

THE TINNEVELLY MOVEMENT.

The Bishop of Madras gave an account of the remarkable movement which had been taking place during the past year in Tinnevely, where the conversions, according to a telegram just received from Bishop Caldwell, had reached 20,000. For this wonderful success of the gospel Bishop Gell thought that three reasons might be assigned. First, the general evangelistic work which had been going on during the last two generations, and which might naturally by this time have been expected to bear fruit. But in the next place there has been a great deal of special labor, and particularly on the part of Bishop Caldwell, who, on his return from his visit to England, resolved to dedicate himself more earnestly than ever to the great work to which he had been called. Other clergymen had also labored with great success, and amongst them Bishop Gell mentioned the name of Mr. Rivington, whose addresses, and especially his great power of illustration, had made a great impression on the natives, though he had to speak to them by means of an interpreter. Mr. Rivington had even been permitted to speak to the people in a heathen temple. Lastly, there had been the famine and what had followed upon it. The many millions which the government had spent in relieving distress had not made anything like the impression which the free alms of the English people had done. The natives thought the government had only done its duty, and they believed that they would have to pay back in the shape of increased taxation, what they had received. At first they imagined that the relief distributed by the missionaries was part of the government aid; but when Bishop Caldwell requested his agents to explain how the matter really stood, the people said they had never before heard of a religion that was capable of such a disinterested act. Bishop Caldwell now called upon this country to contribute £20,000 in the course of the next five years in furtherance of the movement so happily begun; and surely, if England and the colonies could raise £800,000 in a few months for the temporal wants of India, so small a contribution as was now asked for in order to promote their eternal happiness would not be wanting.

ASSOCIATED MISSIONS IN INDIA.

"The Bishop of Bombay (Dr. Milne) read the following paper:

"A subject which was introduced to the consideration of Churchmen by my venerated predecessor Bishop Douglas ought to have an especial claim upon the attention of a meeting such as this. For I suppose that next to the Divine grace which has been called down upon the cause of missions by the establishment of days of intercession, not one thing has done more in our day to stir us up to the evangelization of the heathen than that noble letter to the Archbishop of Canterbury which pleaded for associated missions.

"In that letter, so fresh in the memory of many of us for the new impulse which it lent to our minds to the thought of our duty to the heathen, the needs and peculiar circumstances of missions to the inhabitants of India, were set forth with extraordinary power. And for those peculiar needs a special means of working was suggested—a means the very mention of which was certain to bring upon the writer a certain measure of suspicion, but for which he pleaded with characteristic intrepidity. Time has already done much to smooth away the prejudices with which in some minds the suggestion of Bishop Douglas was met. And to-day I am addressing a society which has already lent generous aid to an undertaking conceived in the very spirit of Bishop Douglas's famous letter. The society which has voted a grant to a religious community of women for missionary work in India must be prepared to hear me with an open mind while I speak of the advantage to our work of having associated bodies of clergy working in the same lines as a sisterhood in the domestic, the devotional, and the economical organization of their life.

"But although I do not anticipate that in this meeting there will be found any unreasoning prejudice against the method of work which I am to advocate, I think it well to preface what I must say by acknowledging the reasonableness of that jealousy with which many English Churchmen

regard any attempt to alter the character of the domestic life of the clergy. Apart from all unreasonable and—shall I say?—superstitious fears of anything which forms part of the system of a communion other than our own, English Churchmen have a well-grounded belief in the healthiness of that state of things which makes a clergyman, as a rule, a married man. They like to find in the minister of their parish a man who has the softening influences of a home and a family of his own—one who looks at life from the point of view of human domesticity and healthy human affection; who has the same stake with themselves in the ordinary risks of life; who has been willing, for the sake of the same happiness to expose himself to the perils of the same losses by which losses their own homes are gladdened or desolated. They believe that the heart of the parish priest will be most ready to rejoice with them that do rejoice, and to weep with those that weep, not by keeping all his sympathies for his people, but by sharing the same occasions which elicit laughter and tears from themselves. Well, far be it from me to contradict the general truth of this view of things. Bishop Douglas, who was the father of a family, was certainly not likely to do so. But that which Bishop Douglas maintained, and which it falls to me to remind you to-day, is that the sweet domesticities and tender love which adorn a country parsonage in England will not always bear transplanting to the middle of an Indian native town. That the man who in a village among yourselves might have served God more tenderly and devotedly for seeing a reflexion of the love of Jesus in his own attachment to his family may need another and a sterner enthusiasm to support him under the sun of the tropics. It happens at home sometimes that they who have wives must be as though they had none. And many a noble missionary's wife abroad has found her pride and her happiness in making her husband's work at all points stronger for her presence, or sometimes for her willing absence. But it must unfrequently be the case that they who are called upon to labor at evangelistic work abroad will be stronger and more unencumbered if they forego domestic happiness. And the recognition of this principle in the form of associated missions is all that I plead for to-day.

