to the Afghans, from November, 1854, to November, 1884, has amounted to Rs. 36,000 !!

We need now a more organised system for collecting funds for Missions in every station in the Punjab. Perhaps no better plan can be devised than that which was formed at the first Meeting of the Society in February, 1852, when corresponding members were appointed in the different stations of the Province to help forward the work of the Church Missionary Society generally.

The Parent Committee advocate the practice of holding Missionary meetings as they do at home. They have lately sent out Missionary Boxes, which can be forwarded to any friend of the Society on application to the Secretary.

Our *Native Christians* in the Punjab and Sindh contributed to Christian objects Rs. 2,312 during the last year.

The *Hindu and Mahomedan gentlemen* of the country have often contributed to our Christian work from a sense of its utility and importance. Some instances of their friendship and help have been already given. Only a few weeks ago, a Mahomedan friend of the Rev. T. Edwards, the Native Pastor of Simla, presented (remarkably enough) a silver communion service, of the value of Rs. 200, to the Simla Native Church.

The Archbishop of Canterbury, in his late speech at the Annual Meeting of the Church Missionary Society, expresses his strong conviction that the time has come when more especial attention must be given by our Missionary Societies to the Chiefs and Princes, and the wealthy and the educated, in heathen countries. He says :—

There will be then more demand, as time goes on, upon wisdom at home ; and there will be more costly work abroad . . . . The change which in former days made the Church visible like a new Jerusalem before the eyes of men in the great centres of life, began when the jurists and the great legists, and the orators, the barristers, and the philosophers received the Gospel. Yes, we are on the threshold of still

greater things. There are beautiful fruits, belonging to the ancient civilisations of the East, which we shall work into our Gospel; and our children, ages and generations hence, will wonder how we found the Gospel quite complete without them. What is before us is harder than what is past. We must not be satisfied in the future merely with varied requirements gained by converts late in life. There must be the cultivated powers, disciplined and trained from a very early age. There will be wanted the powers of just and acute reasoning. There will be needed that which comes of real cultivation, the absence of exaggeration. With these there will come delicate taste. Then will come unselfish manners; and until we can send the Gospel burning in so beautiful a lantern as that into the dark places, we shall not do the work that has to be done for the new Jerusalem, with its pearly gates and its streets of gold;—the work of building into the walls of that City, all the glory and all the wealth, and all the nobleness with which God has stored the world.

Maclear tells us that in former times—

The Celtic Missions addressed themselves *in the first place* to the *Kings* and *Chieftains*. The Chieftain once secured, the clan as a matter of course were disposed to follow in his steps. This secured toleration at least for Christian institutions. It enabled the Missionaries to plant in every tribe their Churches, Schools, and Monasteries. The Monasteries devoted their time, their energies, their whole attention, to the instruction of the young.

When this is done, the needed funds will flow liberally in, as they have done in every country on earth, and as they did in our own land, when so many “royal and religious foundations” were established, which have been a blessing and an honour, and a strength to our own country, England, up to the present time.

We have already expressed our belief that, in God's good Providence, *Medical Missions* may also perhaps render good service in obtaining gifts of money, or endowments, for the benefit of the Native Church, from those who may receive from God bodily healing by their means.

## CHAPTER XXI.

## SOME DIFFICULTIES AND DANGERS.

1. ONE of the great *difficulties* of Missionary work in India will probably, in many years to come, be connected with the *right relations between European and Native workers*.

Many years ago Mr. Venn wrote :—

“Distinctions of race are irrepressible. They are comparatively weak in the early stage of a Mission, because all the superiority is on the one side. But as the Native race advances in intelligence, and as their power of arguing strengthens, as they excel in writing sensational statements, as they become our rivals in the pulpit and on the platform, long cherished but dormant prejudices, and even passions, will occasionally burst forth. . . . Race distinctions will probably rise in intensity with the progress of the Mission.”

Already on some occasions has a painful unwillingness to engage in Missionary work in connexion with foreign societies manifested itself on the part of educated Natives of good position in the Punjab. It is said, and said truly, that no difference is made by the Government between European and Native servants, who are in the same grade, when their qualifications are equal. In the civil service (both covenanted and uncovenanted), and in the medical, engineering, and educational departments, the position and salary of all officers of the same grade is precisely the same, irrespective of nationality. It is implied that unless distinctions of every kind cease in Missionary organisations amongst workers equally qualified, it will be unwise for educated Native men or

women to accept service in connexion with foreign Missions.

For Missionary Societies to give the same allowances as a rule to Native agents as they do to European Missionaries will be an impossibility. Their funds are limited. They profess to give no salaries whatever to any Christian workers—not even to Europeans. They profess to give only such allowances as will enable those whom God has called to the work of making known the Gospel, to be free from care in prosecuting their object. This plan is acted on with regard to Native and European workers in precisely the same way. They give to all such allowances as will enable them to preach the Gospel. They cannot give salaries to any agents as the Government does. The funds received by our Home Societies are given to enable them to undertake *Missionary* work in heathen lands, not to maintain *Native Churches* in those lands. Whatever the Native Churches collect is at their own disposal, just as what the foreign Churches is at theirs. When the funds of the Native Churches increase, *they* can, if they wish, give *salaries*. As long as the mission funds are given by the foreign Church, the responsibility of expending them remains with the foreign societies. They give no salaries, only allowances. If the Native needs large allowances, he receives them just as the European does, and for the same reason. If in his own country the Native needs less, he receives less. If in a foreign climate the European needs more, he receives more. The principle of giving larger allowances than usual, to meet particular needs, is acknowledged. We remember how the Roman poet tells us that “the *Æneid* of Virgil would never have been produced by a man who had to worry himself about procuring a blanket to keep himself warm at nights.”

The Church Missionary Society, through its Native Church Council, have done already all they can to place



the Native Church and their Native workers in right *positions*. But as long as the funds of the Native Church are largely supplemented by the foreign Church, the control and the responsibility must remain with them. When the Native Churches become self-supporting, they will manage everything themselves.

The *position* of workers of every nationality depends simply on qualification for work. Both European and Native workers take their position in the Church, in the work, and in society according to their own fitness and suitability for it. When any Native worker rises to a high position, we are even better pleased than if he had been a European, because it proves that success and the approval of both God and man have attended our Missionary labours.

As regards the difficulties to which we have referred, the foreign Church can best secure the interest of the Native Church by seeking to render individual Native workers well qualified for high positions. Great effort is being made in this direction. Whenever qualified Native agents are found, they are appointed (sometimes even against their will) to important responsible charges. For the rest we can only counsel kindness and sympathy, forbearance and love. In proportion as these are bestowed by the Spirit of God, the work will prosper. For any educated Native to decline the work of Missions because he is not a European, or because he does not need and therefore does not receive the allowances of a European, is to show that he has not yet received the true Missionary spirit. The action of our Society renders it easy for all who have a Missionary spirit, whether they be Europeans or Natives, to engage in the work. If any have not this spirit they are unworthy to share in it.

They who would be not the mere agents of a Society, but the messengers of the Lord of hosts, must first, like Isaiah of old, see the King sitting on His throne, and

know that they are of unclean lips and undone. When they hear the voice assuring them that their iniquity is taken away and their sin is purged, and the words of the Lord then reach their ears saying, "Whom shall *I send*, and *who will go for us?*" they will present themselves, and go forth for Him, without any thought of salaries and worldly positions. They can never "preach except they be *sent*," and it is only God who can send them.

It sometimes seems as if we had still to begin again in India at the beginning, and seek to deepen, both in ourselves and in the people, the personal sense of sin and pardon, before we can be efficient workers for God. When Natives and Europeans go forth, not for themselves but for God, they will then work *together* for God. The good seed incarnate in us must become the children of the kingdom (St. Matt. xiii. 38). That which falls on the good ground must become the persons which bring forth fruit (St. Luke viii. 15). When the Word is assimilated with ourselves, and so becomes ourselves, it will be sown with effect on that soil of India which is prepared by God to receive it.

The question still remains whether anything further can be done by foreign Missionary Societies to qualify Native agents for useful and important positions in the Indian Church. We think it can. Let us turn our thoughts to our Lord's own practice, and to the original institution of Christian Missions. We see that our Lord Himself *lived with His disciples*, and daily taught them by His example even more than by His words. By constant intercourse with Him, they drank in His Spirit, and learned how to do His work. St. Paul also did the same. He spent his life with his followers, thus practically fitting them for their Missionary duties. We see that this was also done by almost every great leader of mediæval missions. They *lived with* those whom they desired to influence, train, and use. This practice has

been almost universal with great leaders. It is a practice which is also common amongst the people of India, and one to which they are accustomed. It is the custom of all great Native reformers and leaders, as well as of great Hindu and Mahomedan teachers, to live surrounded by their disciples and followers. Like David of old, who was also an Asiatic, they go out and come in before their people.

The difficulty of the European Missionary in India is how to reach the Natives of the country. Leaven and salt, however good, are useless, unless they come into close contact with that on which they have to operate. Europeans and Natives do not mix together in India. Their habits and tastes, as well as their language and food, are entirely different. A Native living in an Englishman's house is often as uncomfortable as an Englishman in a Native's. We know practically almost as little of them in social matters as they do of us.

It is said that Europeans and Indians cannot well live together. But is this so? For married people it is obviously an impossibility. But there are others who might, and there are some who do. There are some even of our Lady Missionaries who live amongst their Native female pupils and helpers ; sitting at the same table with them, sleeping with them close at hand, who either take them with them when they go out, or send them forth to do the work committed to them, and who hear from them on their return what they have done and what they have taught.

In the present day much is said of brotherhoods and sisterhoods, where those persons whose aims and interests are identical agree to live together for the better prosecution of a common object. The question then arises whether such brotherhoods and sisterhoods may not, under certain circumstances, be open to Native Christian workers. The difficulty of allowances would

be at once removed if this were done ; for all would sit at a common table, in one or more rooms, as was the case in olden times, though not all necessarily eating the same food ; without occupying the same dwelling rooms, they would all live under a common roof, and share in the advantages of being under one head. Of course we know that an unmarried life is, and perhaps should be, the exception among Natives ; but the question is whether there are any circumstances under which such a practice as that which we have described would be profitable or desirable.

