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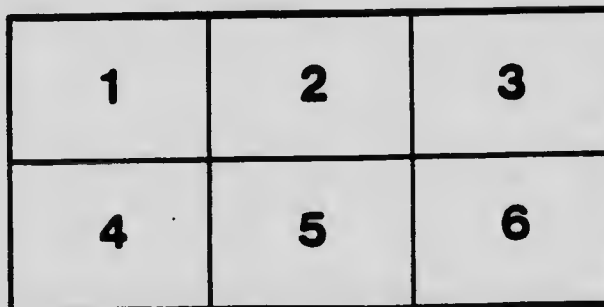
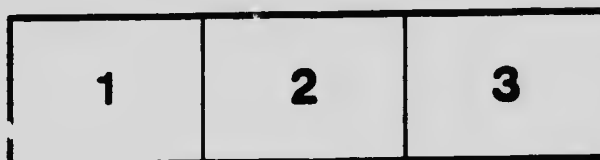
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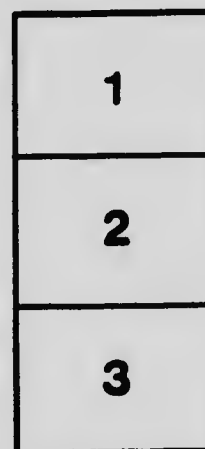
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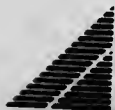
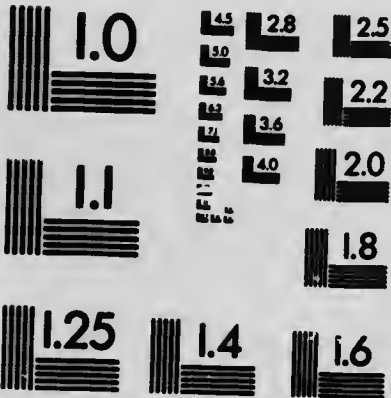
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**THE REDEMPTION
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THE REDEMPTION OF MALWA

THE CENTRAL INDIA
CANADIAN PRESBYTERIAN MISSION

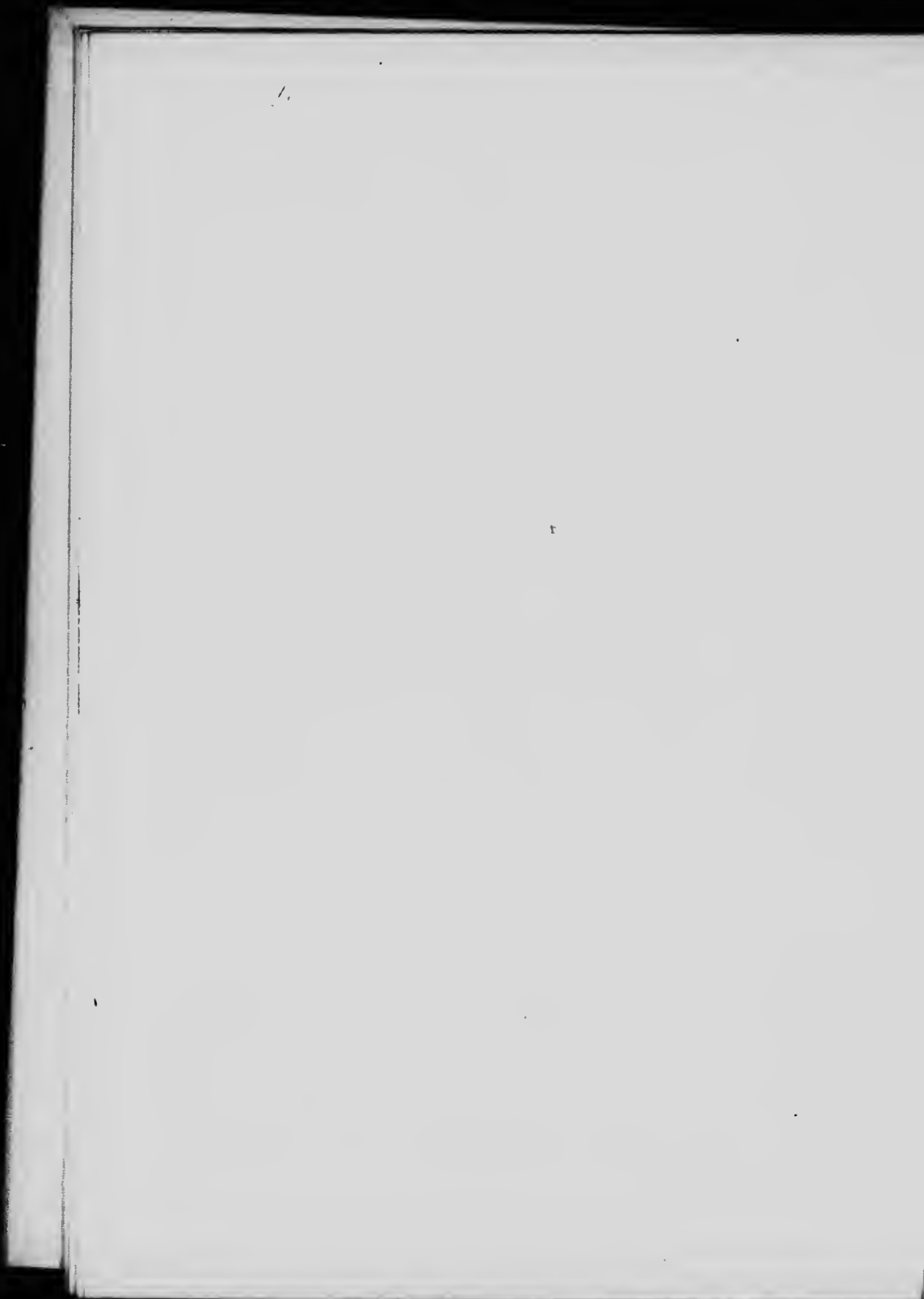
By REV. W. A. WILSON, M.A.

Missionary at Neemuch.

TORONTO
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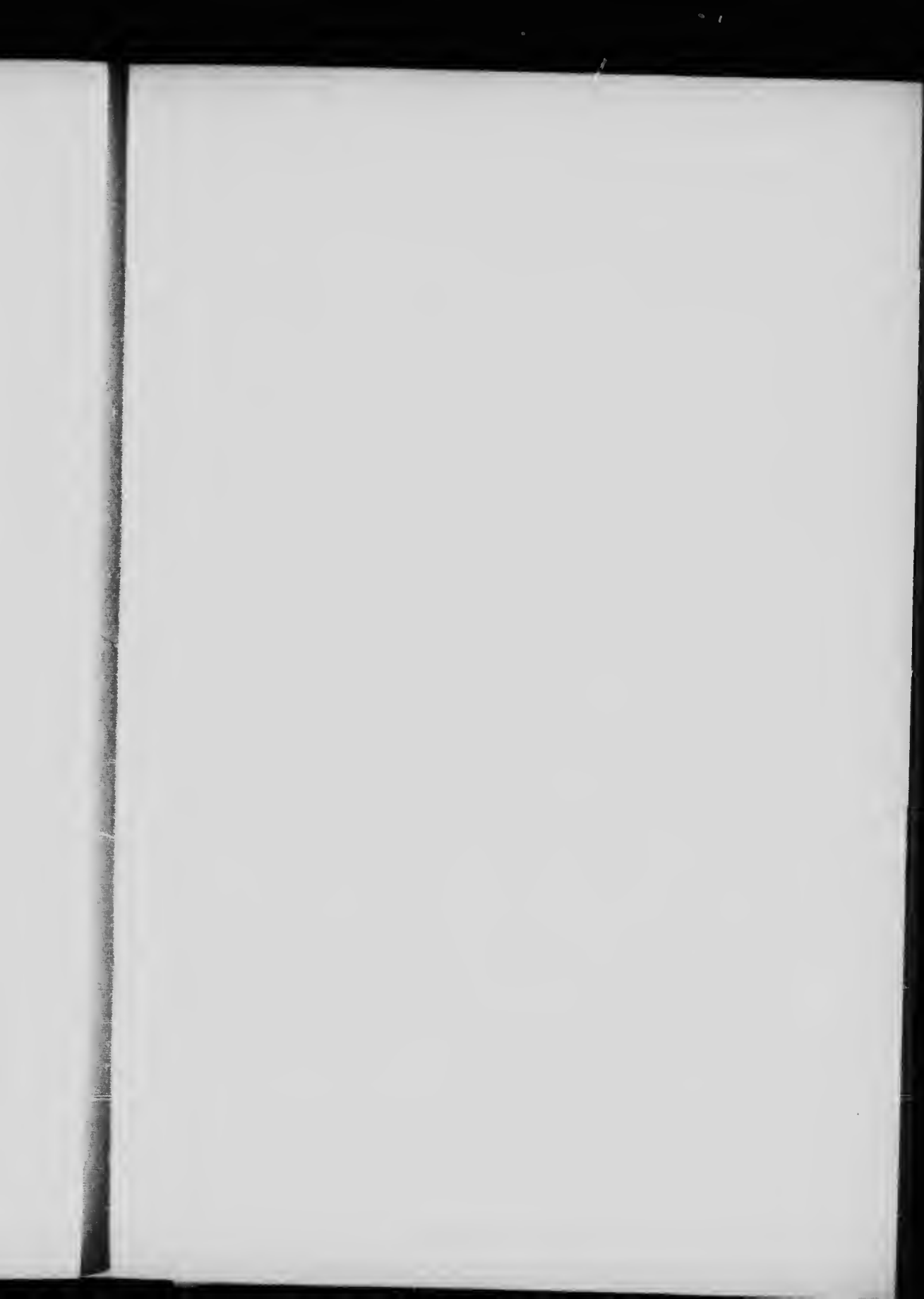
PREFACE.

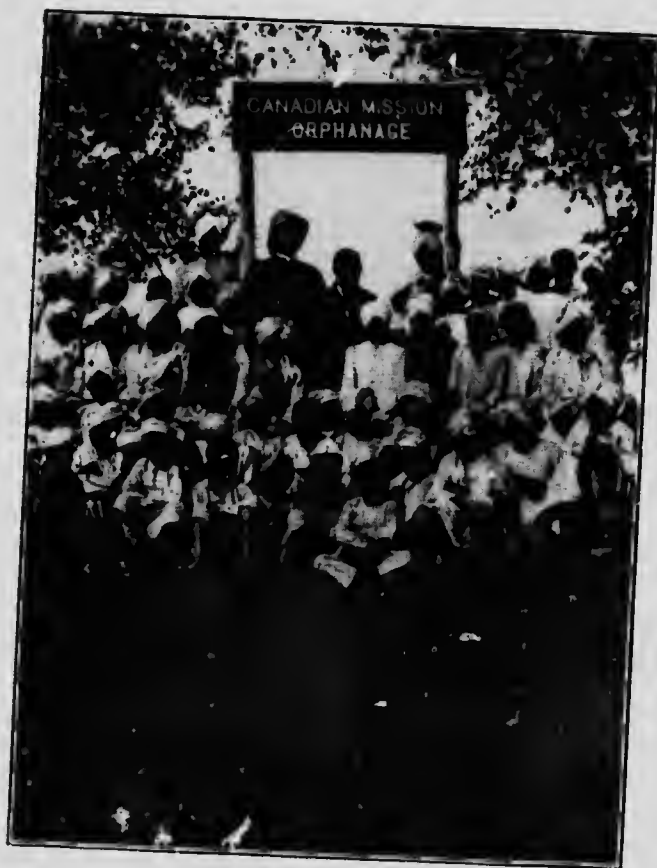
THIS account of the Mission of the Canadian Presbyterian Church in Malwa, Central India, is designed to meet the growing demand for information concerning the country and its people, and the progress of the work, together with its problems. It is hoped that it will still further deepen this interest, and lead to a more intelligent grasp of the situation and of the problems to be solved in evangelizing that portion of India which God has in His providence assigned to our Church as its special field.

A brief sketch of the history of Christianity in India indicates the stage reached when our Church began to take part in the great work of displacing India's ancient religions. Brief notes on the geographical position of Malwa, its physical features, its climate, its political relations, its history and its inhabitants, are given to help the reader to understand the environment of the missionaries. Next follows an account of the planting of the Mission, and of the various agencies and methods by which the Christian forces attack the strongholds of error.

An attempt is then made to gather up in a brief statement the results of a quarter of a century's labor, and to indicate some of the needs and problems that confront us in the field. A chronological sketch is added in which brief references are made to those who have taken part in the work.

May the Lord of the Kingdom use this statement of the things that are being done and of those that are to do, in stirring up some to work more earnestly with us in planting the Christian Church on the plains of Malwa!





Orphanage at Mhow

CHAPTER I.

CHRISTIANITY IN INDIA.

I. APOSTOLIC ORIGIN.

CHRISTIANITY was introduced into India very early—possibly during the time of the apostles. Fleets from Egypt, before the end of the first century, found their way to the western and southern coasts of India, and Christian merchants, dealing in cloths, spices and gems of Ceylon and South India, would carry the Gospel with them. Pantaenus, head of the divinity school in Alexandria, in A.D. 190 visited India and found "that the apostle Bartholomew had already preached the coming of Jesus Christ, according to the Gospel of St. Matthew, which he brought back to Alexandria, written in Hebrew."* In 325, Johannes, a bishop of Persia, claimed, in some sense, to represent India at the council of Nicæa.