"Will this much of quasi-apologetic introduction, let me go on to put before this meeting what is meant by 'associated missions.' In its first and simplest meaning the term need signify no more than following the example of our Lord when He sent out His disciples two and two. Wherever two missionary laborers are sharing home and work together, and making it the general rule of their lives not to go single-handed among the heathen, there you have an associated mission; there you have the common worship to which the special presence is promised, the common sympathy which diminishes trial, and the common comfort of the mother tongue. And even when there is nothing but this I should be disposed to think that two missionaries working together were likely to do more for their Master by their concentrated efforts in one place than the same two men could effect in two stations or at a distance from one another. The weariness of isolation amid heathenism, the sense of utter want of companionship which a man may feel even among fellow-Christians of an alien race will, at all events, be prevented by this. For, indeed, exile, and exile among heathens, is in itself a trial to a clergyman, more, perhaps, than even to others. No birds flock more instinctively to those of the same feather than the clergy here in England. No class of men have relations with their fellows based so exclusively on a common Christianity, and to none, therefore, can isolation from Christians and from fellow-clergy be a keener or a more constant trial. And again, I suppose experience alone can teach any one the terrible power which heathen surroundings exert over the spirit. It is a painful and humiliating experience to any one who goes to live abroad to find how much of what he hoped was spirituality is due in a very great measure to his environments and not to himself. And against the clinging, choking power with which heathenism rises up against him, the best and most spiritual of men might be thankful for the help of a brother clergyman.

"But associated missions in India, in the sense

in which I have been asked to bring them before you this morning, mean a good deal more than the mere principle that two are better than one. Association, as I understand it, means more than common work, and that in several ways. First, to revert for a little while to the distinction drawn above between the perfectly domestic life of the English country parsonage, and that which may be appropriate for the missionary. If a man is, for the sake of his work, to give up all which makes a home in the fullest sense of the word, he must have some further compensation than the mere society of a friend. His work differs from that of his brother in England, but his humanity is the same, and therefore he must have something to take the place of domestic happiness. And this, it has been proved, can be found by either man or woman in the highly organized life of a community of fellow-workers. The close ties of a brotherhood or sisterhood among those who are bound together by a strong common purpose goes far to supply the place of the more natural bonds of the family. I am in no way concerned at present to compare the two organizations as regards intrinsic sanctity or desirableness. I assume that for the purposes of missions entire freedom from personal ties is in many cases desirable. And as what we call ties on the one hand are the best of supports on the other, I want to show that in cutting loose the tie a man need not wholly be dispensing with the support. And the experience of many has proved that, while a life uncheered by family love would have been insupportable alone, such a life, lived with others who have adopted it, has a happiness and a helpfulness quite its own. The common loyalty towards the community as a whole, the common brotherhood with its members, individually furnish the motives of unselfishness and affection, without which life grows hard and unlovely.

"The presence of others, who are regarded as companions for life, calls for mutual accommodation, and that repression of individual angularities which form the unconscious training of a home. In a word, the name brotherhood or sisterhood is justified by the characteristics of the common life. And the traditions of honor and *esprit de corps* which people feel towards the family which rears them, find a place in the community as well. The members of such a body are rescued from the isolation of their individuality, and welded together by affection and common interests. Neither the pride nor the desolation of independence are left to do their harmful work upon the character.

"On the character of the individual worker, more than on anything in the circumstances of his work, his usefulness must always depend, but if I dwell merely on the helpfulness to character of the principle of association in work, I should bring out only one side of the truth. For the solidity of the religious community as a weapon for attacking the work in hand constitutes a most important factor in its utility. One of the grand obstacles to carrying on work in the mission field all over the world lies in the difficulty of maintaining the *personnel* at so great a distance from the recruiting ground. The sudden emergencies of a tropical climate, the liability of your best workers to be crippled by unlooked-for illness, the failure or break-down of individuals at a distance from the helpfulness of English life, the aggravation of eccentricities and unwisdom which isolation and opposition entail, the incompatibilities of temper which the discomforts of the tropics bring out—all these things intensify the difficulties of a work, up-hill in itself. And the drill and organization of a community, with continuity of spiritual tradition and unity of practical method, with a supply of fresh workers, all ready, and the lines of work laid down, meet some of our peculiar difficulties as nothing else can do. Indeed, the difference between the work of a community and of a like number of individual clergy working each upon lines of his own, is like that between the advance of a regiment and the attack of the same men without discipline. The first condition of the success of a charge is not so much the individual gallantry of the men who make up the line as the degree to which all their operations are directed by a single will, through the intelligent co-operation of the units. A well-ordered missionary community would be a kind of solid projectile to be directed against a mass of heathenism as a division is directed in column