Other advantages of such a plan would be that there would be always a room, with bed and food, for every visitor, whether European or Native, of whatever rank or degree ; and also a place for every inquirer, and all difficulties respecting allowances or house rent and accommodation would be removed ; for allowances for clothing, conveyance, and so forth, made to the members of the community, whether European or Native, need not be large. With a chapel, a library, one or more dining rooms, and with sitting and sleeping rooms suited to the health and requirements of people of every class, an improvement or advance might perhaps be made on both the present Hujrah at Peshawur, and on the Hostel system of the Divinity College, Lahore. If experience were to show that in India such a plan is not always practically an impossibility, it would perhaps do much to unite the workers of different nationalities, with considerable saving of expense, and so greatly further the evangelisation of the country.

The question of vows for either men or women seems to have been practically decided by Bishop Wilberforce, as far as the Church of England is concerned. We subjoin a part of a paper on this subject read by the Dean of Chester at a late Church Congress :—

Is this office of the female diaconate an office for life ? Are

such orders—for orders they are to be called—indelible? Are life vows to be admitted, or to be required? and should such vows so far differ from the obligations of the diaconate of men as to preclude the possibility of marriage? I purposely throughout this paper put the diaconate of men and women side by side: for so they are placed, alike by St. Paul and in the records of the earlier Christian ages. As to the tenure of the office of a deaconess, I certainly think that a woman presenting herself for the service ought to view it as a life-service. But the question of vows takes us to different ground. We cannot penetrate the secrets of any hearts, whether those secrets be wise or unwise. But as to official vows, given by authority and revoked by authority, I confess I do not see where any power to this effect resides. I observe that bishops are very reluctant to assume that they have any such power: and if any one less than a bishop assumes that he has it, may it not be possible that he is deluded?

But, moreover, there remains the question whether such vows elevate the office or bring it down to a lower level. Here, however, I would rather use the words of another than my own. That question was definitely before us at that earlier meeting of the Church Congress in this diocese; and Bishop Wilberforce, at the close of the meeting, said very seriously regarding vows of celibacy, made for life, or even for a limited period, that “as holding the office which God had given him, he could not take part in the arrangements of any institution in which such vows formed a part.” He wished that there should be “no mistake” on this subject, and he gave three definite reasons as follows:—“First,” he said, “I see no warrant for such vows in the Word of God; and it would seem to me that to encourage persons to make vows for which there is no distinct promise given that they should be able to keep them, would be entangling them in a yoke of danger. Secondly, it seems to me that our Church has certainly discouraged such vows. And, thirdly, it seems to me really to be of the essence of such a religious life that it should be continued, not because in a moment of past fervour a vow was made, and because by a continued life of love that life is again and again freely offered to that service to which it was definitely dedicated.” He added that “instead of perpetual vows representing the higher, it was the admission of a lower standard;” and he said further that “he had the deepest objection, in any way whatever, to apply the technical word ‘religious’ to such a life.”

Those who were present on the occasion will remember the

earnestness of tone with which these words were spoken. Nor is there any reason, so far as I am aware, for believing that Bishop Wilberforce ever changed his mind on the subject. Five years later he expressed the same opinion with equal strength. His memory will secure, from this audience at least, a respectful consideration of his deliberate utterance on this part of the subject ; and incidents have not been wanting since which give to what he then said the force of very useful experience.

We confess that we long to see some *communities* who, living together, or close to each other, would meet one another more often in church or chapel, for earnest prayer and the study of God's Word, with special reference to the work which is nearest to their hearts. If only two or three were thus to strengthen themselves by the Word of God and prayer, they might move whole neighbourhoods. The real work in India must after all be done just in our closets or churches, before it can be efficiently done either in the Palace or the Bazaar. We need men and women, with hearts knit together by faith in God, who have a determined, fixed purpose for a common object. It is a characteristic of great minds to gather round them those on whom they can always rely for effective support. These become an inner circle, moving all together, whose serried ranks, like those of Alexander's "Invincibles," or Cromwell's "Ironsides," are not easily broken. The first requisite in an army is that of *living*, strong men. The second (if they would be like that of Wellington in the Peninsula, "able to go anywhere, and to do anything") is that they must look well to their weapons, and their discipline and tactics. In our Missionary efforts, there is too much laxity as regards both our discipline and concentration of aim and effort on the object before us. We are in danger of forgetting that our conflict is with spiritual powers, and with the rulers of the darkness of the world ; that this is their hour, and the power of darkness, and that we are

on their ground. With us is One stronger than they, and we depend entirely on His guidance and strength for everything ; our strength is in following His leadership, and abiding in Him. No Christian worker is a mere solitary individual. No member of the body acts alone. We are all members of a great community. It is only the union of all the members which can make each member effective. The Swiss motto, " Un pour tous, tous pour un," should be ours also.

2. Some of the *dangers* incidental to Missionary work may perhaps be best referred to in connexion with our Lord's temptations.

Our Lord's temptations, when as man He was thrice assailed by the devil, at the commencement of His earthly ministry, contain the germ of many of the *temptations* from which His true disciples suffer in their efforts to prosecute their ministry amongst the heathen in the present day. We may, as Missionaries, learn from them the following lessons :—

(1) We may not do anything which is not in perfect accordance with God's guidance and will, even though it be in a good cause, for the sake of escaping from any pain, trial or toil.

(2) We may not do anything which is not in perfect accordance with God's guidance and will, even though it be in a good cause, which exposes us to any danger or loss.

(3) We may not do any wrong, or commit any sin, even in a good cause, to gain any earthly advantage.

As regards the first temptation, we cannot do better than draw attention to the weighty words of two great writers, who by careful study have pointed out to us the disastrous injury done to the Church of Christ by incautious haste, or by any disregard of strict moral principles and duties in Missionary efforts. In the use of every means which the Word of God prescribes we must wait patiently for the salvation of God.

Dr. Maclear, in his *Apostles of Mediæval Europe*, writes thus :—

Whenever the Church effected anything real or lasting in heathen lands, it was when she was content to persevere in a spirit of absolute dependence on Him who has promised to be with her always, even unto the end of the world ; when she was contented to go forth and sow the seed, remembering that if earthly seed is long in springing up, imperishable seed is longer still. Whenever she failed in her efforts, it was when she forgot in whose strength she went forth, and for whose glory she existed ; when she was tempted to resort to other means and try other expedients than those which her great Head had sanctioned ; when instead of patiently leaving the good seed to grow of itself, she strove to hurry its development, and was impatient of small beginnings and weak instruments.

Dr. Lightfoot, the Bishop of Durham, writes :—

In our eagerness for immediate visible results it is well to remember that the price of haste is brief duration ; that anything which ripens before its time withers before its time ; and that in all the works of God, there is a conspicuous absence of all hurry. . . . The word indeed ran very swiftly, but it was the word of Him whose earthly life had been spent in an obscure village of Galilee, never hurrying, never precipitating, biding His time, waiting patiently till His hour was come. How true a figure of the Church's progress was the leaven hid in the measures of meal ! what a weary period it must have seemed to the faithful of the early days, when the early Church worked her way, in the literal sense of the word, under ground, under camp and palace, under Senate and Forum, as unknown and yet well-known, as dying and behold it lived.

The second temptation is one which we fear has already deprived the Punjab of many valuable workers, both men and women, who in the prosecution of their Missionary work, by neglect of prudential means, have exposed themselves to danger, and have lost both health and life to the very serious injury of the work which they had undertaken. Such workers can never be replaced. We are continually reminded practically, that God will not alter the laws of nature, or work miracles, on behalf of those who through carelessness or indiscreet



zeal, unnecessarily shorten their period of labour, and deprive the Church of those workers who can be least spared. We look on this as a very real and dangerous temptation of the Evil One. We know that neither reason nor revelation exert any *force* on individuals. They merely admonish us what to do, and what to avoid, and then leave each one of us to act as we please, in the use or neglect of means, with the full knowledge of the consequences of our actions. Each moment of experience shows us that this is God's general rule.

We forbear to notice instances which have occurred in this country, but we subjoin some extracts which refer to this subject.

Francis de Sales said : "Remember that to eat little and work much, to have great anxiety of mind, and to refuse sleep to the body, is like trying to get another journey out of a horse which is knocked up, without first giving it a feed of corn."

A celebrated physician said to one of the great workers of modern times who died worn out at the early age of 31, not long ago at home, one whose labours resulted in such manifest good that her funeral was attended by no less than 15,000 persons :—"The brain cannot bear with safety a long and sustained effort. It is your duty to resist the temptation to work, when you feel mentally and bodily exhausted. It is madness for you to exhaust prematurely your powers. Do husband your strength, and the Lord may in His mercy give you a long life of usefulness. If you violate the laws of health, you must suffer in mind as well as body."

Another writes :—"I am sure that if you would make up your mind in the fear of God never to undertake more work of any sort than you can carry on calmly and quietly, without hurry or flurry, and the instant you find yourself out of breath would stop, you would do more than all prayers and tears can ever accomplish."

An influential minister once made a determination never to be in a hurry. It is said of another, that he was never late for a train, and never in a hurry for one.

The temptation we know is very great, when we see an important work before us, and know that there is no one else to undertake it, and that if we leave it, it will probably not be done at all; or when we know that if we lay aside our work, even temporarily, for needed change and rest, there is no one to replace us, and that things are therefore almost sure to go wrong. We need much earnest prayer for faith, that we may not attempt to do work which we cannot properly perform, and for faith that we may consent to leave it when we ought. We need also much earnest prayer in faith, that more workers may be given to do the work which is beyond our strength. The great value of European labourers is not, perhaps, so much in working as in preparing Native agents, and setting them to work, and in seeing that they do it well. We should often, perhaps, accomplish more if we were to attempt to do less ourselves, and seek more to direct others. It may be allowed in one, who alone of all the C.M.S. Missionaries who came out to the Punjab and Sindh between the years 1850 and 1860, now remains in the field, and who sees that of all who came between 1860 and 1870 only four remain, three of whom are now at home, to speak feelingly of the loss of many lives which might perhaps with ordinary prudence and care have been long preserved.

It is never for the interests of Missions or of Missionary Societies that the Missionary should go on working till he quite breaks down. Prevention is better than cure. It is easier to retain health than to regain it. Health is soon lost, and it costs much money and much valuable time to restore it, even when through God's grace recovery is granted.