II. NESTORIAN TYPE.

In A.D. 535, historic light becomes more distinct. Cosmos, a travelling merchant, tells us that he found Christian communities, churches and bishops in Ceylon, on the Malabar coast, at Kalyan, where a Free Church mission now exists, and in the island of Sokotra. By this time the Church had become permeated with Nestorianism. It spread over a large part of South India, and even to China. In the sixth century Nestorian missionaries from Edessa and elsewhere went abroad preaching the Word. The three Persian crosses discovered near Madras and in Travancore, and the Nestorian tablet found in 1625 in Shen-si, in China, indicate by their inscriptions the extent and the nature of Nestorian

* Jerome

teaching. At the present time the remnants of this ancient church, known as Syrian Christians, including the Jacobites, number about 571,000. Dr. George Smith, in his "Conversion of India," points out that it failed to utilize its opportunity, when the native princes and people of India gave it shelter at a time when Islam was crushing Christianity out of Western Asia. Because of its metaphysical speculations and its unscriptural teaching concerning the divinity of Christ, it failed to create a self-propagating Christian Church.

III. ROMAN TYPE.

Marco Polo, the Venetian traveller, tells of Christian churches existing in the end of the thirteenth century, in several parts of India. But they were devoid of spiritual life and influence. Half a century later, Franciscan and Dominican missionaries commenced activities in India. The first to begin Roman Catholic missions in India was John of Monte Corvino. Prominent among his successors was Jordanus, from whose letters two things are evident:—(1) That in the fourteenth century the Indian Christians had become very corrupt in doctrine and practice; and (2) that the Hindus were open to the Gospel. He says, in reference to the latter: "Among the idolaters a man may with safety expound the Word of the Lord, nor is any one among the idolaters hindered from being baptized, throughout all the East." And again, "Whilst I was among those schismatics and unbelievers, I believe that more than ten thousand, or thereabouts, were converted to our faith." Other missionaries followed from time to time up to the beginning of the sixteenth century, but again Christianity failed "because of its using political methods and unspiritual weapons which our Lord Himself denounced."

IV. PORTUGUESE AND JESUIT EFFORTS.

The Pope speedily took advantage of the Portuguese intercourse with India to plant there the Church of Rome. In 1542, Xavier was sent out as head of the Jesuit Mission. He made Goa the centre of operations,

but he himself travelled far and baptized multitudes. His converts were required merely to recite the creed, to repeat a few prayers, and to receive the rite of baptism, while in life and character they differed little, if at all, from the heathen.

He was full of zeal and concern for the salvation of the people, but never acquired their language, doing his work chiefly through an interpreter. His experience alike among the poor and the rich led him to trust to baptism of children and their instruction as the chief means of gathering the people of India into the Church. He despaired of converting Indian adults without the secular arm, and so in 1545 he asked John III. of Portugal for permission to introduce into India the "Holy Office of the Inquisition." This was established in 1560 at Goa, and for 250 years this device of Satan with more or less continuity did its accursed work. It was abolished under British pressure in 1816. This terrible engine was employed not only against Hindus and Muhammadans, but also against Jews and Nestorian Christians, with a view to their conversion to Rome. When the Portuguese landed on the Malabar coast they found a community of Christians who did not recognize the Pope nor worship images of the Saviour and of the Virgin, nor adore the Mass, and they resolved that these heretics should be compelled to accept the teaching of the Romish Church or cease to exist. In 1595 Archbishop Menezes set out with full power, commissioned by Pope Clement VIII. to destroy the independence of the Nestorian Church. It took but four years to do the work. The sacred books, missals, oil and church ornaments were publicly burned, and their religion publicly abolished. On the first opportunity, however, when the political power of the Portuguese was broken by the Dutch, a section of the Syrian Christians in 1665 renounced allegiance to the Jesuit bishops and they still retain their independence. They now number 248,741 and are known as Jacobite Christians.

Finding that the zeal and self-sacrifice of Xavier, the terrors of the Inquisition, and the temporal power of the Portuguese government, failed to establish the

Romish Church in native soil, the Jesuits tried another plan. They disguised Christianity as a form of Brahmanism, and sought to catch the people by guile. Robert de Nobilis and other monks and priests adopted the mode of life of Hindus, conforming to their customs in dress, food, caste, and idol worship with its indecencies and immoralities. They palmed off a version of the Gospels as a fifth Veda, and persuaded large numbers of all castes, high and low, to profess the Christian faith.

Much of their success was due to their system of industrial settlements. Many of their stations were centres of agricultural communities, and along with those who tilled the land were workers in iron, cotton and wool. The day was spent in organized labour, and the evenings in chanting and in religious service. This union of Christianity with labour gave a measure of strength and expansive power to the Mission.

But a deeper reason for the spread of Jesuit missions lay in their policy of evangelizing through the medium of a native priesthood. Said one of their order: "The Christian religion cannot be regarded as naturalized in a country until it is in a position to propagate its own priesthood." A college was established at Goa for the training of native preachers. But the general methods adopted had such inherent weaknesses, and were so contrary to the true nature of the religion of Christ, that with all its expedients Romanism failed to introduce the vital force of Christianity into the country. Though it succeeded in enrolling vast numbers in the Church, yet after 400 years the Roman Catholic community is returned at about a million and a quarter, most of whom in character and intelligence are little separated from the heathen around them. They are superstitious, ignorant, without the Bible, trusting for salvation to sacraments and church rites, and largely dominated by the principle of caste. Save by natural increase they are by no means a self-propagating church. Since the death of Xavier in 1552, Romish missions in India have increased in 340 years by only two-thirds, while Protestant Christians have increased in the last fifty years from about 91,000 to over one million.

V. DUTCH MISSIONS, 1639-1759.

The political power of the Portuguese was broken up by the Dutch, whose ships during the seventeenth century ruled the seas, as had those of the Portuguese in the sixteenth. During the period of Dutch supremacy in India lasting 120 years, the Reformed Church of Holland sought to use political power to establish Christianity. This policy induced large numbers, especially in Ceylon, for the sake of political favours, to accept the Christian faith in ignorance and hypocrisy, only, however, to reject it universally when, in turn, the English conquests broke the Dutch power. The half-million of converts speedily disappeared when the Dutch penal laws in reference to religion were abolished. Like the Nestorians and the Romanists, the Reformed Church used means of which it said itself, "such things are not of Christ, nor calculated to advance His kingdom."

VI. LUTHERAN MISSIONS, 1705-1817.

In the Danish settlements at Tranquebar, in 1705, began what may be regarded as the first Protestant mission in India. Under the patronage of the King of Denmark, Ziegenbalg and Plutchau began to work along new lines and to adopt methods more in harmony with the nature of Christianity. They and their successors translated the Scriptures into the speech of the people preached in the vernacular, and established village schools. For about a century the work was prosecuted, resulting in a community of 50,000 converts scattered along the south-eastern coast as far north as Madras. After Schultz, who translated the whole Bible into Hindustani, and the great and good Schwartz, the founder of the Tinneveli Missions, whose death was mourned alike by English governors and Hindu princes, came a succession of men of a rationalistic type, and the work fell to pieces. The Danish and German missionaries pursued the fatal policy of making a compromise with Hinduism, recognizing caste as a social distinction and tolerating it even at the Lord's table. Distrust, dissensions, pride and jealousy rent the churches and

destroyed all power to advance against hostile forces, or even to hold the ground already gained. With the gradual disappearance of the Danish settlements, the mission stations were abandoned, and the churches became disorganized and the converts scattered. By the end of the first quarter of the nineteenth century the Lutheran Mission as a distinctive organization had ceased to exist, and its fragments were gathered, from 1816 to 1834, into the Church Mission Society and into other missions that came in to occupy the field.

VII. ENGLISH PROTESTANT MISSIONS, 1793.

At the beginning of the nineteenth century the vital forces of Christianity had made but little impression on the great systems of Hinduism and Muhammadanism. The real conflict of Christianity with the old faiths of India began with the advent of the spiritual forces represented by such chaplains of the East India Company as David Brown, Claudius Buchanan and Henry Martyn; by such civilians as Charles Grant, William Chambers and George Udny; and by such missionaries as Carey, Marshman and Ward.

These forces had their origin in prayer and the study of Scripture, and were manifested in the revival of earnest religion in the latter part of the eighteenth century, and in an awakened interest in the condition of heathen people. The result of this spiritual movement was the true beginning of Protestant missions at the commencement of the nineteenth century. In the settlement of the missionaries, Carey, Marshman and Ward, at Serampore, under the protection of the Danish government, in 1800, and in the organization of the Christian forces along definite lines to meet the conditions created by the religions of the land, there began those persistent and ever multiplying and ever intensifying efforts to supplant these religions which have resulted in a Christian community of 887,468, and have done so much to produce the restless and fermenting thought of the New India of to-day.

These pioneers little realized the perplexing problems and the long task that lay before the Christian Church by

reason of India's teeming multitudes, its vast congeries of races, tribes and peoples, so diverse in origin, custom and religion, its great variety of languages, its peculiar organization of caste, binding the whole as with chains of steel. Much of previous effort to convert India had not only brought little or no permanent good, but had even left a heritage of evil that has to the present day handicapped the religion of Jesus in its conflict with opposing faiths. Further, the evil example of men from European lands, bearing the name of Christ, but disgracing it by dissolute lives, the intolerant and hostile attitude of the East India Company towards missions, and its open support of heathen customs increased the difficulty.

Having been refused a passage on an East India vessel, Carey went to India in a Danish ship, landing at Calcutta, November 11th, 1793,—a noteworthy date, for then there stepped on the shores of India a man of might, who, before his day was done, dealt many a heavy blow at the gods of the land.

Six years of waiting, struggling for subsistence, superintending an indigo factory, studying Bengali and Sanscrit, preaching as opportunity offered, and then came Marshman and Ward, the settlement in Serampore under Danish protection, and the beginning of organized labour in 1800.

For thirteen years these admirable men worked to good purpose, supporting themselves and their work by their earnings, teaching schools, translating and printing the Scriptures, and preaching to the natives. After a stubborn fight in parliament by the friends of missions, a clause, giving a measure of freedom to missionaries to enter and work in India, was inserted in the new charter of the East India Company, in 1813. Advantage was soon taken of this removal of the restriction. The London Mission Society, founded in 1795, had, in 1804, begun work in Travancore, in South India, and it now extended its operations. The Church Mission Society, the Wesleyan and the American Board at once sent forth representatives, and before the first quarter of the century had ended, missions were planted in various parts of India. Great Britain, Ireland,

America and Canada had begun to take part in establishing centres of Christian forces over the whole land. Societies and churches, one after another, have sent forth their contingents to take part in the great conflict. There are now some sixty-four organizations working for the conversion of India. At the beginning of the century Protestant Christianity was represented by a few small, scattered and obscure communities of converts; at its close Christian missions were dotted all over the land, from the Himalayas to Cape Comorin. And beneath all diversity the native churches, united in a common faith, have grown to a community of more than three-quarters of a million, whose power and influence as a factor in India's future must now be reckoned with, alike by the government and the people of the land.

NOTE.—The following extract from the government Census Table of 1901 will show the Christian population of India at the beginning of the present century :—

CHRISTIANS BY RACE AND DENOMINATION.

Denominations.	Total.	Europ'an and Allied Races.	Eura-sians.	Natives.
Abyssinian	9	1	8
Anglican Communion	453,612	111,924	35,781	305,907
American	1,058	985	57	16
Baptist	220,863	2,108	2,012	216,743
Calvinist	98	69	29
Congregationalist	37,876	423	140	37,313
Greek	656	585	31	40
Indefinite beliefs	1,511	157	20	1,334
Lutheran and Allied Denominations	155,455	1,400	287	153,768
Methodist	76,869	5,998	2,420	68,451
Minor Denominations	22,735	602	220	21,853
Presbyterian	53,829	9,591	1,439	42,799
Quaker	1,309	30	4	1,275
Roman Catholics	1,202,339	33,964	45,697	1,129,378
Salvationist	18,963	100	13	18,847
Syrian (Jacobite and others)	248,741	3	1	248,737
Syrian (Roman)	322,586	3	322,583
Denominations not returned	105,143	1,736	1,122	102,277
Total, India, 1901	2,923,347	169,739	89,251	2,664,359
" " 1891	2,284,380			

During the decade there has been an increase of 638,969, chiefly of native Christians, the European and Eurasian elements varying but little. At this rate the whole of India would be nominally Christian within a century and a half.

CHAPTER II.

MALWA : THE COUNTRY AND ITS PEOPLE.

I. GEOGRAPHICAL.

INDIA is a vast triangular peninsula stretching from the Himalaya Mountains 1900 miles into the sea.

Its greatest breadth from east to west is of nearly equal extent. It is larger than the continent of Europe, excluding Russia, and is the home of 294,266,701 people, whose languages, not taking into account European tongues, or those spoken by less than one thousand people, number seventy-eight or more. A considerable number of these languages are spoken by not less than twenty millions each.

India, south of the Himalaya Mountains, by its physical configuration is divided into two parts:—
1. The northern river plains, 2. The southern tableland. The former is a vast tract, nearly level, gently sloping from the base of the Himalayas to the Ganges valley, and then gradually rising to the top of the Vindhya Mountains, which on their southern side dip precipitously to the valley of the Nerbada. The latter is the great upland region south of the Vindhya, and separated from them by the Nerbada valley and the Satpura mountains, which form the northern buttress for the tableland known as the Deccan, while the Eastern and Western Ghats, meeting at Cape Comorin, support the two sides.

Central India is the name of a political division, consisting of two unequal portions, almost wholly separated by an intervening district of the Central Provinces. It lies to the west of the heart of India, and is for the most part included within the main rivers of the Chambal, the Jumna, the Sone, and the Nerbada.

Malwa is the historic name of a region that comprises the chief part of the western portion of Central India.

Its boundaries are, roughly speaking, Rajputana on the north, Bundelkand on the east, the Deccan on the south, and Gujerat on the west.

II. PHYSICAL ASPECTS.

Malwa is an undulating highland, averaging 1,500 feet above the sea, sloping northward from the watershed of the Vindhya to the foot of the Chitore hills. Flat-topped hills rising abruptly from the level plain, and low rocky ridges covered with scrub and stunted trees, break the monotony of the plateau. It is cut up by numerous watercourses and rivers, which in the rainy season swell to rushing torrents, rendering all fords impassable, but which after the rains, shrink to insignificance, or disappear altogether, leaving only winding beds of white sand.