Bishop Wilson, of Calcutta, writes :—" I have taken a

house about 14 miles from Calcutta for prayer and retirement and change. I do not wait till I am ill, but act on the system of precaution." A change is often needed for the soul and for the mind as much as for the body.

On our Lord's third temptation, as applicable to Missionaries, it is not necessary here to dwell.

## CHAPTER XXII.

## CONCLUSION.

WE have thus endeavoured to give a brief account of the way by which the Church Missionary Society have sought, during the past thirty-three years, to do their part in the evangelisation of the Punjab and Sindh ; and to give back to a part of Asia that light, and life, and truth which we ourselves have received from Asia.

We remember that our Lord Jesus Christ Himself was not a European, but an Asiatic, as was every Prophet of the Old Testament, and every Apostle of the New. There was not one European amongst them all. We observe also that every great religion which still survives in the world, whether Christian or Jewish, Brahmin, Buddhist, or Mahomedan, was founded by Asiatics, and that each of them came into existence and grew to maturity in Asia. The Bible is altogether an Eastern Book. No great religion that now exists has been founded by a European, or in Europe, or by all Europe combined.

As Christianity first rose in Asia, so it extended itself first in Asia. Armenia was the first amongst the kingdoms of the world to accept Christianity as its national religion. Dean Stanley tells us that of the 318 Bishops who were present at the great Council of Nice not more than eight came from the West.

It is not generally known how widely the Gospel of Christ was diffused during the Middle Ages in Central Asia, and especially in Tartary, Persia, and China, through the Missionary zeal of the Nestorians, and afterwards of the Roman Catholics. A short account

taken from the first series of the "Duff Missionary Lectures" on "Mediæval Missions," by Dr. T. Smith, is given in the Appendix.\*

We have seen that in His great mercy God has made choice of the Church Missionary Society to plant the first germs of His Heavenly kingdom in many parts of the Punjab and Sindh, through the invitation given by Christian rulers, and with their hearty co-operation and support. What has been already done, and what the present state of our Missions is, we have endeavoured to tell, as far as possible, in the words of the actors themselves.

The seedlings which have been planted are now springing up, and are struggling to put forth their branches in many directions. We can thank God that every one of these plants is still alive, and that not one as yet has died. When the resources of our great Society a few years ago were low, the very existence of more than one of our Missions was seriously imperilled. We do now thank God that they all still *live*.

Every one who has been in India knows that young trees in this country will not grow unless they receive water and care. With it very little seedlings quickly grow up into large trees. Without it little trees will quickly *die*. We remember that they are in India planted in a very dry soil. Growth is everywhere the sign of life and health.

Our present weakness consists in this, that many of our Punjab Missions do not as yet receive from our Church at home, or here in India, that needful support and care which will enable them to *grow*. On our great Frontier line of Missions, between Simla and Kurrachee, we have no less than *six* important stations which are each held by a single English Missionary. These

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\* See Appendix E.

six stations are Kotgurh, Kangra, Bunnoo, Dera Ismael Khan, Multan, and Khanpur. In Simla there is no English Missionary at all. Four of our stations in the centre of the Punjab, namely, Batala, Clarkabad, Taran Taran, and Pind Dadan Khan, have also but one European Missionary each. In the whole of the Punjab and Sindh only seven Missions have a staff of more than one Missionary, namely, Umritsur, Lahore, Peshawur, Cashmere, Dera Ghazi Khan, Hyderabad, and Kurrachee. In the centre of the Punjab Umritsur has four,\* and Lahore has two English Missionaries. On the frontier, Peshawur, Cashmere, and Dera Ghazi Khan have each two Missionaries; while in Sindh, Hyderabad, and Kurrachee have two each. We thus see that in the Church Missionary Society's Missions in the Punjab and Sindh, one station has four English Missionaries; six have two, ten have only one, and one (Simla) has none. Our ten Native clergy are placed in Umritsur, Jandiala, Batala, Lahore (two), Pind Dadan Khan, Simla, Peshawur, Tank, and Kurrachee. In ten of our stations we have only one solitary isolated English Missionary, who is straining every nerve to maintain the bare existence of his work.

As regards our Frontier Missions, from Simla and Kotgurh to Kangra, Cashmere and Peshawur, and thence through the Derajat down to Multan and Sindh, we observe that the countries which lie beyond our Frontier are now beginning to open out their long locked gates. The establishment of the Russians at Merv; the present state of China, Tartary, Turkistan, Afghanistan, Persia, and Beluchistan; the probable speedy return of the English to Candahar; the rapid communication by Russian railways from the Caspian towards Merv, as well as that of the English towards Candahar; and the signs of the times everywhere,—all point in an unmistakable way to

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\* One of whom is Secretary of the C.M.S. for the Punjab and Sindh, and another a Medical Missionary.

the fact that opportunities for the evangelisation of many lands will speedily be afforded. In several of our Missions these opportunities for direct Missionary work beyond our Frontier are already apparent. But we are not as yet in a position to make use of them. We can barely hold our own.

As regards the provinces and districts within our border, there is not a heathen country in the whole world where such opportunities are offered to Missionary enterprise as in India. We have in this land greater liberty than teachers have even in many Christian countries. We now observe that, like a mighty giant, India is at last beginning to awake from the slumber of twenty centuries. And what will the awakening be of this vast land which contains a population of a quarter of a thousand of millions of inhabitants! When this great giant begins to use his arms and feet, his eyes, ears and tongue, what may we expect to witness! Already in his morning dreams is he beginning restlessly to throw about his limbs, after the deep night sleep during historic times of more than two millenniums. We remember that we are here in Asia, and we know what the movements of large populations in this continent mean.

We ask, therefore, our Church at home, and especially our honoured Church Missionary Society, to make our weak Missions strong. We ask for other Missionaries for Simla, Kotgurh, Kangra, Cashmere, Peshawur, Bunnoo and Dera Ismael Khan, Multan, and Pind Dadan Khan. We ask not for ordinary men, but for able Missionaries. If all cannot be given at once, we ask that they may be given first where they are needed most, and especially that they may be appointed to our Frontier stations. We ask for them not for the cities only, but for the districts; and not for the districts so much as for the regions beyond. We remember that in all historic times (till the English came) India has been ruled from Central

Asia; that each of the seven great invasions of India, from the time of Alexander the Great (B.C. 324), has been from Central Asia;\* that in past ages whoever held the crown of Afghanistan and Turkistan held that of India also, "if not in his hand, at least within his grasp." And we remember that the many revolutions of Central Asia have not only left indelible marks on India, but have affected Europe also. Let us use the means for the reconquest of Central Asia from India, if God will, but this time for Christ. Even if we cannot increase the number of our Missions, let us use such means as shall make those we have efficient—especially on our border line—that whilst one Missionary is working on the one side, another may be set free to evangelise the other. We need now a resident Missionary at *Simla*, we need a second Missionary in *Kotgurh*, so that the one may constantly traverse the country between Kotgurh and China, whilst the other evangelises the districts from Kotgurh down to the plains. We need another itinerant Missionary for *Kangra*, to make God's Word known in the whole Kangra Valley from Nurpur to Beijnath, and also in Kulu. We need another Missionary for *Cashmere*, who will have the needs of Ladak, Iskardo, Yarkund and Chitral ever in his thoughts. We need another Missionary in *Peshawur*, so that for six months every year the Gospel may be taught both in Hazara and in Kohat, in the Eusufzie country, and amongst the many tribes who live between Peshawur and Cabul. We need another Missionary to itinerate around both *Dera Ismael Khan and Bunnoo*, with especial reference to Wuzirland and the Povindahs. We need another Mis-

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\* (1) Alexander the Great, B.C. 324.  
 (2) Mahmud of Ghuzni, A.D. 1002.  
 (3) A brother of Ghengis Khan, A.D. 1303.  
 (4) Tamerlane, 1398.  
 (5) Baber, 1525.  
 (6) Nadir Shah, 1739.  
 (7) Abdullah, 1761.



sionary for *Multan*, to itinerate in the districts of Montgomery, Jhung, Multan, and Mozuffargarh, and also in Bhawalpore. We need another Missionary for *Pind Dadan Khan*, the scene of Mr. Gordon's labours, to itinerate in the whole Salt Range. Some of these men should be Medical Missionaries. If one strong Mission in a country (as General Maclagan tells us) is ordinarily more effective than many weak ones, much more will several strong Missions in one Province be effectual to the evangelisation both of the Punjab and its surrounding countries. The Missions are already ours, with their houses, schools, and organisations in many places where we are already known and respected by the people. Let these outlines be now filled in. Let us not be content to drag on a bare existence, but let the Missionaries of a country like England, and of a Church which is the Church of England, command such spiritual influence as they ought everywhere to possess. And when the time comes, and the opportunity is given, our Frontier Missions will then in some measure be ready for the work which lies before them. In all political, military, and mercantile operations England rarely consents to be weak where she can and should be strong. Why, then, should the children of this world be *always* in their generation wiser than the children of light? Seven or eight more Missionaries are not a great gift for *England* to give.

If we take the average cost of the 30 Missionaries of the C.M.S. who are now labouring in the Punjab and Sindh, we find that seven or eight new Missionaries, together with their Native agents, can be maintained for about £3,000 a year, including all expenses. Is there not one person in England willing to give £3,000 for a few years, to strengthen all these Frontier Missions, with the view of the evangelisation of many tribes and peoples, speaking many different languages on our border frontier, or in Central Asia? The money could be well

spared by many ; or if in England one man cannot be found to give it, are there not three men who would each give £1,000 a year for such an object ? Or it may be that some (as others have already done) would come themselves, with the means which God has given them, and plant out men around them whom they would support. Or if even this cannot be, cannot *the Society* itself give it ? It is but *one-eightieth* part of their whole income, which would be well spent in such a cause ; and sure we are that the Lord can repay them tenfold for their liberality, so that in helping Central Asia they may help Africa and America also. We leave our appeal to our Church of England, and to the Church Missionary Society, before the Lord, who turns the hearts of kings, as the rivers of waters, whithersoever He will.

If, when there were *many* prophets and teachers at Antioch, the Holy Ghost separated Barnabas and Saul for the work to which He had called them, there are surely many favoured spots at home from which some workers could be spared for India. Let us have at least *some* stations on our Punjab frontier line from which Christian Teachers, both European and Native, may be able to go forth to evangelise the countries beyond, which are as unenlightened now as Europe was in the days of Paul.