The broad, undulating valleys consist largely of a rich black soil which, with the average rainfall, produces excellent crops. In some areas the soil is light and shallow, especially on the slopes of the belts of hills, but in the depressions between them the disintegrated basalt, known as black cotton soil, is of great depth and fertility, and has a remarkable power of retaining moisture. The rainfall is confined to a single season, and is ordinarily sufficient for certain crops, such as wheat, barley, gram, etc. Other crops can be raised only by irrigation from numerous wells and from artificial ponds made by damming the waters of catchment areas.

After the rains and during the cool season the aspect of the country is charming. Vast areas of wheat and corn, without fence or hedge, stretch in all directions. In the opium districts, whole fields become a blaze of colour, as the poppies blossom out into white, or purple, or crimson, or scarlet hues.

The landscape is dotted over with large, thick-foliaged trees standing isolated on the plains, or in clumps and groves where the cattle may find grateful shelter from the scorching sun. The more extensive dark green patches indicate villages, half concealed by the low-spreading banyan and papal trees.

Temples crowned by domes and pinnacles rise above the low mud walls and rows of tiled roofs, beneath which

the villagers with their goats and cattle spend their nights. These villages, varying in size from a few dozen huts to a thousand and upwards, are scattered over the land, from one to four or five miles apart. At farther intervals are walled towns, with their large bazars and communities of tradesmen and artizans, where the district officials dwell, or the petty chieftains have their forts and palaces.

Trails.—The roads connecting the villages are usually mere trails following the configuration of the country, shifting from place to place as the changing course of streams or as convenience may determine. In the more jungly districts one is often at a loss to know whether the road leads to a village or to a cornfield. During the rainy season the village roads are, for carts, well-nigh impassable. Of late years, the native chiefs of the larger states, stimulated by the new order being introduced into India, have begun to build leading roads through their territories. A few main roads constructed by the British government for military purposes, run through Malwa linking its chief towns with the trunk road from Bombay to Agra.

Within the last twenty-five years, railways from Khandwa to Ajmere, and from Anand to Bhopal have crossed the country from south to north and from east to west, opening up its resources and facilitating travel. All our main mission stations, save Dhar and Amkhut are connected by railway.

III. CLIMATIC FEATURES.

There are three well marked seasons in the year, the cold, the hot, and the rainy. The cold weather begins in November and continues till about March, when the hot winds begin to blow. The hot period lasts till the rains break in the end of June, or the beginning of July. The rainy season lasts till near the end of October.

The cool season is a charming period of the Indian year. The days are uniformly clear and bright, and at night the stars shine in their eastern brilliancy. The mornings and evenings are often cool enough to make

warm wraps a comfort, but at no time can liberty be taken with the mid-day sun by dispensing with the pith helmet. This is the season when political officers and missionaries tour among the villages. Existence in the open is a delight; each scene is picturesque. The creaking wheels turned by lazy oxen at the wells; troupes of men with bright turbans, and women with red and blue *chadars* scattered over the fields ploughing, weeding, irrigating, or herding cattle; the waving wheat and corn fields; the gorgeous poppy fields; the companies of merry travellers crowded in the slow-moving ox-cart wending their way to a marriage feast, or perchance to a funeral one, in some village near or distant; groups of half-naked *devotees*, or pilgrims to some holy river or sacred shrine, begging as they go; all contribute something of novelty or of interest to those familiar with life in the more prosaic West.

But all too soon, as the year advances, the sun grows hotter and the days grow longer. The ripened crops are gathered in and stacked near the village threshing floor, and the fields are left bare and brown. The hot winds begin, and Europeans are at last driven to seek shelter during the middle of the day within doors, under swinging *punkahs*, or behind the drenched screen of *kuskus* grass in the doorway. The nights in Malwa are relatively cool, and sleep without the *punkah* is possible. In May the hot winds cease, and the sky becomes flecked with light clouds, which day by day grow thicker and darker, and, usually, towards the end of June, in a wild thunderstorm the monsoon bursts, and the thirsty ground is deluged with rain. The temperature now falls, and fields become green again, and the villager, full of life and hope, begins the operations of another year.

With occasional breaks the rains last till September or October, when with a few thunder showers they cease and the skies grow clear. For some weeks the heat and glare are very trying. The atmosphere, because of the moisture, is oppressive, and by reason of decaying vegetation, is laden with malaria and fever is rife. Fortunate are they who can get away for a few weeks to the cooler climate and the bracing air of the hills.

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Famine Children in Government Camp, Neemuch

Famine. Malwa was wont to be called the garden of India. Up to the end of the nineteenth century history recorded no famine within its borders. Its position in relation to the wind currents was such that though there might be occasional deficiency in the rainfall, there had never been a total failure. But the season of 1899 passed and brought only a few light showers, that seemed only to mock the land. The people of Rajputana to the north, liable to periodic famine, streamed into Malwa, according to their wont, bringing their families, flocks and herds to find subsistence till the famine in their own land should be over. The swarms of these strangers were soon augmented by the poorer classes of our own districts, and a dreadful time of distress, disease and death, which lasted long, began. The streams dried up. No water rose in the wells. The artificial ponds disappeared. No fodder grew for the cattle and they died. No labor was of use in fields become like brick-yards. The little stores in the household granary were soon exhausted. Jewels, clothing, ploughs, cooking-pots, door frames and house rafters were sold in the bazars. Bark of trees was dried and ground to mix with meal to make it go farther. Crowds of hungry, diseased and emaciated people gathered in the bazars of the larger towns and in the cantonments till excluded by the military authorities, at railway stations, and at the bungalows of Europeans. Cholera, smallpox, dysentery, pneumonia, etc., attacked them, and vast numbers perished in the fields, by the wayside and on the outskirts of the towns. Starving cattle ate the last vestiges of the rags which covered them, and vultures and pariah dogs fought with each other for their flesh.

Relief works, such as digging ponds for irrigation, embankments for railways, roads, etc., were undertaken in certain districts, where all who were able to work received a low wage. Vast multitudes flocked to these. Men dug the earth, and women and children carried it in baskets on their heads. When cholera and plague broke out in these throngs they scattered in panic, fleeing from death in one form only to meet it in another.

For those who could not work, the aged, the sick, the enfeebled, the children, there were erected poor-houses,

where three or four thousand were sheltered, fed, clothed and medically treated. But in Malwa the provisions were utterly inadequate to the need. Though the native governments did much to relieve their subjects, neither their resources, nor their administrative ability, nor the integrity of subordinate officials, was equal to the situation, and large districts were left unprovided for. The terrible loss of life is manifest from the fact revealed by the last census, that not only has the natural increase of the decade in Central India been wiped out, but there has also been an actual decrease in the population of over seventeen per cent.

The Mission staff distributed relief as funds and opportunities enabled them. Had larger contributions come, and more promptly, much more could have been done. Attention was chiefly devoted to rescuing children and widows, of whom large numbers were saved. When our buildings were more than full, hundreds were sent to be cared for in missions in non-famine districts. Those who remained and survived—alas! a great many did not—are now being nurtured in the orphanages and homes of the Mission.

Moral Effects. Among the results of the famine may be mentioned, a loss of faith in the village deities; a weakening of the bonds of caste, a practical exhibition of the spirit of Christianity in help bestowed, and a drawing together in the bonds of a common humanity of those who gave and of those who received.

IV. POLITICAL.

British India. Three-fifths of the Indian Empire are under the direct rule of the British Government. The British possessions are for administrative purposes divided into eight principal provinces and six minor ones, each administration having its own head, but all of them subject to the Governor-General-in-Council. The population of British India numbers 231,583,659.

Feudatory India. Two-fifths of India are distributed among over six hundred native states, some being of very minor importance, "whose chiefs are in subordinate alliance with, or under the suzerainty of His

Imperial Majesty, Kaiser-i-Hind." The census of 1901 gives 62,683,042 as the population of the native states, being less than half as many to the square mile as are found in British India. The administration of these semi-independent states is conducted by their own princes in Councils, according to their own laws, under the supervision, more or less close, and with the help and advice of British officials, as representatives of the supreme government. "The chiefs have no power of making war or peace, of sending ambassadors to each other, or to external states. The military force they maintain is strictly limited. No European is allowed to reside at any of their courts without special sanction." The native princes have recently been forbidden to go abroad without the permission of the Indian Government, ostensibly to protect the interests of their subjects, but really, it is said, to prevent them engaging in plots with Russia and other powers.

Central India States. The most important native states in Central India are Gwalior, Indore, Bhopal, Dhar, Jaora, Rutlam, Dewas. Their relative importance is indicated by the number of salutes fired when their rulers visit a military camp in British possessions. Those of Gwalior, Indore and Bhopal get nineteen guns, of Dhar and Dewas fifteen, and of Jaora thirteen. Rulers entitled to eleven guns or more are addressed with the title of His Highness. The population of Central India in 1901 was 8,501,883. Ten years previously it was returned at 10,318,000, a decrease of 17.5 per cent. in the decade.

V. HISTORICAL.

The history of Malwa reaches back into the mists of ancient times. Ujjain, its capital, was the seat of the renowned Vikramaditya, whose birth, 57 B.C., has given the era to most of India. At the beginning of the eleventh century, when Mahmud of Gazni invaded India, it was an independent Hindu kingdom. In 1309 it became subject to Moslem rule under viceroys of the Emperor of Delhi. Before the end of the century, one of them, Delaur Khan Gori, taking advantage of disturbances at Delhi, asserted his independence and fixed his capital

at Mandu, on an isolated mountain spur a few miles from Dhar. After various fortunes, it became incorporated in the Moghul dominions. On the decay of the Delhi Empire in the eighteenth century, Malwa was one of the first provinces to be raided by the "Mountain Rats," the Marathas from the Deccan. The chiefs of these Maratha freebooters were Sindhia and Holkar, who with great armies moved over the land exacting the fourth of all produce for their support. In those days of anarchy and confusion, of dissolution and evolution of empires, these soldiers of fortune, and certain Afghan adventurers, succeeded in making themselves masters of the lands they overran, and in carving out for themselves kingdoms over which their families still rule. The founder of the state of Gwalior, which is larger than Scotland and Wales combined, was the "patel," or head man in a Deccan village. He first served as slipper-bearer to the Maratha chief of Poona, but by fidelity and capacity he rose to be head of his bodyguard and trusted leader of the raiding forces. One day, on emerging from his room, his master found him asleep with his slippers clasped to his breast. This evidence of devotion led to rapid promotion.

The founder of the state of Indore was Malhar Rao Holkar, a shepherd of the village of Hol, in the Deccan. He enlisted in a troop of horse, and soon rose to be a leader. He was sent, in the first invasion of Malwa, with a troop of Maratha horse, and received for their support, from his chief, grants of land north of the Nerbada and around Indore.

These successful soldiers, skilful only in the acts of marauding warfare, set up no organized government, but held and extended their possessions by the sword, as they were able.

On the breaking up, by the Marathas, of the Moghul power at Delhi, disbanded soldiers swarmed into Malwa, where many bandits from all over India saw prospects in joining one or other of the chiefs who had been contending for supremacy. These were the Pindaries, notorious plundering hordes that sorely disturbed Central India at the beginning of the nineteenth century. Men still live who tell of the days when their fathers, having

gathered their treasures into a basket, were compelled to flee from the cities and villages to the hills in the jungle for safety.

The struggles of the Maratha chiefs with each other, and with the Rajput princes, who were the ancient lords of the land, the incursions of predatory Bhils, and the depredations of the Pindaries, led the British government to send an army for the pacification of the country. At first a British regiment was disastrously pursued across the country by Holkar, but in 1817 Holkar was defeated, certain conquests were wrested from him, and peace was established. The Pindaries were extirpated, and steps were taken to tame and civilize the Bhils. The various chiefs scattered throughout the land were confirmed in the possession of the territories for which they could show a just claim, and, save a brief disturbance at Gwalior in 1843, over the succession to the throne, and the uprisings at Indore, Mandsaur, Neemuch, in the Mutiny of '57, and an occasional raid by Bhils, there has been since 1820 an era of peace and prosperity to the once distracted and devastated regions of Malwa.

V. ETHNICAL.

Possibly the people of Malwa are more mixed in race and varied in origin than those of any other district. Rajput invaders seized the fertile plains, and drove the aborigines to the hills. Maratha raiders from the Deccan overran the country. Afghan soldiers, and mercenaries of all kinds, resorted to a land where constant strife promised a field for enterprise. Gujarati merchants and Marwari bankers, tempted by the prospects of trade, established themselves in all leading centres. Numerous Brahmans of sorts occupy agricultural villages and till the soil. Moghias, Minas, and other thieving castes, are abundant. In the cantonments and large cities are communities of Parsees, descendants of the fire worshippers of Persia.

We shall group these mixed races according to the classification adopted by Sir W. W. Hunter :—1. The Non-Aryans ; 2. The Aryans ; 3. The Mixed Hindus ; 4. The Muhammadans.

1. **The Non-Aryans.** Among these are placed the Bhils, Moghias, and fragments of other aboriginal tribes and their half Hinduized descendants. These tribes, of a low type of civilization, dwell mostly in the recesses of the hilly tracts, where they were long ago thrust back by invaders from the north. Some fragments are found as predatory castes on the outskirts of towns and villages, or as wandering tribes of jugglers, basket weavers and fortune tellers. A century ago the Bhils were organized mauraunders who issued forth from their retreats at the end of harvest, pillaged and plundered villages in the plains, and laden with spoil and booty returned to their mountain fastnesses. But by the efforts of the British Government they have been largely turned into peaceful cultivators and loyal soldiers. They have many noble qualities, as truthfulness, loyalty, fidelity, but are much given to drink an intoxicating liquor made from the Mhowa-tree which grows in their jungles. Watchmen, or *chaukidars*, are frequently chosen from among them, and as a rule they are found faithful. Because of the brutal treatment they received at the hands of their Maratha conquerors in past times, and because of the shameful injustice they receive from Hindu merchants and Muhammadan officials at all times, they are a timid and suspicious people; but when by kind and just treatment their confidence is gained, they show themselves reliable and faithful, and responsive to efforts in behalf of their welfare. The original prestige and power of the Bhils linger as a memory in a custom observed in the Rajput state of Udaipore. When a new Rana ascends the throne his forehead is marked with blood from the great toe of a Bhil.