Do we not now hear the words of Christ addressed to us, "Launch out into the deep, and let down your nets for a draught" ? We at once reply, "Master, we have toiled all the night, and have taken nothing" (for all we have taken and all we have done is nothing in comparison with what remains) ; "nevertheless at Thy word we will let down the net." We know what the result was in the time of old : "When they had done this, they inclosed a great multitude of fishes ; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came,

and filled both the ships, so that they began to sink." May we not hope that ere long it will be thus with us also ?

As regards all these countries, we have seen that they will never become great till they obtain morality, honesty, truth, mercy, and love. Both history and observation show us that neither Hinduism nor Mahomedanism, any more than the Grecian and Roman religions of olden times, or the infidelity of modern days, can ever impart this. Christ can give it, and He has given it to us. We therefore preach Christ to the people of this land, for it is He whom they need. Christianity can impart both greatness and prosperity, together with happiness and usefulness, in this life, and eternal life and happiness in heaven. It brings with it all the temporal and all the spiritual blessings which humanity in its present state requires for all persons in whatever condition of life. At the Lahore Missionary Conference of the 1st January, 1862, Sir Herbert Edwardes said :—" The Asiatic intellect is as keen as ours. Ours indeed has more thew and sinew, but whence did the vigour come ? Not from our geography, but from our faith. It came from Christianity. It came from the getting a grasp of Truth, and this is the strength which we English have come here to wield, and in the wielding of which we shall be blessed, as we have been blessed in the Punjab. We have come to conquer India, it is true ; but let each one of us go home with the thought that we have not come to conquer it for ourselves ; our Mission here is to conquer it for God."

We therefore seek to impart Christianity, and we do it in a Christian way. We do not force it on others, but we offer it to them, and entreat them in their own interest to take it. They are free to take, or to refuse it. If they will come to Christ, they will have Life. If they will not come to Him, they will not have Life, either individually or nationally. We know that the spirits of two ages, the Past and the Present, are now meeting

together in India, and in Central Asia also, in fierce collision. There is a great conflict, in which some will rise and many will fall. We believe that Christianity will prevail, and that the day is coming, and perhaps very near, when the mountain of the Lord's house shall be exalted in these lands above all other hills, and many people shall flow unto it; for we see that Christ Himself is now both "searching His sheep, and seeking them out," and bringing them into His fold. We see that Christianity is not like Mahomedanism, a "tree which has its roots in Arabia, and its branches and fruit in Khorasan"; but a tree which has its root in heaven (where Christ sitteth on the right hand of God), and its branches and its fruit *everywhere* on earth. We read in the Word of God that the "Scripture foresaw that God would justify the *nations* through faith." We believe therefore that "the nations" will be justified. We believe that "all nations shall be blessed, and that they shall receive the promise of the Spirit *through faith*." If the Saviour could loose from her bond a woman whom Satan had bound, lo! these eighteen years, who was bowed together, and could in no wise lift herself up, He can likewise free from every deformity the people of these lands, whom Satan has bound, lo! these twice eighteen hundred years. At the sight of the man who was blind from his birth the disciples asked, "Master, who did sin, this man or his parents, that he was born blind?" Do any ask, "Master, who did sin, this people of these countries, or their forefathers, that they were born blind?" May not the answer be, like that of Christ in the Gospel, "Neither this man, nor his parents, but *that the works of God should be made manifest in him.*" The long cold night of death in these lands may have been allowed, like Lazarus's sickness and death, for this same object, that "*the Son of God may be glorified thereby.*" God is able to glorify Him by the resurrection to life of

whole nations in His own time, as well as by the resurrection of an individual. Though we see here the dead lying before us as Lazarus lay before the Jews, yet if Christ is with us then everything will depend on our own faith: "Said I not unto thee, that if thou *wouldst believe*, thou shouldst see the glory of God?" He is "able to do exceeding abundantly, above all that we ask or think, *according to the power that worketh in us.*"

We have seen that, with God's blessing, evangelisation has been contemporaneous in the Punjab with annexation; and that from the very first its Rulers, equally with its Missionaries, have sought its chiefest good. We have traditions in the Punjab to which no other Province in India can lay claim. These traditions have ever maintained the principle that, as far as possible, God's power and glory and the mightiness of His Kingdom should be made known to its inhabitants. We have through God's mercy had a succession of Rulers (who have made the Punjab what it now is) whose earnest desire has been to impart to the people of this land those blessings which have made England great. Although for many centuries it would seem that God has winked at the times of ignorance, and has "suffered the nations to walk in their own ways, yet now He has commanded all men everywhere to repent, because He has appointed a day in which He will judge the world by the man (Christ Jesus) whom He has ordained." Let us hold fast the traditions which we have received. Let us in the Punjab ever seek for the union of all true Christians, on the lines marked out in God's Word, that with one united impulse the Gospel of Christ may have free course and be glorified in this land. We desire union only with what is good, and we wish for united opposition to everything which is opposed to the Word of God, in whatever form it may appear. We believe that every mistake in religion is caused by following men's thoughts and feelings, instead

of going prayerfully for guidance to the Word of God. We believe there is neither safety, nor real success, nor prosperity, nor progress outside that Word ; and we have therefore no trust in any mere human theories or ideas respecting anything that relates to Christ's kingdom beyond what is revealed in the Bible. We believe that "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man," as either "requisite or necessary to the salvation" of individuals, or to the right ordering of the Church of Christ in this or in any other land. There is but one body and one Spirit ; and in endeavouring to preserve the oneness of the Spirit, we seek that we, whether European or Native, may all arrive at oneness of faith and oneness of knowledge. In the Church of Christ there can be no real competition of interests in the unity and the communion of Saints, in truth and love, according to the Word of God. With dead members, or branches, whether they be individuals or Churches, we care not to unite. They only carry death with them, and we wish for life. "Every plant which My Heavenly Father hath not planted," says Christ, "shall be rooted up. *Let them alone.*" The relation and connexion of all living members of the body, as regards the action of all spiritual life, is with the Head, with the body, as a whole, and with the different members of the body, but with nothing else. The tree of knowledge is not the tree of Life ; and in the face of the spiritual death which meets us at every step in India, and in the face of the poison of death which so often comes to us across the seas from home, we seek for "friendly intercourse" with all who love the Lord Jesus in sincerity, whether they come from Europe or belong to India. There are no Church parties or conflicting Churches in heaven ; and if we are members of Christ's body, the Church, it is then our privilege to have the strength and energy of all the body on earth, as well as the wisdom and guidance of its Head.

Through God's grace trees of righteousness are being planted in every part of the Punjab. "What Thou hast given them, they have gathered." The little Native Church is but very weak ; it is always in the fire, yet still it is not consumed ; it always seems to be falling to pieces, yet still it remains entire. The Christians are fruit trees, which yield fruit *after their kind*, whose seed is *in itself* ; and this seed is being sown by the winds of heaven in every part ; and more trees are ever growing up from the seed thus planted, and are being nourished by the rain, and quickened by the sun, and all these trees will "blossom and bud, and fill the face of the land with fruit," and they will themselves bring down the rain from heaven, and in due time the whole atmosphere will be changed. Increased cultivation of the desert ground will modify the burning heat ; and the fruits of righteousness, which are by Jesus Christ, will be produced abundantly, to the glory and the praise of God. When the river of the water of Life flows freely in the land, fertilising and giving Life wherever it goes, then even in this "wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water." We have enough of encouragement to enable us to labour on in hope, and enough of difficulties to oblige us to look entirely to God for guidance and help in every step we take.

For the interest which has been already felt and expressed by many friends at home in the evangelisation of the Punjab we thank God. We believe that ere long many more efforts will be made, and that many more prayers will be offered up to God for this object. We believe, and we expect, that our Church at home, and especially our Church Missionary Society, will be led to undertake a far greater work than they have ever yet attempted for the evangelisation of this land of the Five Rivers, and of the vigorous nations beyond it. We re-

member Livingstone's charge to Cambridge University, when he spoke to them respecting Central Africa :—"I know that in a few years I shall be cut off in Africa, which is now open. *Do not let it be shut again.* I go back to Africa to try and make an open path for commerce and Christianity. *Do you carry out the work* which I have begun. I leave it with you." In speaking of this meeting afterwards he said :—"Cambridge was *grand*. It beat Oxford hollow."

And now as regards these Central Asian Missions in and around the Punjab, we pray that there may long be a holy rivalry between Cambridge and Oxford. Our Cambridge Mission at Delhi is in the South of the Punjab. Our Church Missionary Society is labouring with other societies in the centre of the Punjab, and is seeking to carry on the work alone throughout the whole length of our North Western Frontier. Cambridge has already sent to us some of her best men. From Oxford we have also received some of her choicest sons, together with our beloved Bishop. We ask now from England, and especially from our Universities, *the men* to carry on to completion the work which has been begun. That Cambridge forgets us not, we know from constant evidence. Bishop Lightfoot of Durham, in his sermon at St. Mary's, Cambridge, in November, 1883, for the Cambridge Mission at Delhi, spoke thus :—

If India should be brought to the foot of the cross, then Mahomedanism, then all heathenism, must follow soon. If India should fall, the gain would not be confined to so many thousands, so many millions of heathen led captive, but the spread of Christian truth throughout the world must follow. If Greece and Rome successively added so much to the influence and the organisation of the Church, what must India do? India which has exercised an unrivalled influence on the religion of the world; India, the seat of Brahminism; India, the parent of Buddhism; India, the stronghold of Mahomedanism. What an acquisition to the glories of the later Temple! What an enrichment to the treasury of the House of



God! But in proportion to the importance and magnificence of the work was also its difficulty. Let them never in their impatience forget that. Once again, as in apostolic times, the Church and the Gospel were confronted with honoured and widespread religions, which had struck their roots deep in the civilisation, the poetry, the art and literature, and the social life of the people. Once again there would be the same difficulties, the same responsibilities, the same hesitations, the same resuscitations of waning faith, the same halting between two opinions, witnessed during the early centuries, during the transition period from Paganism to Christianity.