2. **Aryans.** The Brahmans and Rajputs are the representatives of purest blood of the Indian Aryans, and are descendants of the same Aryan stock to which our own forefathers, possibly, in the time of Abraham, belonged. They are the noblest castes, of the "twice born," and entitled to wear the sacred thread.

The Brahmans issued, we are told, from the mouth of Brahm, and their function is to be priests and teachers of the people. The Rajputs sprang from his arms, and their calling is to defend them.

The **Brahmans** of Malwa are divided into many local castes that will not eat together or intermarry. In these evil days they follow a great variety of employments. Some are engaged as family priests, religious advisers and performers of religious rites in the home and in the temple. Some are teachers in indigenous schools. Some are professional beggars; they sally forth morning by morning, begging bowl in hand, and give their blessing at each door, calling out, "*anand hai*" (There is joy), and receive in return a handful of meal. None would dare to refuse a veritable god. Others are supported on lands, and by villages assigned to them by native chiefs. But perhaps the majority are engaged in honest toil, as farmers, camel drivers, and servants of various sorts.

The **Rajputs** are one of the finest races in India. They are brave, generous and hospitable, and proudly cherish heroic traditions of the past. There are scores of Rajput chiefs in Malwa, some of them lords of only a village or two. They live in their little forts or castles, with faithful retainers about them. They are in these peaceful days devoted to inglorious ease, and much given to the use of opium and liquor. The great majority of the Rajput tribes in Malwa are industrious and peaceable farmers. It is ever a pleasure to visit their villages and experience their welcome and hospitality.

The **Parsees** are non-Indian Aryans of the Persian branch, who in the eighth century fled from persecuting Muhammadans to Surat on the west coast, north of Bombay. They number in Malwa only a few hundreds. They are mostly Europeanized shopkeepers, contractors, financial agents, or landlords in cantonments. They are polite and courteous, but in reference to religion they are usually unapproachable, assenting to all you say and leaving the matter to end there.

3. Mixed Hindus. To this class, which has grown out of the Aryan and non-Aryan races, belong the great mass of the people of Malwa. It embraces elements as far removed from each other as the merchant and the sweeper. The banias, or merchants, claim to be Vaishyas, sprung from the legs of Brahm, "twice born," and entitled to wear the sacred thread. The low caste, or

"once born," had their origin in his feet, and were destined to serve.

In these mixed peoples the leading principle of division into caste is found in occupation. Each employment has become a separate caste, and at the same time a sort of trade guild and a religious sect. Each division has its own social laws, customs, religious rites and practices, and hence one exercises little social or moral influence on another.

The more important castes among the middle class Hindus are shopkeepers, farmers, cowherds, gardeners, carpenters and artisans of all sorts. At the low end of the scale, and treated as unclean, are the leather workers and scavengers—the Chamars, Mangs and Bhangis. In almost every village there will be found a Brahman family to transact with the gods, and ward off the evil influence of demons by securing the due performance of religious rites; a Bania or two to supply grain, spices, tobacco, and to make loans; a carpenter to make and mend ox-carts, yokes and ploughs, as well as door-frames for houses; a blacksmith to make and sharpen picks and spades; a potter to fashion on his wheel jars and bowls and cooking vessels; a confectioner to provide the sweetmeats which the vegetable and grain-eating Hindu so dearly loves. The Chamar families, too, are needed to remove the hides from dead cattle, to make and repair shoes and leather water bags; and the sweepers to remove things unclean, so that the higher castes may retain their ceremonial purity. In the larger villages and towns artisans and menials in greater number and variety work for the well-being of the whole community, and each caste, whatever its rank in the scale may be, maintains its own pride. Caste has come to mean as much for the Bhangi as for the Brahman. This peculiar organization in which caste and employment are closely blended, makes the individual helplessly dependent on the community of which he forms a part.

Jains. The Marwari and Gujerati bankers belong mostly to a sect known as Jains. They are found in large numbers in the chief commercial centres of Malwa, and have in their hands the opium and cotton trades, banking operations, and the chief financial transactions

of the country. In religion they are akin to the Buddhists. They deny the existence of God, or of any god. They reject the Vedas, and regard the universe as under the control of *Karm*, or Fate. They trust their future to their own actions, according to the law "As you sow so shall you reap." They manifest a scrupulous regard for animal life, and build hospitals for sick animals. At night a gauze screen is placed over their lamps to prevent helpless moths from destroying themselves in the flame. Their temples are large, elaborate and costly, the finest in Central India, erected to the memory of ancient sages whom they adore as men who have "crossed the ocean of existence." Of all the people of India none is more irresponsive to the Gospel.

4. Muhammadans. About one-twentieth part of the population of Central India is Muhammadan. This element has been contributed from various sources. Some are descendants of the Court and armies of the Moslems who long ruled the country, and some are villagers whose ancestors were converted to the faith of the prophet. Bohra merchants of Arab extraction, in search of trade, came in from Gujerat. These are found mostly in the large towns, as tinsmiths, dealers in European articles and second-hand goods. The Muhammadans in Malwa are little given to agriculture. They are employed in subordinate positions in the native governments, or follow weaving, dyeing, transporting goods, etc. The lower classes among them have been much influenced by Hinduism, and are given to the worship of saints, or Pirs, and burn lights and make offerings at their whited sepulchres, and even join in Hindu worship and festivals.

Some Muhammadans will take children ill with smallpox to the Hindu goddess of smallpox, and bow down in worship, and present them to the priest that he may apply the incense ashes to their heads, and put a sacred string on their necks. The lower classes are as superstitious and credulous as the Hindus, and are readily duped. A faqir in Ujjain some years ago, constructed a bamboo frame in the form of a horse, and covered it with paper and tinsel. He gave out that it had come from Allah (God) breathing flame through its nostrils. For some days the "holy" man reaped a

rich harvest from the offerings of worshippers, who were permitted to kindle little lamps beneath it, and sprinkle their heads with dust from the ground on which it stood. The lesson taught - discovering a lad within the frame of the fire-snorting steed would soon be forgotten, and the dupes would flock to see the next wonder. Another instance of Muhammadan credulity was seen in a fraud perpetrated some years ago near Jaora. On a plain at the foot of a hill, two or three hundred yards away, red and white lights appearing and disappearing disclosed the forms of two men within a mausoleum-like structure, who were said to be Hasan and Hosein, grandsons of Muhammad. Pilgrims from far and near flocked to see the strange sight, but they were not allowed to draw near lest the anger of the saints should be incurred. It paid well till the fraud was discovered.

Little impression, if any, has been made upon the Muhammadans of Malwa, as a class, by the Gospel, which they bitterly oppose.

CHAPTER III.

THE PLANTING OF THE MISSION IN MALWA.

NEARLY three-fourths of the nineteenth century had gone before the Presbyterian Church in Canada contributed to the forces working for the evangelization of India. The first attempt came to naught. A visit to Canada in 1854, from the Rev. Dr. Duff, greatly aroused interest in the work of Foreign Missions, and the Church in Canada was moved to take part. Two men, the late Rev. John Laing, D.D., then minister of Scarborough, and the Rev. G. Stevenson, a minister of a congregation in Scotland, were called to go as representatives. Mr. Laing's congregation raised such objections to his leaving that he declined. On arrival in India Mr. Stevenson, by the advice of Dr. Duff, settled in Coorah, in Bengal. Before he had been a year in the country his work was brought to an end by a severe outbreak of cholera and the upheaval of the terrible mutiny of 1857, when he returned to Scotland. The Synod then resolved to give attention to the North American Indian tribes, on the coast of British Columbia.

Renewed Interest.—Fifteen years passed, and India's claims were again brought before the Church, by an intimation to its General Assembly, in 1872, that some young ladies had offered their services for work on the foreign field. Their offer was welcomed, and Miss Rodger and Miss Fairweather were sent to India in 1873, to work in connection with the Mission of the American Presbyterian Church, in North India, while supported by the Canadian Church.

The more a Church does in extending the Kingdom of Christ, the more it wants to do. The interest in mis-

sions increased. After the union of the Presbyterian churches in 1875, the Rev. J. M. Douglas, minister at Cobourg, was appointed to Central India, and the Rev. J. F. Campbell, who had been designated by the Synod of the Maritime Provinces for work in Madras, was accepted, and both reached India in December, 1876. Mr. Campbell proceeded to Madras, where he wrought a few months among the English speaking students. Mr. Douglas visited the brethren of the American Presbyterian Church in North India, to consult regarding the field to be occupied.

Central India Chosen.—Although leading strategic points in British India had been occupied by various Churches, comparatively little had been done towards planting missions in the Feudatory States. Among these unevangelized portions was the large region of Central India.

The need of the vast multitude for whom no Church * was yet caring, constituted a call to go up and possess the land. Mr. Douglas, accompanied by Mr. Holcomb, of the American Presbyterian Church, made his way to Indore, the capital of Holkar's State, a city of over 80,000 inhabitants, in the centre of a well populated district and within easy reach of many large towns and villages.

The headquarters of the Central India Agency, termed the Residency, and a large native town or bazar adjoined the city of Indore, and an important British garrison at Mhow, with its accompanying bazar, was only fourteen miles distant.

Bungalows.—At Indore, Mr. Douglas resolved to plant the Canadian mission. The end of January, 1877, found him settling in a rented bungalow, within the Residency limits, and proceeding to learn the language. With a native preacher as his assistant and interpreter, furnished by the American Presbyterian Mission, he commenced to make arrangements for the establishment of the work. A native house on the edge of the Residency bazar was rented for Misses Rodger and Fairweather, who now came from North India. This was, for several years the

*The Cowley Fathers, for a short term, conducted a mission in Indore. They lived in a native house, and largely conformed to native manners and style of living, but, not meeting with success, they withdrew.

dwelling place of the Zenana missionaries,—we shall not call it their home. From the street it looked inviting enough, with its little fore-garden of flowers and shrubs, and its deep, low verandah, embowered in trailing vines and foliage. But its aspect within was another matter. What shall we say of its earthy walls and broken plaster, its much patched ceiling of white-washed cotton, its gravel cement floor, in the rainy season dotted with puddles of mud? It ever reminded the missionaries that they were strangers in the land.

Just across the road there was secured to the mission, a lot with a long, low, straggling building, which for years gave accommodation to printing press, school and church. The Zenana mission house is now a Parsee shoe shop, and on the site of the old church building, stands the fine, brick structure, erected for the Christian Girls' Boarding School, and adjoining it, on the same lot, is the large, two-story, brick bungalow, built for the Zenana missionaries.

Having already, in North India, learned Hindustani, the two ladies at once engaged native helpers from older missions, and began their work by visiting women in their homes and opening schools for girls.

In July of the same year Mr. Campbell came up from Madras and joined the staff.

Mhow Occupied.—Mr. Campbell made his headquarters in Mhow, where he rented a bungalow—rather, a succession of bungalows, for, in military cantonments, the needs of officers must first be met; others are allowed to rent, liable to an order to move at a few hours' notice. Up to the present time, our Mission has no bungalow of its own in Mhow, and missionaries have often been at their wit's end for house accommodation. He finally secured a grass-thatched bungalow on the edge of the bazar, within reach of its incessant din, and of the thick, foul-smelling smoke, that in the cool season hovers over it in the mornings and evenings; things so distasteful that only under absolute necessity, would the British officers think of occupying it.

A fair sized building on one of the main streets was rented as a school and preaching hall. Teachers were obtained from the American Maratha mission, in Ahmed-

nagar and elsewhere, and assigned work of teaching and preaching.

Towards the end of the year, Miss Forrester and Miss McGregor arrived from Canada to strengthen the work among women and girls, which was then undertaken in Mhow as in Indore.

Schools Opened.—Gradually all the various agencies and methods, found useful in older missions, were employed. While the missionaries were still struggling with the Hindi and Urdu languages, they established little schools in the wards and villages, which they superintended and utilized as their own efficiency increased.

In 1879, Mr. and Mrs. Wilkie arrived, and settled at Indore. For some years no further reinforcements came from Canada.

With these, its pioneer missionaries, the Canadian Presbyterian Church began its efforts to plant the Christian religion in the western part of Central India.

Force Inadequate.—At the beginning of the Mission, and for several years after, it was hoped the Church would feel a responsibility for the whole region, but the years went by, and the staff remained small and quite inadequate for even the district it attempted to occupy. It soon became evident that by far the greater part of Central India must long remain unevangelized if left to the Canadian Church. Other bodies began to enter in on the north-east and along the eastern border of the western section of Central India, and also south of the Narbada river.

Malwa.—So, in 1890, the Mission resolved to consider as its field, only that part of Central India which lies north of the Narbada and west of the 77th degree of longitude, a district corresponding mainly to the country known in India's history as Malwa. As yet, only in about one-half of the field it counts its own and feels specially responsible for, have stations been opened.

The Task.—The magnitude and the difficulties of the work the Church has undertaken, it only imperfectly comprehends.

Malwa is part of a great region in the heart of India where the forces antagonistic to the Gospel have ever offered stout resistance. Missions in the Central Prov-

inces, in the native states of Rajputana, as well as in those of Central India, have made slow progress, but real. To begin work in the native states in Malwa needed not only courage and faith, but patience, prudence, tact and wisdom. A spirit of independence, with more or less of hostility, animated the leading Maratha chieftains and their followers.

Attitude of Native States.—Only a little more than fifty years had elapsed since the whole country had been in a state of chaos. Afghan adventurers, Maratha plunderers from the Deccan, Pindarie bandits, and fragments of the broken Mughul armies overran and devastated the land. The great Maratha leaders, Holkar and Sindhia, fought with each other, and in turn with the British. Holkar had hunted a British regiment across the country, and when at last he was defeated, he by no means felt himself crushed. The successors and descendants of those Maratha freebooters, who had played no small part in breaking up the Mughul empire, and had stubbornly resisted British arms, were not likely to welcome the messengers of the Gospel, whom they associated with the power to which they continued to yield unwilling submission. While the villagers, for the most part children of the land, heard the Gospel quietly and respectfully, the official classes, chiefly aliens or descendants of aliens from the south, for long maintained a spirit of opposition in harmony with their past history. Moreover, the disintegrating and dissolving forces of western civilization and education, had but little affected the old faiths in these isolated interior states. The railway with its contribution of levelling and transforming influence, had not then passed through them. Some of the representatives of the British government at their capitals were imbued with the worst spirit of the old East India Company, which regarded the coming of the missionary as an intrusion, and a menace to the stability of British rule.

Progress.—Apart from the mistakes and inexperience of the missionaries, there was ground to fear that troubles would cloud the early days of the Mission's history. For a time, however, the work went on quietly. The schools continued to prosper; Hindu and Muham-

madan homes were opened to the visits of the lady missionaries. The printing press set up by Mr. Douglas, turned out portions of Scripture and tracts in English and in the vernacular, which were widely distributed. Young men began to show an interest in Christian truth. The regular Sabbath and week day services in Mhow and Indore were well attended, and inquirers made their way to the missionaries' bungalows to discuss the new religion.

First Baptisms.—Two Brāhmin youths, of Indore, named Sukhananda and Narayan Singh, professed their acceptance of Christ. As they were of good families, belonging to the court, their friends and the officials were roused to active opposition, and on the day fixed for their baptism, they were seized and taken before Malharajah Holkar and threatened with imprisonment. Bail was accepted in their behalf; but they fled to Bombay, and afterwards went to Borsad, in the field of the Irish Presbyterian Mission, where Mr. Douglas met and baptized them.

In the following year baptism was administered to three more persons, and the Lord's Supper, the first, perhaps, in the native states of Malwa, dispensed in the vernacular, was observed.

First Communion.—The little company of believers, eleven in all, assembled in the dingy, narrow building, used for a printing office and for Sabbath services.

Dark faces under red and white turbans, seated at the back or standing at the doors and windows, Hindus and Muhammadans, looked in while the rite, so meaningless to them, was being observed.

There are few occasions of deeper joy to the missionaries than when, with their converts, brethren in Christ, they sit together and commemorate the death of the Saviour whose love bridges over the gulf between white and brown men, and makes them one in a common faith and hope. Each such communion is prophetic; caste and prejudice shall be swept away by the all-conquering love of the Redeemer.

Work Developing.—The work continued to expand. Additional schools were opened, villages were regularly visited, medicines given to the sick, Scriptures and tracts distributed, itinerances to outlying districts made, and increasing interest in Christianity awakened.

The work was marred, however, partly by increasing opposition from the native authorities, which occasioned a reference and appeal to the British government, and partly by internal dissensions, which led eventually to the withdrawal of three of the missionaries.

Opposition.—The Indore Durbar issued an order forbidding street preaching and mission schools in the Indore state, and preachers and teachers were ill-treated. Mr. Wilkie failing to get a satisfactory answer from Sir Lepel Griffin the then Resident, carried the question of the rights of missionaries to prosecute their work in native states to the Viceroy at that time Lord Ripon. After many difficulties and much vexatious delay, the Indian government pronounced in favour of the principle of religious toleration and of the rights of missionaries to carry on, without molestation, their work in native states.

As the Agent to the Governor-General at Indore was unfriendly to missions, the native officials had no difficulty in continuing their annoyances by evading the order they had received. The whole situation was privately laid before Lord Dufferin who succeeded Lord Ripon as Viceroy, and he took the opportunity of his official visit to Indore to impress upon all authorities concerned the necessity of recognizing the rights of Christian missionaries to pursue their work in native states, in accordance with the Queen's proclamation of Religious Toleration. Since then, save occasional opposition to street preaching on the part of officials in outlying towns and districts, there has been no marked hindrance to the work ; rather, at times friendly recognition of it.

Expansion.—During the past twenty years the work has been gradually expanding, and the sphere of operation and influence widening, and extending to other native States. The two stations opened in 1877 have grown to seven ; of these Neemuch and Ujjain are in Gwalior State, Ruflam and Dhar are the capitals of their respective states, and Amkhut, the headquarters of the Bhil mission is in the state of Alirajpur. The two converts of 1878 have multiplied to a community of 391 communicants and 508 baptized adherents, and the Mission staff now embraces 30 missionaries from Canada, 13 men and 17 women, and 107 native helpers.

CHAPTER IV.

DEVELOPMENT OF MISSION AGENCIES.

STAGES in Missions.—The ultimate aim of mission work is the planting of a self-supporting, self-governing and self-propagating native church. It is the introducing of the Christian life into non-Christian communities in such quality and force that it will, like leaven, permeate and transform the surrounding masses. The first stage in this work is gaining access to the minds and hearts of individuals, bringing the truth to bear on them for their conversion, and then gathering them together in churches, usually very small in their beginning.

The second stage arises when these are so numerous, strong and vital that they can co-operate in exerting power on external communities. The process of assimilation, development and extension may then be expected to go on with ever-diminishing foreign help.

Methods of first stage.—The mission in Central India is still in the first stage, and its methods are determined by this fact. For the conversion of individuals in non-Christian countries, their attention must be arrested, their confidence gained, their sense of need awakened, and the sufficiency in Christ presented. Preaching Christ, or interpreting Him to men is the determining aim in every mission method of value. An agency can justify itself only in the measure it contributes to this end.

The men and women of India cannot all be reached in any one way. Some will gather to listen to the preacher on the village square or on the street corner, while others will pass by curling the lip in scorn, some can be reached by the printed page, and some will respond to no advances till their hearts have been touched by some act of sympathy and kindness.

Variety of Methods. — Because of the prejudices, diversity of religious beliefs, social distinctions and peculiar conditions that prevail in India, mission agency has taken a great variety of forms. The call to faith and repentance must be given to all classes, to the Brahmin and to the Bhangi, to the cultivator in his village, to the merchant in his shop, to the leather worker and sweeper in their Mohullas, to the aborigines in their scattered hamlets, to the timid and secluded women in their apartments, to the children in the schools. Hence every device that the love and ingenuity of man can discover for bringing home the good news to the hearts of all classes of the community is being utilized.

The manifold application of Christian force by our Mission will be seen as we trace its various operations among the classes into which the people may naturally be divided: (I.) The masses; (II.) The young; (III.) The native church.

CHAPTER V.

THE MASSES.

I. EVANGELISTIC WORK AMONG MEN.

PREACHING to the heathen means, not what is usually understood by it in Christian lands, but the communication of Divine truth to an audience of one or two by the door of the hut, or to a group by the curb-stone of a well or by the wayside in quiet talk, or in public speech to hundreds gathered in the city or village square, before the steps of a temple, or on the side of a noisy bazar. Owing to the nature of the climate and the habits of the people, outdoor preaching can be carried on the greater part of the year. Systematic efforts are made to reach the people in the public places of the city at the central station, in the villages of its vicinity, and in more remote districts by itinerating during the cool season.

Public Preaching.—After prayer, the missionary and his assistants go out and take their stand at some convenient spot, and usually begin by singing a hymn, accompanied, it may be, by some musical instrument. A crowd quickly collects, and the preachers take their turn in addressing it. Starting with some truth expressed in the hymn, a pithy text of Scripture, a parable, some recent occurrence or incident, or the remark of a bystander, and at first proceeding along the lines of thought common to Christians and Hindus, they gradually lead into distinctively Christian paths, and declare the great fundamental truths regarding sin and salvation.

Attitude.—Sometimes the preacher is allowed to continue his discourse without interruption to the end, and

one and another will nod assent, saying, "It is a true word," though, frequently, much of what has been said they may not have understood in the Christian sense. When sin was spoken of, they would think of the violation of caste rules or the taking of animal life; when the need of righteousness was referred to, they would understand the word to mean the faithful discharge of all caste duties, and the accumulation of merit by alms-giving, pilgrimages and penances; when salvation was spoken of, they would think of deliverance from repeated births. The name of God would suggest one of their incarnations, or a great essence pervading the universe.

Adaptation.—Because of the errors that prepossess the minds of the Hindu and Muhammadan, one of the hardest tasks is to present Christian truth so that it will relate itself to some truth or knowledge already possessed by them, and thus convey meaning and appear reasonable. Much preaching is lost for lack of this adaptation.

Discussion is welcomed when it is sincere, for it enables the preacher to speak to the condition of mind disclosed, but more often it must be avoided as leading to wrangling and alienation.

Itinerating.—In the cool weather, when for weeks and months the sky is cloudless, all missionaries, who are not prevented by station work, go forth to tour among the villages beyond. Tents and necessary camp equipage, medicines, tracts and books, etc., are gathered into ox-carts, and the preaching band sets out to itinerate till the hot weather comes again. Following the crooked trails among the corn fields, at times crossing ravines, or defiles and over rocky beds of rivers, the ox-carts jolt along at two miles an hour, from one halting place to another. The usual plan is to make a stay of a week or so at some considerable centre, spending the forenoons in the villages round about, and working in the afternoon and evenings in the town near which the tent is pitched. In the afternoons, interested persons make their way to the missionary tent and spend the rest of the day in discussing religion; and some will come secretly, late at night, to talk and to purchase Scriptures and tracts. These opportunities are greatly prized by the missionary.

Popular Objections.—A reference to experiences frequently met with, will give some insight into the nature of village work :

On going into a town or village, only occasionally visited, or perhaps never previously visited, one will hear boys and idlers in the streets remarking, "There goes Jesus Christ," or, "There go the Jesus people." The words are spoken in mockery, but they imply a deep and precious truth, and remind us of our duty to be faithful to Him whose Name is upon us, and so to act, and so to preach that we may indeed be interpreters of Jesus.

Owing to the influence of Jainism and Buddhism once prevalent in Malwa, a persistent prejudice against Christianity finds its occasion in the killing of animals for food, especially cow-killing. In many places one is allowed to speak scarcely five minutes, to a group of Hindus, before someone will interpose the question, Is destroying life sin? Sometimes it is asked with a view to incite the hearers against the preacher, and too often successfully. The implication is that such permission or sanction stamps Christianity on its face as a religion fit only for demons, and so a good, honest Hindu should have nothing whatever to do with it. Sometimes the question is asked in all sincerity. There is, lying behind it, the pantheistic thought that all life is one and the same, equally sacred and divine. The questioner's difficulty will disappear only when a conception of the personality and individuality of God and of souls displaces his pantheism. Villagers believe themselves sinners in that by ploughing and cultivating their fields, they necessarily destroy worms and insects. They will assent to the doctrine of universal sin, saying, "We farmers destroy life in our daily work, but what can we do? the stomach must be filled." The Hindu lays many a sin at the door of his stomach. The Brahmin camel driver regards it a sin to break off the leaves of the sacred pipal tree for his camel : "for the stomach it is necessary." Dancing women and their musicians defend their mode of life in the same way. "Holy men," when charged with making religion a cloak for imposition, will admit it ; but "all

for the stomach," and the justification seems to them sufficient.

As a rule the people of the smaller villages listen respectfully and attentively. In the town there is more frivolity and levity, and more disposition to cavil and dispute. Should one of the town dwellers, a shopkeeper hawking his wares, or a Brahmin collecting doles, be present in a village crowd, he will try to undo the work by assuring the people that the Christians want to destroy their caste. Should a Muhammadan be there, he will begin when the preacher stops, and, in a patronizing way, intimate that "No doubt Jesus was a true prophet, but not the Son of God, for God has no wife and can't have a Son. Muhammad was the last and the greatest of the prophets." Were the open-minded villagers left to follow their own inclinations, the seed would often fall into good soil, but the "fowls of the air" are ever at hand to "devour" it.

In certain places a marked and unaccountable repugnance to Christian teaching is encountered; the people, with dislike written on their faces, will remain aloof, and no amount of singing or speaking will draw them within hearing. In other places, they will crowd around the preacher and become inflamed and angry at the first truth that cuts across their views. Should it be a reference to idolatry, they will retort—"By the idols we get a vision of our God; show us your Jesus Christ if you expect us to believe in Him." For the most part, however, a friendly spirit is manifested, especially by the lower classes. Some admit that they have no faith in the idols, but they don't know any other way to worship; and some believe they have lost their power, saying, "Since the English have come, our gods and goddesses have decamped." There is undoubtedly an ever-growing feeling that the old order is doomed. Old men freely say, "We are too old to become Christians, but our children may some day."

But even when the attitude of the people is friendly, their minds are full of objections to Christianity, which Hindu wisdom has condensed into sayings or proverbs that express for them the last thing that is to be said on the subject. Some of the more common are these: "Every one

must follow his own religion, even though it be inferior to that of another." "Where there is faith there is God." "Worship what you will, since all is God, He regards it as paid to Him." "It matters not what particular branch of a tree you seize, you have hold of the tree." "God is one, but His names and qualities are many." "God is the doer of everything, and when He makes me a Christian I shall become one." "All village roads lead to the city, so all religions lead to the same goal." "We must not forsake the religion and customs of our fathers." "A man's religion, is the result of his deeds in a previous birth, and he must follow it, it is his *karm*, or fate.

In defence of idolatry, the Hindu will say, "As a photograph recalls an absent friend, so the image suggests God." "God is in everything and we think of Him as dwelling in the idol."