*Canon Westcott*, in his sermon at Westminster Abbey on the 27th April, 1884, for the Church Missionary Society, spoke thus:—

“Very many amongst us can remember how in the crisis of extremest peril India was saved by the soldiers and statesmen whose policy was, in their own words, ‘solely to endeavour to ascertain what is our Christian duty; and having ascertained that, to follow it out to the uttermost’; soldiers and statesmen who did not shrink from saying that the Province which saved the Empire was conspicuous for two things, the most successful government, and the most open acknowledgment of Christianity; soldiers and statesmen who have no more glorious monument than the Missions which they have established in the Punjab, that land of warrior races, which will provide, as we trust, soldiers to bear the Cross through Asia as bravely as they bore the sword to Delhi. . . .

“The prize is noble and the hope is great, but the time is short and cannot return. Never was there an occasion when more seemed to human eyes to be imperilled in the faith, the energy, the devotion of a generation. ♦The conquest of India for Christ is the conquest of Asia for Christ! and the conquest of Asia seems to offer the near vision of the consummation of the Kingdom of God! . . .

“So God calls us, calls us by the circumstances of national development, calls us by the political conditions of our empire, calls us by our position and character as Englishmen. We must be a Missionary people; so far we cannot change our destiny. We cannot abdicate our position or alter our heritage.”

“The God of Heaven, He will prosper us; therefore we His servants will arise and build,” with His help, a Church for Christ in these lands of the Punjab and Sindh. See Nehemiah ii. 20.

# APPENDICES.

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## APPENDIX A (p. 37).

*On the effect of the religions of the Punjab on the character of its inhabitants.* Taken from the official Punjab Census Report of 1881, by Denzil Ibbetson, Esq., C.S. :—

### 1.—HINDUISM.

Hinduism, being defined as the normal religion of the native of India, has a national almost as much as a religious element. It can hardly be said to have any effect upon the character of its followers, for it is itself the outcome and expression of that character, and, thus defined, it includes many diverse forms and such a heterogeneous multitude of tribes and peoples, that, while it is easy to point out the effect that a change from Hinduism to a better defined or more alien creed produces upon the character of the converts, it is difficult to represent, except by negative propositions, the material in which that effect is brought about. In fact the effect of Hinduism upon the character of its followers is perhaps best described as being wholly negative. It troubles their souls with no problems of conduct or belief, it stirs them to no enthusiasm either political or religious, it seeks no proselytes, it preaches no persecution, it is content to live and let live. The characteristic of the Hindu is quiet, contented thrift. He tills his fields, he feeds his Brahmin, he lets his woman folk worship their gods, and accompanies them to the yearly festival at the local shrine, and his chief ambition is to build a brick house, and to waste more money than his neighbour at his daughter's wedding.

### 2.—SIKHISM.

The Sikh Jats are proverbially the finest peasants in India. Much no doubt is due to the sturdy independence and resolute

industry which characterise the Jat of our Eastern Plains, whatever his religion may be, but much is also due to the freedom and boldness which the Sikh has inherited from the traditions of the Khālsā. I know of nothing more striking in the history of India than the bravery with which the Sikhs fought against us, the contented cheerfulness with which he seems to have accepted defeat, and the loyalty with which he now serves and obeys us. It is barely 30 years since the *Khālsā* was the ruling power in the land, yet outside a few fanatical bodies there is, so far as we know, no secret repining, no hankering after what has passed away. But the Sikh retains the energy and determination which made his name renowned, and, though still inclined to military service, carries them into the more peaceful pursuits of husbandry. In 1853 Sir Richard Temple wrote :—"The staunch foot soldier has become the sturdy cultivator, and the brave officer is now the village elder, and their children now grasp the plough with the same strong hand with which the fathers wielded the sword. The prohibition against the use of tobacco has driven them to spirits and drugs, which are not unseldom indulged in to excess. But the evil is largely confined to the wealthier classes, and is more than counterbalanced by the manly tone of field sports and open air exercise, which their freedom from restraint in the matter of taking animal life, and their natural pride in exercising and displaying that freedom have engendered in them. The Sikh is more independent, more brave, more manly than the Hindu, and no whit less industrious and thrifty ; while he is less conceited than the *Musulman*, and not devoured by that carping discontent which so often seems to oppress the latter."

### 3.—MAHOMEDANISM.

It is curious how markedly for evil is the influence which conversion to even the most impure form of Mahomedanism has upon the character of the Punjab villager ; and how invariably it fills him with false pride and conceit, disinclines him for honest toil, and renders him more extravagant, less thrifty, less contented and less well to do than his Hindu neighbour. It is natural enough that the *Pathān* or *Biluch* of the Frontier, but lately reclaimed from the wild independence of his native hills, should still consider fighting as the one occupation worthy of his attention. It is hardly to be wondered that the still semi-nomad Musulman tribes of the western plains should look upon the ceaseless labour of the husbandman as irk-

some. If the Arab of the cities keeps from rusting the intellect which God has given him by employing it in defrauding his nearest female relations, he has the love of subtlety natural to the race, the intricacy of his law of inheritance, and the share which he has inherited of the grant made by some old ruler, too small to satisfy his needs, yet large enough to give him a nominal position and to suggest the propriety of idleness to excuse him. And if the Syud will not dig, and is not at all ashamed to beg, and thinks that his holy descent should save his brow from the need of sweating, he is worse only in degree than his Brahmin rival. But when we move through a tract inhabited by Hindus and Musulmans belonging to the same tribe, descended from the same ancestors and living under the same conditions, and find that as we pass each village, each field, each house, we can tell the religion of its owner by the greater idleness, poverty, and pretention, which mark the Musulman, it is difficult to suggest any explanation of the fact. It can hardly be that the Musulman branch of a village enjoyed under the Mahomedan Emperors any such material advantage over their Hindu brethren as could develop habits of pride and extravagance which should survive generations of equality. And yet whatever the reason, the existence of the difference is beyond a doubt.

The Musulman seems to think that his duty is completely performed when he has proclaimed his belief in One God, and that it is the business of Providence to see to the rest, and when he finds his stomach empty, he has a strong tendency to blame the Government, and to be exceedingly discontented with everybody but himself. His Hindu brother asks little either of his gods or of his governors, save that they should let him alone; but he rises early and late, takes rest, and contentedly eats the bread of carefulness. I speak of those parts of the Province where the two religions are to be found side by side among the peasantry. Where either prevails to the exclusion of the other, the characteristics of the people may be, and probable are, tribal rather than due to any difference of religion.

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## APPENDIX B (p. 58).

The following is a list of Christian *Books*, which have been published in Urdu, *by the Rev. Moulvie Imad-ud-din, D.D.*:—

1. *Tihqiq-ul-Imàn*, pp. 150. Investigation of the true faith ; on the Evidences of Christianity, and the Refutation of Mahomedanism ; a reply to the *Izalat-ul-duhàm*, by Moulvie Ahmed Ullah.
2. *Autobiography*, pp. 18. Two editions in Urdu ; this has been translated also into English.
3. *Hidāyat-ul-Musalīmīn*, pp. 390. A guide for Mahomedans ; two editions ; a reply to the *Ijaz-ul-Isawi* of Moulvie Rahmat Ullah, now in Mecca ; exposes the false foundations on which the Mahomedan religion rests.
4. *Ittifaq-ul-Mubāhisa*, pp. 71. A controversy with the Mahomedan Moulvies of Umritsur.
5. *Haqiqi Irfān* pp. 155. The true knowledge of God ; a guide for inquirers.
6. *Asār-i-qiyaṁat*, pp. 251. The signs of the Resurrection, and of the future Judgment.
7. *Tawārīkh-i-Mahomed*, pp. 273. The Life of Mahomed, taken from the original Arabic authorities.
8. *Talīm-i-Mahomadi*, pp. 138. A comparison of the doctrines and teaching of Mahomed with those of our Lord Jesus Christ ; taken from the original Arabic authorities.
9. *A Short Summary of Elliott's Horæ Apocalypticæ*, pp. 138.
10. *Nagma-i-Tamburi*, pp. 115. Controversial correspondence with Moulvie Syud Mahomed, Mujtahid, or chief religious teacher, of Lucknow.
11. *Manana*, pp. 22. "Who am I ?" Who is Christ ?
12. *Qissa i-Nathaniel*, pp. 18. The conversion of Nathaniel.
13. *Urdu Commentary on St. Matthew's Gospel*, or of the three Synoptic Gospels ; pp. 518, *quarto*.
14. *Anjām-i-Mubāhisa*, 8 pp. A summary of the religious controversy with the Mahomedans to the present time.
15. *Fifteen Lectures on Christian Subjects*, pp. 179 ; two editions.
  - (1) On the necessity of Divine knowledge.
  - (2) On the source of Divine knowledge.
  - (3) How far does Revelation aid us to attain to it ?
  - (4) How is this knowledge understood ?
  - (5) On the dangers of the spirit of man.

- (6) What is the spirit or the soul of man ?
- (7) How is man saved ?
- (8) Who is God Almighty ?
- (9) What is meant by Triune Unity ?
- (10) What do people think of this Triune Unity ?
- (11) The God of the Bible, the only true God.
- (12) On the first evil one.
- (13) What is evil ?
- (14) Teachings of the intellect and of the Bible on this subject.
- (15) The Scriptures of the Old Testament ascribe some properties to a coming Saviour, which have been all fulfilled in Jesus Christ.

16. *Taqliat-ul-Tàliqât*, pp. 100. The connexion of connections, a reply to Moulvie Chiragh Ali of Hyderabad, Deccan.

17. *A Commentary on the Acts of the Apostles*; pp. 518, quarto.

18. *Tauqîd-ul-Uhiyâldt*. Rectification of Thoughts ; Reply to the Hon. Syud Ahmed Khan, Bahadur, C.S.I. No. 1, pp. 48 ; that reason alone is insufficient for the guidance of man in religious matters.

19. *The same*, No. 2, pp. 23. The differences between the Mahomedanism of Syud Ahmed and the Mahomedanism of Mahomed.

20. *The same*, No. 3, pp. 30. On the real character of a prophet.

21. *The same*, No. 4, pp. 55. Inspiration is not natural, but divine.

22. *Kitâb-i-Alkindi*, pp. 138. A translation of the Arabic Book of Al-Kindi into Urdu.

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N.B.—Nos. 13 and 17, *The Commentaries of St. Matthew* and of the *Acts of the Apostles*, were compiled in connexion with the Rev. R. Clark. The part of the latter was to supply the information from many different sources. The Moulvie's part was to work up this information into a purely Native form, so that these Commentaries might be presented to the people of North India as purely Eastern Commentaries of an Eastern book.