A Pundit once said to me, "Different religions are like the thoughts of blind men concerning an elephant; one gets hold of the tusk, and says the elephant is like a smooth pole, another grasps an ear, and says it is like a basket, another embraces the leg, and says it is like a tree, another feels the body, and says it is like a mountain. So the various religions present only partial views of God; but it is the same God, only differently known."

Objections raised by Muhammadans are such as these: "God has no wife, therefore can have no Son." "Jesus, in promising the comforter, foretold Muhammad." "The Scriptures of the Christians are corrupted and untrustworthy." "The true Gospel was taken back to heaven."

In these later days the the objections of Western unbelievers are being translated and scattered over the country. One day, in an out-station, I found a lad poring over a Hindi pamphlet, posting himself on the objections of Ingersoll and Bradlaugh, with a view to attack me in public preaching.

Preaching in the villages is as delightful as it is necessary. In the more widely extended tours, covering sometimes eighty or ninety miles, many interesting people are met, some of them apparently sincere seekers after truth, and some, too, possessing a copy of the New Testament, which they regularly read,

and carefully preserve, wrapped up in a cotton cloth. In certain places a deep impression seems to be effected, and earnest requests for further instruction are made, but the missionary must pass on, regretting that he has not the funds wherewith to place a teacher in their midst, and it may be years before he can reach that village again. He sows the seed, but can send none to water it; he can only pray that He who giveth increase may watch over it and cause it to bring forth fruit. So few are the missionaries and so numerous are the villages, that only a small fraction of the people in our own field have ever heard the voice of a missionary.

II. EVANGELISTIC WORK AMONG WOMEN.—

ZENANA VISITING.

The word Zenana denotes the women's apartments, while Mardana means the part of the house frequented by the men of the family. In Central India the Zenana system, in its restricted form, does not widely prevail. The Maratha women have much freedom, and the village women of all castes move about freely, and take part in agricultural operations. The Muhammadans, who are responsible for the custom, whenever their means allow them to do it, shut up their wives and daughters, and where their families are numerous, and influential, and lead society, every Hindu caste that desires to be counted respectable follows the custom. But those who are not thus secluded are, as a rule, accessible to the Gospel, only as brought to them by their own sex. A village woman will not converse with a man in public, even if addressed, but on his approach, will draw her *chadar* over her face and step aside. Women hear the Gospel from male missionaries only when hanging on the outskirts of a crowd, or standing at their doors, or sitting behind their lattice windows.

The women of Malwa are as superstitious and as obstinate upholders of idolatry and its rites, as their sisters in any part, and as a class are lamentably ignorant. The census shows that over the whole of India, more than ninety-nine per cent. of the women are classed as illiterate. It is not possible to imagine the

degradation, the miseries and sufferings that lie behind that fact.

Agencies.—In the case of most of our lady missionaries, zenana visiting is conducted in connection with the teaching or superintending of schools. When the school work is over, the missionary and her Bible woman, as the native helper is called, enter a close-covered cart, and are driven to the houses to which they have access. Seated on a cot, or low stool, or folded quilt, or bit of bamboo matting spread on the floor, they teach reading, sometimes knitting and sewing, as the reward of access, and Christian truth in hymn or Bible story. The atmosphere is often foul and hot; sometimes smells are sickening and sights disgusting, but amid it all the devoted worker continues, year by year, to sow the seed in soil she alone can cultivate.

More or less work is attempted also in the villages. In quiet spots, under a shady tree, or retired verandah, the women will gather, sometimes bringing their sewing or spinning with them, and listen to the Gospel. Our missionaries are generally made welcome in the home after the barriers to entrance have once been removed. The inmates delight in the singing of hymns, as much for the sentiment as for the music, and not a few evince much interest in the reading and exposition of Scripture truth and Bible stories, and there are those, more than we know, who secretly respond to the grace of the Saviour, and, but for social customs, would confess His name. So many believers, indeed, are in the zenanas, that some Churches are discussing the question of authorizing women missionaries to administer the rite of baptism.

Prejudices.—The experiences of zenana workers are, however, not all gladsome. Too often, when the truth has made an impression and begun to change the habits of the women, the family priest, or some male member of the family becomes alarmed, and forthwith the doors are shut, and the missionary knocks in vain. Sometimes a panic will seize a section of a caste, and every family will refuse to admit the missionary or her Bible woman. But, with it all, the missionary's heart is cheered by evidences of idolatry abandoned, of a new faith and hope created,

of changed hearts and lives, and of trust in the living God and Saviour.

III. MEDICAL WORK AMONG MEN.

In a country where meagre provision is made for the relief of the sick and suffering, and much, even of that, worse than useless, and where the social conditions of caste and prejudice preclude, to a great extent, opportunities of showing the heart of Christianity in acts of sympathy and helpfulness, medical work has a special value in opening the hearts of the people and making them responsive to Christian effort. In all our mission stations, at one time, the advantage of medical work, alike to relieve ever-prevailing suffering, and to gain entrance for higher blessings, was sought by means of trained native medical agents, but since the addition to the mission of so large a number of medically qualified European missionaries, male and female, dispensaries are maintained only in the stations which these can supervise.

Hospital at Ujjain.—The "sacred," filthy city of Ujjain, with its 34,000 inhabitants, and crowds of pilgrims, had special need of a medical missionary. So Dr. Buchanan, though longingly looking towards the Bheels, was appointed. School and medical work had already been begun by native assistants. A large, native house in the heart of the city, served as school building, dispensary, home for native agents, and, at times, for the European missionary. Near the city gates, on the leading thoroughfare to the railway station and the Maharaja's summer palace, Dr. Buchanan erected a large, brick building, in the lower story of which are, a medical office, store-room and a large hall, used as a waiting room for patients on week days, and as a church and Sunday school on Sabbaths, while the upper story is utilized for hospital wards. The main hall is well adapted for evangelistic services, the verandah along its side being open to the street with its busy traffic. Here, morning by morning, a motley crowd of diseased humanity gathers. After a Gospel address, the patients are admitted, one by one, to the office, examined by the doctor, furnished with a prescription ticket, bearing a passage of Scripture, and passed on to the native assistant, who dispenses the

medicine into a bottle or brass cup which the patient has brought. Special cases are treated in homes, and fees charged, which contribute somewhat to the support of the hospital.

Rutlam.—At Rutlam, in a long, narrow room, once a row of bania shops, a dispensary has been maintained for years, under the supervision of Rev. Dr. Campbell, in charge of a native Christian hospital assistant. It is in a rented building which has, almost since the opening of the station in 1885, been utilized for a variety of mission purposes,—Christian services, home for native Christians, refuge for famine orphan girls and widows, etc.

Amkhut.—At Amkhut, since his transference to the Bheel district, Dr. Buchanan has pursued his medical work amid his duties of erecting mission buildings, preaching and teaching.

The dispensaries in the other stations where, for years good work was done by native Christian doctors, were closed, owing chiefly to lack of funds.

IV. MEDICAL WORK AMONG WOMEN.

Beginning.—Miss E. M. Beatty, M.D., the medical pioneer missionary almost immediately on her arrival, in 1885, found opportunities of ministering to the suffering among all classes, from "paupers to princesses, and from Bhangis to Brahmins." She at once opened a dispensary in the Residency camp, and later, one in the native city ; and shortly after began to train native helpers.

The work and the opportunities rapidly expanded, and additional lady graduates in medicine were from time to time sent to meet the needs in Indore, Mhow, Neemuch and Dhar, in all of which stations, save Mhow, medical work for women is being vigorously prosecuted.

Wide Influence.—Patients from distinguished families in neighbouring towns of various States, came for treatment, and the fame of the good work spread far and wide. The good impression produced by the self-denying labours of Miss Beatty and Miss Oliver and other co-workers did much to quiet the irritation and disarm the opposition manifested by the Indore officials in the earlier days of the mission. Many of their women received relief from suffering at the hands of the kind



Woman's Hospital, Indore

"Doctor Miss Sahibs," and their hearts and homes were thrown open to their visits.

Hospital, Indore.—For some years a hospital for women and children was maintained in a rented house in the city of Indore. Its floor was of mud, and its wards were partitioned off by hangings of calico, which every gust of wind flapped to and fro. In 1891, a fine, brick building, with accommodation for seventeen in-patients, a dispensing room and the residence of two ladies in charge, was erected on a site in the Residency limits, adjoining the native city, granted by the late Dowager Maharani, for medical and educational buildings. Last year 5,242 persons received medical treatment.

Neemuch.—In the city of Neemuch, in the cantonment bazar, and in Jawad city, dispensaries were successively opened by Miss McKellar, M.D., in rented quarters. They were not by any means suitable for the work, but the best that could be had, and our missionaries had to be content till the Church in Canada was moved to provide a hospital, now being erected. To these various places women come, even from distant villages, with all kinds of diseases, bringing their bottles of all shapes and sizes, and far from chemically clean; and there they hear of Him through whose compassion healing is brought to them.

Dhar.—In Dhar medical work for women was begun in 1895, by Miss M. O'Hara, M.D., who was also the pioneer missionary of the station, with Miss Dougan, her associate in zenana work. They were allowed as a favour the privilege of residing in the travellers' bungalow till a home should be built on the site which the Maharaja of Dhar promptly gave. Building operations were soon commenced by Rev. F. H. Russell, B.A., who, in a short time, followed Miss O'Hara as missionary to Dhar, and a bungalow and a dispensary were erected.

Influence.—In these various centres thousands of women and children have received, in relief from suffering, practical proof of the Divine compassion, and a wide entrance has been gained for the message of grace. Evangelistic work goes hand in hand with the medical, but the doctors find their time and energy so occupied with dispensing, visiting patients in their houses, and

with calls to outlying towns and villages, that they feel the need of additional workers to follow up and take full advantage of the openings made.

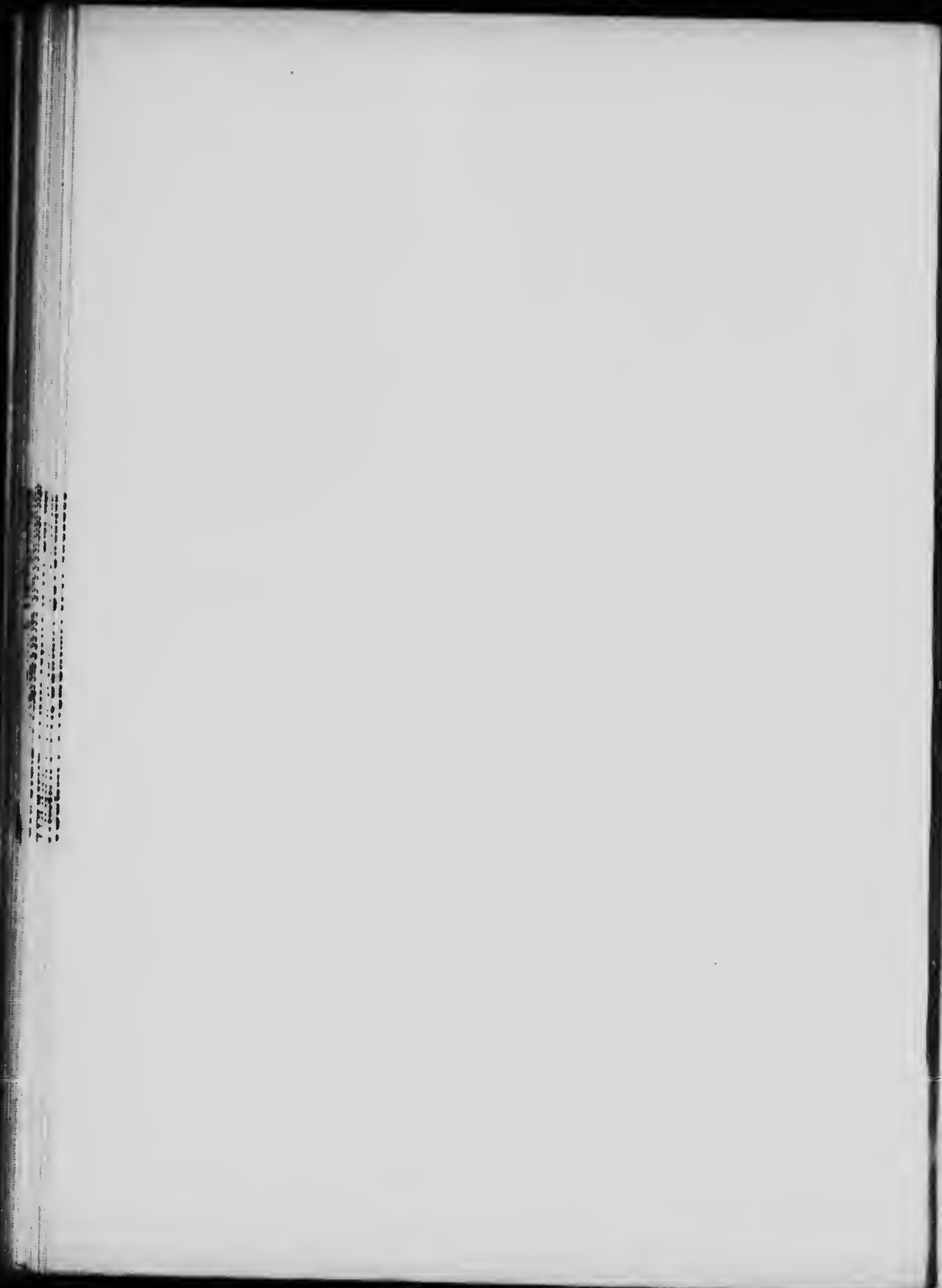
As a rule medical help is received with gratitude, and sometimes with practical expression of appreciation, from the bag of rupees sent by the princess, or the golden bracelets by the merchant, to the handful of fruit or a new-laid egg brought by the poor. In some places timidity and superstition keep the women for a time from availing themselves of the provision made for their welfare, but gradually confidence is created. When Miss McKellar began her work in Neemuch, the patients would take medicine, not from her hand but only from the floor, lest their caste should be defiled. The mere mention of the knife would send them in terror from the room. But all that is now a thing of the past. Sometimes a different spirit, however, is manifested. One day Miss McKellar found on the doorstep of the dispensary a vessel half full of blood, two divided lemons, and a corn cob. They were symbols of a curse that by magic was being invoked. The sweeper feared to remove them lest the evil spirit should wreak his vengeance upon her. The Miss Sahib quickly disposed of the curse-bearing symbols, and when the people saw no harm follow "they changed their mind."