## APPENDIX C (p. 310).

*On the number of University Graduates from Cambridge, Oxford, and Dublin, who became Missionaries in connexion with Church of England Missionary Societies, between the years 1800 and 1869.*

There were said to be, in the year 1870, 220 clergymen of the Church of England who were labouring as Missionaries in the Heathen world; and of these 220 men, 50 were graduates from our Universities—namely, 24 from Cambridge, 16 from Oxford, and 10 from Dublin. Of these 50, 38 were Missionaries of the C.M.S.

135 Church of England Missionaries were then (in 1870) labouring in *India* (90 of the C.M.S. and 45 of the S.P.G.), of whom 32 were graduates of our Universities—19 from Cambridge, 9 from Oxford, and 4 from Dublin.

15 Church of England Missionaries were labouring in *China*: all of whom were C.M.S., 4 of them were graduates—2 from Cambridge, and 2 from Dublin.

In the *rest of the world* there were then 89 Missionaries connected with the Church of England, of whom 14 were graduates from our Universities. Cambridge had sent one graduate to New Zealand, one to Central Africa, and one to Japan; Oxford had sent three to New Zealand, two to Central Africa, one to Ceylon, and one to Palestine; and Dublin had sent one to each of the following Missions: New Zealand, Ceylon, N.W. America, and Sierra Leone.

The whole number of University graduates ever sent out by our Societies was then, as far as could be ascertained, 129—viz., 66 from Cambridge, 36 from Oxford, and 27 from Dublin. Of these 107 were C.M.S., 13 were S.P.G., 5 of the Universities Mission, and 4 of the South American Missionary Society.

No reference was made in this enumeration to Colonial Bishops or others unconnected with Missionary Societies, nor to those connected with Societies but not labouring among the Heathen. Only those were included who had gone forth from Cambridge, Oxford, and Dublin in connexion with the C.M.S., the S.P.G., the Universities Mission to Africa, and the South American Missionary Society.

[*N.B.—It was intended to complete this analysis by bringing it down to the present time; but the task has not proved an easy one, and its fulfilment is postponed for future editions.*]

## APPENDIX D (p. 315).

*List of Books, by A.L.O.E., published in the Punjab, 1875-84 :—*

## BOOKS COSTING 1 PIE (HALF-FARTHING) EACH.

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|---|--|
| 1. <i>The African Child</i> , 8 pp.<br>On confessing faults and making restitution.                   |  |
| 2. <i>The Fountain and the Cloud</i> , 4 pp.<br>Self-righteousness can never rise to heaven.          |  |
| 3. <i>Let in the Daylight</i> , 16 pp.<br>The heart of man as revealed in the Word of God.            |  |
| 4. <i>New Way of Eating Kēlas</i> (Plantains), 8 pp.<br>All English customs ought not to be followed. |  |
| 5. <i>The Oldest Language of All</i> , 8 pp.<br>Truth, the language spoken in Heaven.                 |  |
| 6. <i>The Precious Soul</i> , 8 pp. The value of the soul.  |  |
| 7. <i>The Rajah and his Servants</i> , 8 pp.<br>The importance of Female Education.                   |  |
| 8. <i>The Cave</i> , 8 pp.  | } Stories on the<br>Beatitudes.<br>Complete in<br>one small<br>volume,<br>with<br>cloth back,<br>$\frac{1}{2}$ anna. |
| 9. <i>The Pilgrim</i> , 7 pp.   |  |
| 10. <i>The Rainbow</i> , 8 pp.  |  |
| 11. <i>The Key</i> , 8 pp.  |  |
| 12. <i>The Brahmin Bull</i> , 7 pp.   |  |
| 13. <i>A Brahman's Story</i> , 8 pp.  |  |
| 14. <i>The Rebel</i> , 8 pp.  |  |
| 15. <i>Sorrow and Joy</i> , 7 pp.   | } Flowers<br>and<br>Fruits.<br>Complete<br>in a<br>small<br>volume,<br>with<br>cloth back,<br>$\frac{1}{2}$ anna.    |
| 16. <i>Vessels of Gold</i> , 7 pp.<br>The food that satisfies the soul.                               |  |
| 17. <i>Sowing and Reaping</i> , 8 pp.<br>Sowing to the flesh and to the Spirit.                       |  |
| 18. <i>The Ploughshare</i> , 8 pp.<br>The benefits of sanctified affliction.                          |  |
| 19. <i>The Bag of Treasure</i> , 8 pp.<br>The wages of sin is death.                                  |  |
| 20. <i>The Intercessor</i> , 8 pp. A parable on<br>the intercession of Christ.                        |  |
| 21. <i>The Gift to the Caliph</i> , 8 pp. Christians<br>are accepted in the Beloved.                  |  |
| 22. <i>The Best Cure</i> , 8 pp.<br>Heaping coals of fire on enemies.                                 |  |
| 23. <i>The Great Debt</i> , 8 pp.<br>The debt of sin heavy.   |  |
| 24. <i>Paul at Philippi</i> , 6 pp.   |  |



## BOOKS COSTING 2 PIES EACH.

25. *The Just Chief*, 12 pp.  
An illustration of the Atonement.
26. *The Railway Train*, 12 pp.  
All men are hastening on the journey of life.
27. *The Secret Thing Made Known*, 12 pp.  
On restoring unjust gain. The sin of Achan.
28. *The Truthful are Trusted*, 18 pp.  
The evil consequences of lying, &c.

## BOOKS COSTING 3 PIES EACH.

29. *The Boy Seven Times Victorious*, 26 pp.  
Victories over pride, self-will, hatred, fear, &c.
30. *The Broken Truce*, 16 pp.  
Against pride and self-will.
31. *The Child Marriage*, 14 pp.  
The evils of early marriages.
32. *The Cry at Night, and Song at Sunrise*, 17 pp.  
The prayer of a Hindu widow. Stories of Christian women.
33. *The Flower of Young India*, 18 pp.  
An incentive to Missionary labour on the part of converts.
34. *Flowers of Fable*, 22 pp.  
The Black shades, the crow washing in the Ganges, &c.
35. *Hassan the Robber*, 17 pp. A dying robber who asked for mercy like the penitent thief.
36. *The Hen and the Orange Tree*, 22 pp. Showing the duty and privilege of giving to the cause of God.
37. *Jai Singh, the Brave Sikh*, 25 pp.  
A Sikh convert to Christianity.
38. *Jewels Found*, 20 pp.  
Pardon, purity, and heaven compared to jewels.
39. *The Story of the Pink Chaddar*, 20 pp.  
Story of a liar reclaimed.
40. *The Precious Trust*, 21 pp.  
The importance of training children aright.
41. *The Seven Curtains*, 17 pp. The curtains of ignorance, unbelief, sin, love of the world, &c.
42. *A Shining Light*, 16 pp.  
Let your light so shine before men, &c.
43. *Story of the Three Jewels*, 20 pp.  
Pardon, purity, and heaven.
44. *Trees to be cut down*, 18 pp. Pride, covetousness, &c., compared to trees to be cut down.

45. *True Stories*, 19 pp.  
The Gentleman and the Snake ; a Poor Weaver ; the Conversion of a Barber.
46. *The Turban with a Border of Gold*, 18 pp.  
Against extravagant expenditure at marriages.
47. *The Twice Born*, 17 pp.  
Against caste ; the new birth.
48. *The Two Pilgrims to Kashi*, 30 pp.  
Folly of observing omens and caste ; against Jainism.
49. *Walayat Ali, the Martyr*, 12 pp.  
A Muhammadan convert put to death at Delhi during the Mutiny.
50. *The Wonderful Medicine*, 18 pp.  
The remedy for the cure of sin.

## BOOKS COSTING 4 PIES EACH.

51. *The Dangerous Tongue*, 29 pp.  
Against thoughtless, sinful speech.
52. *Search After a Pearl*, 30 pp.  
An allegory on the way of salvation.
53. *Story of a Farmer*, 40 pp.  
How a farmer was led to embrace Christianity.

## BOOKS COSTING 6 PIES EACH.

54. *Cardinal Wolsey*, 39 pp.  
The story of his remarkable life, with its lessons.
55. *Gideon the Hero*, 47 pp.  
The greatest of the Judges of Israel.
56. *The Mirror and the Bracelet*, 48 pp.  
Conversion illustrated in a Hindu.
57. *The Prophet and the Leper*, 39 pp.  
Elisha and Naaman.
58. *A Son of Healing*, 48 pp.  
About a Native Christian Doctor.
59. *Wreath of Stories*, 36 pp.  
Illustrations of the Ten Commandments.

## BOOKS COSTING 1 ANNA EACH.

60. *Story of Dr. Duff*, 84 pp.

## BOOKS COSTING 2 ANNAS EACH.

61. *The Zenana Reader*, 67 pp.  
Conversations and Tales suitable for women.
62. *Story of the Two Sisters* (Free).  
For free distribution amongst fallen women

## APPENDIX E (p. 356).

The following account of the *Missionary labours of the Nestorians in Central Asia* is taken from Dr. T. Smith's "Mediæval Missions" :—

At a very early period the Nestorians had established great schools at Nisibis, Edessa, and Selencia, from which there went forth multitudes of Missionaries, men of enlightened and earnest zeal, who propagated the Gospel with much success in various countries in Asia. The Missionary Olopen is said to have traversed Central Asia to China in A.D. 635, where he introduced Christianity. He went there, it is said, "bearing the Scriptures of the true Doctrine," and translated them into the language of China. He was well received of the Emperor, and a special edict was promulgated for the proclamation and diffussion of the Gospel in that country.

There were then very many Christians in Persia; but the great work of the Nestorian Missionaries in the earlier portion of the middle ages was in Tartary, and beyond Tartary in China. Salibazacha, the Patriarch of the Nestorians from A.D. 714 to 728, appointed *Metropolitans* in Heria, Samarcund, and China. There must therefore have been many Bishops and extensive churches at that time in these regions. Fifty years later, Timotheus, who was Patriarch of the Nestorians from A.D. 777 to 820, sent religious men to preach the Gospel to the various nations of Upper Asia; and amongst them a learned Monk, Subchal Jesu, who was sent as a Missionary to Western Tartary, and to the regions lying to the east of the Caspian Sea. He preached the Gospel there with great success, founded many Churches, and ordained many priests. He proceeded steadily from the Caspian sea eastward, traversed Tartary and China, and everywhere preached the Gospel with effect.