V. LEPERS.

At Ujjain there is a small leper asylum, the only one under Christian auspices in Central India, supported mainly by the native congregation. There are lepers scattered throughout the whole region, but they gather in numbers at Ujjain, partly out of religious considerations, as death in the "holy" city means a period of after-bliss, and partly in the hope of alms. They began to assemble at the Mission Dispensary for relief, and became interested listeners to the Gospel. Some embraced Christianity and were baptized. Small grass huts were made for them in a plot of ground set apart as a cemetery for the native Christians, and they were placed in charge as its caretakers. Part of this they cultivate, producing for themselves a few vegetables, though it is little they can do, as most of them are



A Leper, Ujjain



without fingers and toes. Their eyes are diseased and sensitive to the light. Some have raw sores as the result of burns unconsciously received while cooking. The services of the Christian lepers are utilized in instructing the non-Christian, who have joined the little community in the graveyard.

A side light is thrown on the Hindu character by the fact that when these lepers assembled each day at the dispensary to have their wounds dressed and to be instructed, native gentlemen began to object. While the lepers moved about freely among the people, no notice was taken nor was any thought given to possible danger, but when they saw them gathering day by day at the dispensary they grew alarmed and regarded it as having brought a pestilence to the city.

They made vigorous efforts to induce the missionary to discontinue assembling them. Yet when he asked for a bit of land on which to build a house and isolate them, they would not give it, and he was left to make use of the plot of burying ground for their asylum.

VI. THE BHEEL MISSION.

Mission Begun.—The Bheels in large numbers dwell in hamlets scattered over the hilly tracts and intervening valleys on the western side of Malwa. The Mission had long desired to begin work among them, but not till 1896 did the way open. Dr. Buchanan was appointed to them on the eve of his furlough. Of this he took advantage to interest the Church in this special work, and to collect funds for carrying it on. On return from furlough he proceeded to Amkhut in the State of Alirajpur, which after careful exploration had been chosen as most suitable for headquarters in the Bheel district.

Amkhut is in a wild region, some forty miles from the railway, to which a primitive jungle trail gives access. The first work was to erect mission buildings. With a view to excluding as far as possible the corrupting influence of Hindus and Muhammadans, Dr. Buchanan resolved to employ only Christian or Bheel workmen in their construction. Skilled Christian labour was difficult to get, and he was obliged to become contractor, mason

and carpenter, and to instruct his orphan lads and such Bheels as he could induce to join him in the work.

Gaining Confidence.—At first the Bheels were shy. But the treatment those more venturesome received, the wages paid regularly as they were earned, and the medical help freely bestowed, gained their confidence, and before long, with fullest trust in the Doctor Sahib, they came offering service for hire and farm products for sale, or seeking medical relief, and willingly listening to the preachers. They brought to him likewise for treatment their sick or injured goats, cows and oxen. A man, sick himself, brought a sick ox, and submitted it for treatment. He however declined treatment for himself, having been warned that the Sahib would first give good medicine and then bad to kill him. The ox recovered but the man died. Fear is now giving place to confidence, and patients of all kinds, some suffering from cholera, smallpox, fever, dysentery, snakebite, etc., some mauled by panthers, and some wounded by arrows in family brawls, appeal for help.

Evangelistic services were regularly carried on among Bheel labourers during the erection of the Mission buildings, a work which extended over many months, by reason of difficulties incident to their location in the jungle. The message has been carried also far out to the hamlets amid the hills. In the past year ninety-five persons professed faith in Christ, and received baptism.

Famine.—During the famine of 1900-1, the Bheels suffered terribly, and vast multitudes perished, whole families and hamlets being wiped out. The Mission undertook in their behalf relief works, gave food to the starving and rescued orphans. And thus these "monkey people," as Hindus and Muhammadans call them, have learned who their best friends are, and that they are not despised and abused by the followers of the religion of Jesus, but loved and cared for. Famine conditions are again prevailing, and the state authorities have entrusted to the Mission relief works of considerable extent, supplying the necessary funds. Nearly 2,500 Bheels are employed under the supervision of the missionaries in constructing a road for government. Thus the Mission has not only the opportunity of relieving



Rutlam Press



Indore Orphans Weaving

distress and of saving life, but also of manifesting the nature of the Gospel it commends to them.

VII. DISTRIBUTION OF CHRISTIAN LITERATURE.

Although but a small fraction of the population, about one in twenty, and among women one in one hundred and seventy-four, are able to read, still among hundreds of thousands the aggregate number is considerable, and through the agency of mission and government schools the number is ever increasing. In the great cities of India, as Bombay, Madras, Calcutta, Allahabad, large Bible, book and tract depositories have been established, where cheap supplies of Bibles in the vernaculars, tracts and Christian literature, may be obtained for sale and free distribution. Christian newspapers are also published in various centres.

Local Depots.—In each of our stations a small Bible and tract depot is maintained, where a supply of Bibles, controversial and evangelistic literature, is kept for sale. By colporteurs who make tours among the villages, visit Hindu fairs or *melas*, and sometimes keep book stalls in the bazars or at railway stations, and by the missionary himself and his assistants, Bibles and tracts are sold and widely distributed. It is not an unusual experience to dispose of a large number of Christian books on the occasion of a first visit to a town, and on a second visit to find them altogether unsaleable. When their nature is known, fear that the very reading of them will pervert the judgment takes possession of the people, and tracts are offered in vain; but as the years go by this fear is diminishing. The extreme poverty of the people ever tends to keep the sales low.

Printing Press.—The Mission printing press, originally established at Indore, was in 1891 removed to Rutlam, where it is chiefly utilized as an industrial institution in the training and employment of Christian lads and young men. It has been issuing from year to year large numbers of tracts in English and in the vernacular, and books and pamphlets written by our own missionaries and others. Among these may be mentioned: "The Necessity and Method of Divine Revelation," "An Examination of the Doctrine of Transmigra-

tion," Translation of the Shorter Catechism, "An Exposition of the Shorter Catechism," all in the Hindi language, and "What do you Think of Him," in English. Hymn books have been published for the native church and evangelistic services. The *Indian Standard*, a bi-monthly journal in English, and *Gyan Patrika*, a newspaper in the vernacular, with a part in English, are published.

The field for the use of this agency is ever enlarging through the spread of education and the breaking down of prejudices. Not a few have already been brought to the Saviour, or first interested in the truth, by reading again and again the silent page. Men, whose pride will not allow them to listen to street preaching or to visit the missionary's bungalow, or who may not have the opportunity, will sometimes buy a Bible or a pamphlet, or take a tract. In most unexpected places people are met with who have been secretly reading the Bible for years, and are in possession of Christian controversial books on the Hindu and Muhammadan religions. A wealthy merchant in M——, a leader in one of the chief castes, has a striking acquaintance with all the leading doctrines of Christianity. He has a large supply of Christian books, and discusses with intelligence and reverence the work of Jesus and of the Holy Spirit, but as yet, as in the case of many others, his knowledge seems to be but a matter of the intellect.

CHAPTER VI.

MISSION AGENCIES AND METHODS.

NEED OF EDUCATION.—The dense ignorance of the people of India concerning the simplest elements of true history, philosophy and science, their absurd theories, childish superstitions and false systems of knowledge combine to render their minds insensible to the evidences of Christian truth. Secular education has value from the Christian standpoint, not only in undermining the false faiths which are intimately bound up with their systems of science and natural philosophy, but also in training them to think and reason and reflect according to right principles and methods, and so enabling them to distinguish fact from fable, truth from fiction and history from legend.

Value of Primary Schools.—Hence much attention throughout India is given to education. In our Malwa Mission, special attention is given to primary education among both boys and girls, in the hope that in securing this result, Christian truth will at the same time be so imparted that it will determine their views of God, life and duty, sin and salvation, before their minds shall have been hardened by the teaching and practices of heathenism. Moreover by means of these schools the missionary forms friendships with the pupils and their parents that give him an influence and power which effectively tell in the ordinary preaching of the Gospel. The boys of the village school will stand by his side when he speaks in their streets, and even join him as he sings a hymn they have learned. Year by year the number of these sympathizers and well wishers is increasing through the work in the village schools.

Buildings and Furniture.—These schools are usually held in rented rooms, or on verandahs on the main street, or in a lane. A chair or stool for the teacher, possibly

a little table; a few rough benches, or, more commonly, some bits of bamboo matting for the children; a black-board and a map or two, make up the inventory of the furniture. Instead of using slates, beginners trace letters or figures with their finger in a coating of fine sand sprinkled on bits of smooth boards. In addition to the three "R's" the children are taught to sing hymns, commit to memory passages of Scripture, and learn the catechism. On one occasion in an examination of the school at Jawad, the senior class of about a dozen boys recited accurately three Psalms; 1 Corinthians chapter 13; Matthew chapters 5, 6 and 7; the Hindi Shorter Catechism, and several hymns. The schools are daily opened with Scripture exercises, and closed with prayer in which the children are taught reverently to join. Many of them are keen to learn and willingly attend, but perhaps the majority would rather play. Hence, in addition to the teacher, there must be a servant, or *chaprassie*, usually a Hindu belonging to the place, employed to hunt up the boys and bring them to the school, and sometimes herd them after they are there. I have seen half a dozen little fellows tied together with the long turban cloth of the *chaprassie*, being led to the school door.

Girls' Schools.—More difficulty is experienced in gathering and holding girls' schools together. The parents as a rule are indifferent or opposed. The girls are timid, and some absurd or malicious report will in a few hours empty a thriving school, and all the work of gathering up has to be done over again.

Superstition.—In a certain school a girl was one day seized with a kind of fit. Quickly the word passed that she had been seized by a demon, and the parents hastened to slay and offer a fowl at the stone image of the village god to deliver the child from his power. The attendance immediately fell away for a time. But occasionally superstitious fear lends help. A man, who had been a violent leader of a party opposed to a Sunday School in his locality, gave an order for its closing. That day his horse died, and seeing in this a punishment for his opposition to the Christian school, he desisted forthwith and gave no further trouble.



Mission College, Indore

These primary schools vary in monthly expenditure from \$5.00 to \$25.00, according to place and equipment. They afford excellent opportunities at times for preaching to the parents. When the missionary visits and examines the school, the parents are wont to crowd around the door or on the verandah, and the Word with good effect may then be spoken to them.

When Christian teachers were not available, Hindus or Muhammadans have in the past been largely employed. In such cases, when possible, Christian instruction was imparted by a Christian agent daily visiting two or more such schools. It was believed that though there were manifest disadvantages in employing non-Christian teachers, yet the opportunities of forming acquaintanceships and of sowing the good seed thus obtained, were cheaply purchased at the cost of the small monthly outlay for their maintenance, and this, too, more or less made up from fees. In former times not infrequently the heathen teachers came to accept the Christian faith. But of late years those dislodged from Hinduism usually join some reforming sect. Some missions, our own among the number, have recently resolved to discard all Hindu and Muhammadan teachers and to employ only Christians.

Anglo-Vernacular Schools.—In the higher grade, or Middle and High Schools, English is taught in addition to the vernacular, and the higher the standard of the school the more attention is paid to English studies. Passing the examination in the standard recognized by government opens the way to certain civil appointments. A Middle School has for a number of years been conducted in the Neemuch cantonment, and High Schools has been carried on at Mhow and Indore.

Higher Education.—The first Christian High School in Central India was started in 1885, in Indore, by the Rev. John Wilkie, M.A. (now Dr. Wilkie), and was well attended from the beginning.

College.—A few years later the institution became affiliated with the Calcutta University, attaining the status of a college. The High School has almost since its beginning been receiving a grant-in-aid from the government, but for the college nothing has hitherto been

obtained. Since the establishment of the Mission College Maharaja Holkar has built and equipped a college at Indore, and Maharaja Sindhia has instituted one at Ujjain.

Normal School.—There is connected with the Mission College a Normal School Department recognized by government. It is designed to meet the urgent need for Christian teachers to supply our village schools, the number of whom might be indefinitely increased. Opportunities for opening schools in the villages are constantly presenting themselves, but for lack of suitable teachers these cannot be utilized.

Training Class.—With a view to supply Christian agents, a "training class" was formed some years ago from among the more promising converts at Indore. Much interest had been shown by the Mang caste, and a large number had been baptized. An effort was made to secure from among them a number who might be trained to useful service. This work of taking hold of local converts and training them, however illiterate they may be, provided they are sincere and capable, is most important. For earnest and devoted men, however humble their attainments, there is great need, and every missionary of far vision is ever on the watch to find men in whom the Spirit of God is, who may be trained for work in the Kingdom.

Sabbath Schools.—The day schools of all grades are on the Sabbath converted into Sabbath Schools. The attendance at these, save in the case of some of the High schools, is equal to that on week days, in some instances it is even higher. These are conducted much as Sabbath Schools in Christian lands, and as a rule the children are as respectful and reverent as those in the home schools. In addition to the Sunday Schools which have the day school as their basis, others are held on a verandah or beneath some shady tree, and in the cool weather in the sunshine. The children are attracted by the singing of hymns, by Bible stories and parables, by the distribution of illustrated cards and papers. They learn to sing hymns and recite texts. They carry away in their memories Christian teaching, and in their hands Christian tracts and papers, which find their way into hundreds of

homes. By means of these schools not only are the children taught a large amount of truth but they are familiarized with the Sabbath as a day of worship, and it becomes associated in their minds with the pleasant exercises of the school, and the more devout and solemn service of Christian worship, when its public prayer to the unseen God, and its songs to His praise, and its reverence for His Word form a striking contrast to the mummeries of the heathen temple worship with its clanging bells and tom-toming drum, and smoking incense and senseless repetitions of *mantras* or texts of the Vedas. The Sabbath forenoons are usually devoted to Sabbath School work among non-Christians, and the work is limited only by paucity of workers. Teachers take part frequently in two or more Sabbath Schools each Sabbath.