Mosheim tells us that in the first year of the 11th century the first Prester John, the King of Tartary, embraced Christianity with a number of his people, to the number of more than 200,000. There was a regular succession of these Christian Kings in Central Asia, who seem all to have been called Prester Johns for about 180 years. One of them is said to have written a letter to the Emperor of Constantinople (though the letter is not accepted by Mosheim as genuine), in which he describes himself as reigning over 70 tributary kings from India to Babylon.

In the reign of the last of these Priest Khans, upon whom

the Chinese Emperor conferred the title of Ungh Khan, or the Great Khan, the strife began between the Romanists and the Nestorians in Tartary, which was long and direfully waged. The dominion of this remarkable race of Priestly Kings was terminated by the rise of Ghengiz Khan, who was born in 1163, and who married the daughter of the last Ungh Khan, and afterwards overran the whole of Central Asia. From the Caspian Sea to the Indus, for more than 1,000 miles in extent, the whole country was laid waste with fire and sword. It was the greatest calamity, it is said, which had befallen the human race since the Deluge, and five centuries were barely sufficient to repair that desolation. His one idea of the use of men in the world was, that he might kill them, or that they might help him to kill others. No matter whether they were Christians, Mahomedans, or Heathens, they were equally fit for his purpose of killing, or being killed. It is hardly known what religion he and his successors professed for the one and a half centuries during which their dynasty reigned in Tartary. In the most absolute sense of the word they were simply secularists, although it is said that at least one great Khan embraced Christianity, and was baptized, and that he had a Christian mother.

In the last decade of the 13th century, under the Popedom of Nicolas III. the Romanists took up the work of Eastern Missions systematically, and sent out multitudes of preachers, who were generally Franciscans. One of the principal of these Missionaries was John de Monte Corvino, who was born A.D. 1247, and was sent in 1298 from Italy to Tartary. He travelled through Armenia and Persia to Pekin, where he built a church, and translated the New Testament and the Psalms. He bought 150 boys of from 7 to 13 years of age, and taught them Latin and Greek; and the Emperor of China, it is said, used often to come to hear these boys sing the Chants of the Church. He baptized the people by thousands, and in the year 1305 he had baptized 6,000. He was appointed Archbishop of Pekin by the Pope in 1307, and died in Pekin in 1330. The revolution which introduced the system of seclusion and exclusiveness into China took place in 1368, which has remained well-nigh unbroken for five centuries until modern days; and one of the results of this revolution was that every trace of both Nestorian and Roman Catholic Christianity disappeared from the whole land.

In Tartary about the same time Tamerlane assumed the part of universal conqueror in Central Asia, and overturned all the institutions of the country; and in the midst of the com-

motion and distraction which followed his death, Christianity altogether disappeared also from Tartary. It would seem that Christianity was then concentrated in Priests and the Franciscan regulars, instead of being diffused throughout the Churches. The Papal system had then reached its full development. The religion of the understanding and of the heart was the duty and the prerogative of the few, and a ritual devotion born of ignorance was the duty incumbent on the many. The light of Christianity had ceased to shine, and the candlesticks were removed. The Christianity of Central Asia was powerless to resist a commotion which disintegrated the elements of society ; and the obliteration of Christianity from Tartary and Central Asia lies at the door of the Church of Rome. "We are forced," Dr. Smith says, "to the conclusion, that it is mainly due to Rome's ripening corruption and to the decay of Christian life in her heart and members, that India and China and other countries of the East still remain in the darkness of heathenism or Mahomedanism."

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#### APPENDIX F (p. 337).

*An account of the death-beds of three great men who were connected with the Punjab.*

The following account of the death-bed of the *Maharajah Runjeet Singh*, of the Punjab, will be read with interest. It is taken from the *C.M.S. Intelligencer* of February, 1868 :—

The old lion Runjeet Singh, worn out at last with his own excesses, was laid on his death-bed. His treasure chests in his famous fort of Govind Ghar at Umritsur, filled with twelve millions in gold, would not buy off the dreaded enemy. The vain effort to obtain a respite was indeed made by him. His celebrated string of pearls—300 in number, and literally the size of small marbles, all picked pearls, round and perfect in shape and even—he gave to one temple ; his favourite horses, with all their jewelled trappings, worth £300,000, to another. Nay, fear dealt with him as he had dealt with Shah Shinjah, extorting from him the Koh-i-nur, the mountain of light ; for although the order was not executed, he had commanded it to be sent to a third temple, in the hope of propitiating the gods. But his time was come. He died ; and on the funeral pile his remains

were consumed to ashes, his four very handsome wives, and five Cashmire slave girls burning themselves with his body, the principal wife setting fire to the pile with her own hands.

Another great man, who was formerly connected with the Punjab and the countries around it, was *Nadir Shah*. On his approach to Delhi in February, 1739, after the battle of Paniput, a Derwesh came out to meet him, and said to him, "If thou art a god, act like a god; if a prophet, teach the people; if a king, make them happy." Nadir replied, "I am neither a god, nor a prophet to teach, nor a king to make them happy, but I am sent to punish men for their wickedness." After the city was taken, in consequence of a rising of the people, he ordered a general massacre of the Indians. The slaughter raged from sunrise until the day was far advanced, and was attended with all the horrors of destruction, lust, and blood. Nadir sat in silence in the little mosque of Ruku-ud-dowlah in the great Bazaar. Frazer states that from 120,000 to 150,000 people were slain. The general massacre soon became the murder of individuals. After 58 days of pillage he departed from Delhi with 32 millions sterling. On his return to Khorasan he became a cruel tyrant with ungovernable passions. The account given of Nadir Shah's death is as follows:—He had put all his treasures in a fortress at Khelat in Khorasan, his birthplace, where he lived as a poor boy in his childhood. In 1746 he became very suspicious of all who approached him. He ordered the death of his own son, and had his eyes put out in his own presence, and then executed fifty of his nobles, for not having prevented his orders being carried out. He lived in a state of perpetual fear and suspicion; he kept a horse always saddled and bridled in the harem to fly at any moment. He dared trust no man. He particularly dreaded his own relations, and his own Persian guard. He ordered some Afghan soldiers in whom he had great confidence, suddenly to arrest and kill his whole Persian guard. This order transpired . . . time was precious, and they determined to kill the tyrant that very night. The noise they made woke up Nadir Shah. He was undressed and unarmed. He begged and prayed for his life. "Why do you kill me?" he cried. "Save my life," he shrieked despairingly, and "all I possess is yours." "You have not shown any mercy," the soldiers replied, "and therefore merit none." As he spoke, Sala Khan detached his head from his body. His bones were placed under the steps of the throne, that all who passed might trample on them. When Burnes was at Meshid in 1832 a

peasant had planted a crop of turnips over his grave. (See "Invasions of India," and other works.)

The names of the two men whose deaths we have referred to will ever be remembered in connexion with the Punjab and Afghanistan for their cruelties and greed of gain. They gathered together much, by force and fraud, of what they could not keep. Let us contrast their deaths with that of a Christian hero who spent a great part of his life in the Punjab, where he gained a still wider and undying fame which will never be forgotten in that land, for deeds of large hearted charity, of chivalrous devotion to duty, and gentle and courteous love; we refer to *Sir Henry Lawrence*.

It is said of him that "his whole energies were devoted to the amelioration of his fellow-creatures, whether black or white. He was always known to us as the Howard of the Punjab." He was so trusted that when the Court of Directors and the Queen's Government thought it necessary in 1857 to nominate a Governor-General provisionally, in the event of the death or retirement of Lord Canning, they had no hesitation in selecting Sir Henry Lawrence as the man to whom, above all others, they could most confidently entrust in that emergency the supreme direction of affairs.

Ever regardless of self, Sir Henry Lawrence in Lucknow toiled on day and night, with unwearied vigilance and unfailing energy, until those about him marvelled how he could bear up against such an incessant strain on mind and body. He seemed never to rest. At all hours of the night he was up and doing. That he derived great "access of unexpected strength" from prayer is not to be doubted. Often those who entered his room found him upon his knees, praying for wisdom from the Almighty Counsellor, and imploring mercy for the poor people committed to his charge, against whom our enemies were raging so furiously. He knew that the effectual fervent prayer of a righteous man availeth much, and he never ceased from his intercessions.

On the 1st July a shell burst in his room, and the officers about him all endeavoured to persuade him to move to a safer part of the building; but thinking that it was the best spot from which to superintend the defence, he refused to change his quarters. On the following day, as he was lying on his couch, another shell burst beside him, and grievously shattered his thigh. His nephew, Mr. George Lawrence, immediately summoned Dr. Fayrer to his assistance, and when Sir Henry saw him, he asked at once how long he had to live. When the

doctor answered, "about three days," he expressed astonishment that so long a term had been granted to him, and seemed to think that he should pass away before the end of it.

Then Henry Lawrence prepared himself for death. First of all he asked Mr. Harris, the Chaplain, to administer the Holy Communion to him. In the open verandah, exposed to a heavy fire of musketry, the solemn service was performed, many officers of the garrison tearfully communicating with their beloved chief. This done, he addressed himself to those about him. He bade an affectionate farewell to all, and of several he asked forgiveness for having at times spoken harshly. He expressed the deepest humility and repentance for his sins, and his firm trust in our blessed Saviour's atonement, and spoke most touchingly of his dear wife, whom he hoped to rejoin. At the utterance of her name his feelings quite overcame him, and he burst into an uncontrollable fit of weeping which lasted some minutes. . . He spoke to several persons about the state of their souls, urging them to pray and read their Bibles, and endeavour to prepare for death, which might come suddenly, as in his own case. To nearly each person present he addressed a few parting words of affectionate advice—words which must have sunk deeply into all hearts. There was not a dry eye there, and many seemingly hard rough men were sobbing like children.

He then gave his instructions, urging on them the imperative necessity of holding out to the last, and of never making terms with the enemy. "Let every man," he said, "die at his post, but never make terms. God help the poor women and children."

He gave many thoughts also to his foster-children in the Lawrence Asylum; and when he was not capable of uttering many words, from time to time he said, "Remember the asylum; do not let them forget the asylum." He told the Chaplain that he wished to be buried very privately, "without any fuss," in the same grave with any men of the garrison who might die about the same time. Then he said, speaking rather to himself than to those around him of his epitaph, "Here lies Henry Lawrence, who tried to do his duty. May God have mercy upon him."

He lingered till the beginning of the second day after he was stricken down, and at last passed away very tranquilly, "like a little child falling asleep," about 8 A.M. on the 4th July. He looked so peaceful and happy, with the most beautiful expression of calm joy on his face.



Sir J. W. Kaye, from whose "Lives of Indian Officers" the above is taken, adds of Sir Henry Lawrence the following words:—"I do not think I shall be accused of partiality or exaggeration, if I say, that looking not so much at what he did as what he was, the future historian of India will place him second to none in the great descriptive roll of her heroes. For perhaps in no one who has lived and died to maintain in good repute our great Anglo-Indian empire, shall we find so lustrous a combination of ennobling and endearing qualities. Few men, at any time and in any country, have been at once so admired and so loved. People of all kinds speak of him with an enthusiasm which has so much of personal affection in it, that it seems sometimes as if the world were full of his private friends. He was very chivalrous and tender; he was courteous, but he was not courtly; he had profound religious convictions, and in the hour of difficulty and danger he communed with his God, and felt that whether the issue were life or death, it was all for the best." "The secret of his ability to support those public institutions with which his name will for ever be associated, was to be found in his abstinence to the utmost from all sorts of personal expense."

Mr. William Russell, who had every opportunity during the Mutiny of knowing the characters of the great heroes of India in 1857 and 1858, wrote thus in his "Diary in India" of Sir Henry Lawrence:—"From what I have heard of Henry Lawrence, of his natural infirmities, of his immense efforts to overcome them; of his purity of thought, of his charity, of his love, of the virtues which his inner life developed as he increased in years; of his devotion to duty, to friendship, and to heaven; I am led to think that no such exemplar of a truly good man can be found in the ranks of the servants of any Christian state in the latter ages of this world."

The following letter, dated Peshawur, 20th August, 1857, was written by Sir Herbert Edwardes to General John Nicholson, on the death of Sir Henry Lawrence. It expresses the feelings of one great Punjab hero to another on the loss of their chief; and it exhibits the wonderful attachment which bound them all together, and the reality of their Christian faith, which made them what they were, sources of blessings to the people, and towers of strength to the Government which they served. It was written in the hour of their deepest trial during the Mutiny, before Delhi fell. We draw special attention to Sir Henry Lawrence's life and death, because he was the first *Christian* Ruler of the Punjab, and the first great Christian hero, who

stamped the impression of his mind and heart both on the Punjab itself and on the memorable school of able Christian administrators who succeeded him in the government of the country. The letter is as follows :—

“What a loss have we sustained in our ever dear friend Sir Henry (Lawrence). It would be too selfish to wish it otherwise, for what a change for him ! After his long battle of life, his restless strife for the benefit of others—the state, the army, the Native Princes, the Native people, the prisoners in gaol, the children of the English soldiery, and all that were poor, and all that were *down*—to close his flashing eyes for the last time on a scene of honourable struggle for his country, and open them again where there is no more evil to resist—no wrong—all right, and peace, and rest, and patient waiting, with all who have gone before, till earth’s trial comes to an end and a perfect heaven begins. We could not wish to bring him back to the dust, and noise, and misconstruction of even so great and good a labour as the reorganisation of our army and empire in India. Fine, brave old fellow ! he has fought his fight, and won his victory, and now let him lay his armour down and rest ! You cannot think what a comfort I find in the memory of the eight days I spent with him in April last. . . . In the days when you and I first knew H. M. L., he was heart and soul a philanthropist—he could not be anything else, and I believe truly that he was much more, and had the love of God as a motive for the love of His neighbour. All good and sacred things were precious to him, and he was emphatically a good man ; influencing all around him for good also. But how much of the *man* there was left in him ; how unsubdued he was ; how his great purposes, and fiery will, and generous impulses, and strong passions raged in him, making him the fine genuine character he was, the like of which we never saw, and which gathered such blame from wretched creatures as far below the zero of human nature as he was above it. He had not been tempered yet as it was meant he should be ; and just see how it all came about. Cruelly was he removed from the Punjab, which was his public life’s stage, and he was equal to the trial. His last act at Lahore was to kneel down with his dear wife and pray for the success of John’s administration. We who know all that they felt—the passionate fire and earnestness of both their natures, her intense love and admiration of her husband, whose fame was the breath of her nostrils, and his indignation at all wrong, whether to himself or a dog—must see in that action one of

the finest and loveliest pictures that our life has ever known. Nothing but Christian feeling could have given them the victory of that prayer. What a sweet creature she was! In sickness and sorrow she had disciplined herself more than he had, and as they walked along their entirely happy way together, she went before, as it were, and carried the lamp; so she arrived first at the end of the journey, and dear heart-broken L. was left alone! All of trial must have been concentrated to him in that one stroke, he loved her so thoroughly. But again, and for the last time, he had the necessary strength given him, and his character came slowly out of that fire, refined and sweet to a degree we never saw in him before. I do so wish you had been with me, and dear —, and indeed all our old circle who loved him so, to see him as I saw him at Lucknow. Grief had made him grey and worn, but it became him like the scars of a battle. He looked like some good old knight in story. But the great change was in his spirit. He had done with the world, except working for it, while his strength lasted; and he had come to that calm, peaceful estimate of time and eternity, of himself and the judgment, which could only come of wanting and finding Christ. Every night as we went to bed he would read a chapter in the New Testament (out of the Bible she had under her pillow when she died), and then we knelt down by his bed, and he prayed in the most earnest manner, dwelling chiefly on his reliance on Christ's atonement, to which he wished to bring all that he had done amiss that day, so as to have nothing left against him, and be always ready; and asking always for grace to subdue all uncharitableness, and to forgive others as he hoped to be forgiven himself. The submissive humility and charity of these prayers was quite affecting; and I cannot say how grateful I feel to have been led, as it were by accident, to see our dear chief in these last and brightest days of his bright and good career. For the same reason I tell it to you, and have told it to Becher, because it completes that picture and memory of our lost friend which will ever make him our example. Oh no! we had better not wish the news untrue, but try and follow after him."



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## MISSIONS OF THE CHURCH MISSIONARY SOCIETY.

The following is a list of the Mission Fields in which the Society labours, or has laboured. The names of those that have, from various causes, been given up are in italics:—

<b>AFRICA—</b>		<b>INDIA—</b>		<b>CEYLON—</b>	
West Africa .....	1804	North India (Agra). 1813		Kandy .....	1818
Sierra Leone .....	1816	Calcutta .....	1816	Jaffna .....	1818
Egypt .....	1826	Benares .....	1817	Cotta, &c.....	1822
Re-occupied.....	1882	Krishnagar .....	1834	Colombo .....	1852
<i>Abyssinia</i> .....	1829	Jubbulpore .....	1854	Tamil Cooly Mission	1855
Yoruba .....	1845	Oudh .....	1858		
Niger .....	1857	Santal Mission ..	1858	<b>CHINA—</b>	
East Africa .....	1844	Gond Mission ..	1879	Shanghai .....	1845
Revised .....	187			Cheh-Kiang .....	1848
Nyanza Mission ..	1876	<b>Punjab and Sindh—</b>		Fuh-Kien .....	1850
		Kotgurh .....	1847	Hong-Kong .....	1862
<b>MEDITERRANEAN—</b>		Sindh .....	1850	Peking .....	1863
<i>Malta</i> .....	1815	Punjab .....	1852	Quan-tung .....	1882
<i>Constantinople</i> ..	1819	Afghan Mission..	1855		
Re-occupied .....	1858	Kashmir .....	1863	<b>JAPAN</b> .....	1869
<i>Greece</i> .....	1828			<b>NEW ZEALAND.....</b>	1814
<i>Smyrna</i> .....	1830	<b>Western India—</b>		<b>AMERICA—</b>	
Palestine .....	1851	Bombay .....	1820	North-West America—	
		Deccan .....	1832	Red River .....	1823
<b>PERSIA</b> .....	1870			Hudson's Bay ..	1851
Baghdad .....	1883	<b>South India</b> .....	1814	Saskatchewan ..	1859
		Madras .....	1816	Athabasca .....	1858
<b>THE INDIAN OCEAN—</b>		Travancore .....	1816	<i>West Indies</i> .....	1826
Mauritius .....	1856	Tinnevely .....	1820	<i>British Guiana</i> ..	1827
<i>Madagascar</i> .....	1860	Telugu Mission ..	1841	North Pacific .....	1856
Seychelles .....	1875				

## STATISTICS OF THE CHURCH MISSIONARY SOCIETY'S MISSIONS FOR THE YEAR 1884.

Stations .....	216
European Ordained Missionaries .....	226
Ditto Lay Agents.....	37
Ditto Female Teachers (exclusive of Wives of Missionaries).....	18
Eurasian, &c., Clergy .....	11
Ditto Lay Agents .....	10
Native Clergymen .....	240
Native Christian Teachers of all classes.....	3,461
Native Christian Adherents .....	191,770
Native Communicants .....	41,192
Schools and Seminaries .....	1,732
Native Scholars of all classes .....	69,379

THE SOCIETY'S RECEIPTS AND EXPENDITURE FOR  
THE YEAR ENDING MARCH 31, 1885.

<i>Receipts.</i>		<i>Expenditure.</i>	
Ordinary—		General Expenditure.....	£207,283 12 9
Associations .....	£141,904 18 10	Extension Fund.....	3,684 0 0
Benefactions .....	21,016 1 6	Special Funds.....	25,924 16 5
Legacies.....	24,442 11 8		
Sundries.....	10,849 4 1		
	£198,212 16 1		
Special Funds, &c.....	33,328 16 4		
Total .....	£231,541 12 5	Total.....	£236,892 9 2

The excess of Ordinary Payments over Receipts, viz., £9,070 16s. 8d., has been borne by the Contingency Fund. The balances on account of the various Special Funds have been carried to their several accounts.

# PUBLICATIONS

## OF THE

# CHURCH MISSIONARY SOCIETY.

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### BOOKS.

- THE CHURCH MISSIONARY ATLAS.** (A New Edition is in course of preparation.)
- THIRTY-TWO YEARS OF C.M.S. WORK IN THE PUNJAB AND SINDH.** By the Rev. R. CLARK, M.A. With Maps. Price 5s.
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