There were reported last year twenty-eight Sabbath Schools for boys, with one thousand six hundred and one pupils and seventy-seven teachers. There were nine Sabbath Schools for girls, with seven hundred and thirty-nine pupils and thirty-nine teachers.

Orphanages and Industrial Schools.—The famine which smote a vast area to the east of Malwa in 1896-7 was the occasion of instituting orphanages in the Mission. Surplus children sent from overburdened missions in the stricken region were received at several of the stations. When in 1900-1 the famine became sore in our own land the numbers were greatly increased, and every station found itself confronted with the duty of caring for large numbers of children and widows. Driven by distress from their villages multitudes of people went forth in the hope of finding subsistence elsewhere. So vast was the area affected that wherever they wandered they found the same conditions. The aged and the very young quickly succumbed; the others grew thinner and weaker day by day, and they, too, began to perish by the way side. Homes were broken up, husbands and wives, parents and children were separated, and numberless waifs and strays and helpless girls and widows were driven forth to wander, to beg and to die. The Mission did what it could to meet the distress with the funds forwarded for the purpose, but it made special effort to save the lives of the children. They

were found wandering aimlessly on the roads, begging in the bazars, sitting under the hedges. They came in large numbers to the mission bungalows crying for food. They were brought to us by policemen and villagers. They were sent in by the cart load from the outstations to Neemuch, which was one of the most distressed areas, and soon the accommodation there, such as it was, was filled to over-flowing, and children were sent to Mhow and Indore, and by the car load also to other missions outside the famine area that offered to help us to bear the burden. Many of those rescued were too enfeebled and diseased to survive. Notwithstanding all care great numbers, some after a few days and some after months, died. At the close of the famine there were over a thousand children and widows scattered among the different stations. The famine thus gave the missionaries not only the opportunity of showing the love and unselfishness of the Christian spirit, but also the privilege and the labour of caring for and training the hundreds of young lives that have been thrown upon their care. With a view to economy and efficiency a policy of concentration has been pursued. It has been resolved to maintain but one orphanage for boys, to be situated at Mhow; also an orphanage and a widows' home at Neemuch. Since the rescuing of the children, efforts have been made to educate them and to teach various handicrafts, such as rug and cloth weaving, carpentering, blacksmithing, gardening and other forms of industry. It is proposed to give special attention to the weaving of Persian rugs in connection with the Industrial Aids Mission, which has intimated its willingness to give employment to all lads trained by the Mission.

No more important and no more difficult work has ever devolved upon the Mission. Vital interests are concerned, and the future of the cause depends on the way the problems of the orphanages are dealt with. Some of these will be noticed in a subsequent chapter.

Baptisms.—Of those rescued from the earlier famine most, if not all, have been baptized, and large numbers also of those more recently brought in. Among them are some who by their growth in Christian character give much encouragement and comfort to their teachers.

If these children are wisely and faithfully dealt with we may reasonably expect that from among them there will be found some whom God will call to serve Him as messengers of His grace to their fellow-countrymen.

Widows' and Girls' Industrial Home at Indore.—In Indore an institution was started to provide protection and Christian nurture for girls from among the Mangs, a low caste people, who, in considerable numbers had just professed Christianity, and also for other girls who might be rescued from a life of evil. Into it have been received also a number of the larger girls rescued from famine.

The Home is under the immediate supervision of a native Christian lady, and is accommodated in one of the bungalows erected on the river bank for missionaries, but found insanitary for Europeans because of its location.

Besides religious instruction and elementary secular education, special attention is given to industrial employments. The girls are taught knitting, weaving, sewing, lace making and fancy work of various sorts. They take turn also in grinding at the mill, cooking, sweeping, and all household employments. They are encouraged to work in the mornings and evenings in the garden in planting, watering, weeding. Several have become efficient workers in schools and zenanas, others have married and gone forth to build up Christian homes.

The inmates number nearly one hundred, of whom some twenty are supported partly by the Indore congregation and partly by the earnings of the girls themselves, the products of whose labour find ready sale.

Girls' Orphanage and Widows' Home at Neemuch.—There is, in Neemuch, as a result of the famine, a girls' orphanage and connected with it a home for young widows, where they may find shelter from the temptations to an evil life. Times of famine are to very many times of moral ruin. Homes are broken up and family ties are dissolved, girls and women are scattered to wander, needy and defenceless seeking food, and little girls are sold by starving parents to be brought up in a life of sin. The doors of the zenana missionaries were thrown open to all who could be induced to take shelter. These are now the wards of the Mission, and are being fed, clothed, educated and trained to lead wholesome and useful lives.

Obstacles.—Numberless difficulties taxed to the utmost the strength, patience and perseverance of those in charge of this work. There were no suitable buildings for the accommodation of the refugees who were huddled together in temporary quarters, at one time in a rented house in the bazar, at another in a bungalow, at another in a row of native huts and at another in a Parsee's garden, three miles away from the cantonment. The military authorities fearing outbreaks of infectious diseases imposed stringent restrictions and finally ordered the orphanages out of the camp. All the while death was busy and as many as ten of the famine waifs passed away in the twenty-four hours. Some through fear and suspicion ran away and disappeared. The care of so many undisciplined girls in unprotected quarters was a great strain upon the missionaries.

Fruit.—But faith and hope and love never left their hearts and they persevered through weary days and anxious nights and as the result succeeded in saving some three hundred girls and women who are now to be provided with accommodation in the new buildings to be erected in Neemuch.

Already the spirit of self-sacrifice seen in the work of rescue has awakened a gratifying response in the hearts of some of the befriended. Those first saved were interested in the work and contributed not a little help. Miss Campbell tells of girls who rose at four o'clock in the morning to grind flour and make *chapatties* to feed the starving hundreds who daily came to the compound for food. "We were just like that" they said, "dirty and ragged and hungry and God cared for us, so we wish to help." When at the time of distribution to the hungry crowd the supply would give out, one and another of the girls would run and bring from her own store saying, "Take mine, take mine and feed them." They are being gradually trained to industrial work by which they may ultimately be able to support themselves.

School for the Blind.—Some years ago two clever blind boys came to a primary school in Ujjain under the care of Miss Jamieson. They manifested such earnestness and ability that she was led to make special efforts



Blind Boys Weaving, Ujjain

in their behalf. Books in raised type were provided and a class for them was begun. Others joined it, and further provision for them was made. They were given a place to live in, and set to learn such work as basket weaving, bamboo screen making, sewing, grinding grain and cooking, and thus earn their own living instead of, like most of their class in India, going about with the beggars' bowl. It is the only school for the blind in Central India, and other missions have begun to send blind children to it. Several have accepted Christianity and have been baptized, and some are being trained to work as catechists and Bible readers in dispensaries, zenanas and by the wayside. It is a novel spectacle to the Hindu or the Muhammadan, and one as instructive as novel, to see a blind man sitting where the crowds go by, not calling out, "Beloved of the Lord! have mercy on a poor hungry blind man," but reading by his fingers from an out-spread book, the Christian scriptures, words by which the inly blind may be enabled to see.

There is great need for the development of this good work in behalf a class of sufferers on whom our Lord so often had compassion. Blindness, though said to be decreasing through the multiplying of dispensaries and the decrease of small-pox by reason of vaccination, is a widely prevalent affliction in India

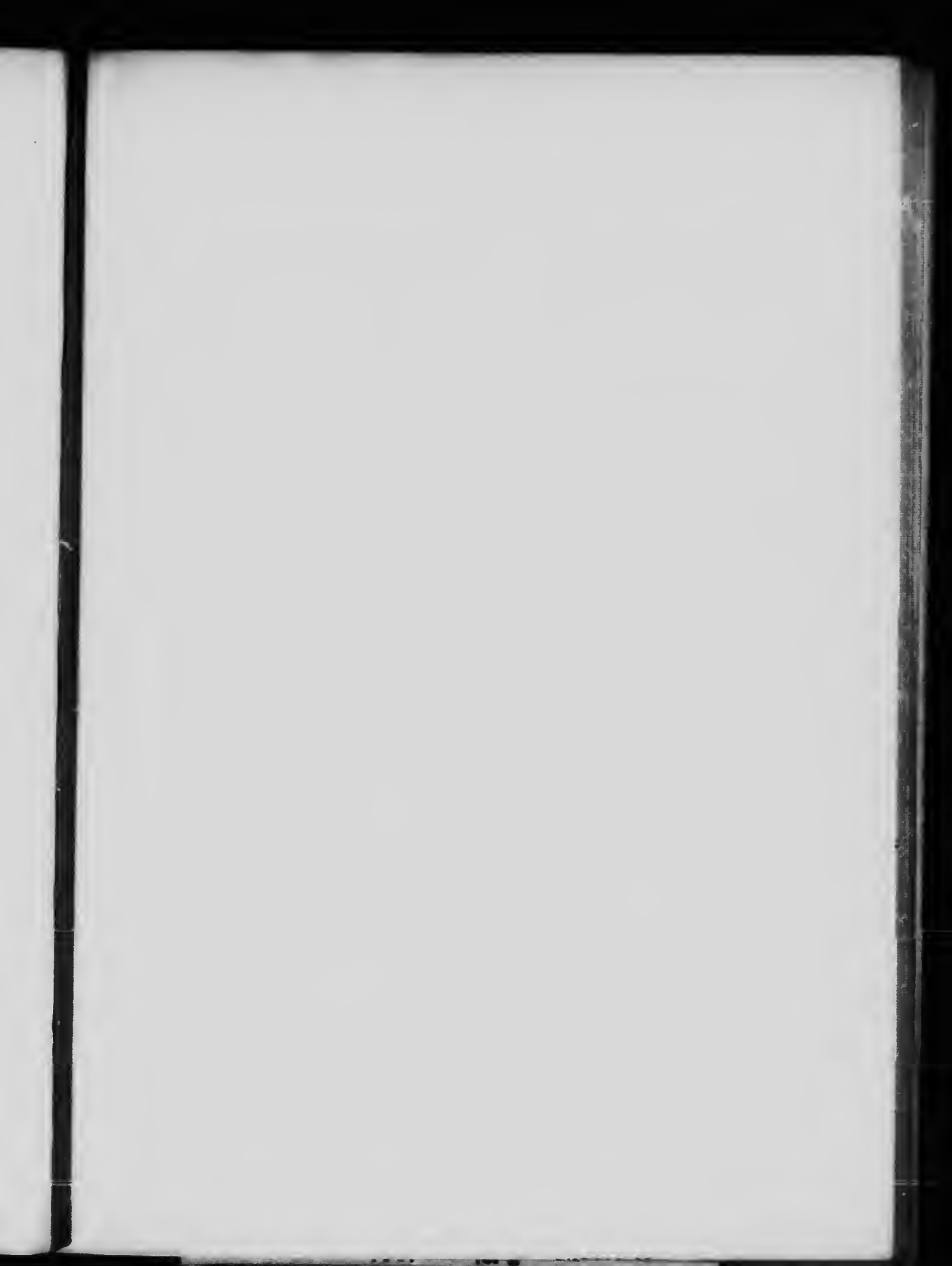
Causes of Blindness.—The hot, dry and dusty plains, the dark rooms often reeking with acrid smoke from the cooking places, the conventional weeping of mourners accompanied by much squeezing of the eye to force the tears, are no doubt responsible for much eye disease. The hosts of flies that flit from filth heaps to children's eyes, and from sore eyes to sound ones carry the germs of poison far and wide. Ophthalmia is common and often destroys the sight, and smallpox not infrequently leaves its victim blind. Congenital blindness too swells the list. The efforts being put forth to meet the consequent need arising from all these causes are far from adequate, but the cry of the blind will surely not be unheeded by the disciples of the Lord.

CHAPTER VII.

THE NATIVE CHURCH.

THE various forms of mission work—educational, evangelistic, medical, literary, etc.—exist for the purpose of gathering out and building up a native church that will be vital, grow by a process of assimilation, and come to do for the communities outside of it a work similar to what was done for it by foreign aid. To this end the communities of native believers, when their numbers seem to warrant it, are organized into congregations. In our Mission this is naturally on Presbyterian lines. At first, the membership consists mainly of the preachers, teachers, and other helpers who constitute a nucleus around which converts may gather. Elders and managers are appointed, with an organization and methods which are so akin to the village *panchayat* or council that the Indian mind seems naturally to take to them. The Presbyterian system of church organization proves sufficiently elastic to meet the needs of church life and work in India. Throughout the various missions organization is proceeding on the lines with which their respective missionaries are familiar in their home churches, but the idea of a national church, organized in harmony with the oriental genius, has already begun to stir in the minds of the older sections of Indian Christian communities. There is a manifest striving to attain a consciousness of unity in associations which embrace Christians of several different missions.

Mela.—In our Mission, congregations are only beginning to avail themselves of their right to representation in Presbytery, and the sense of unity has been chiefly realized through an annual *mela* or religious conference which has for several years been an important feature in the life of our Christian community. At these conferences, held in turn at the several stations, usually representatives from every Christian family are present.





Girls' Boarding School, Indore

Matters relating to the material, social and religious well-being of the community are vigorously and earnestly discussed, and they return to their various fields refreshed and stimulated by Christian fellowship in conference and worship, and encouraged by a fresh realization of their power and importance as a growing community in the midst of heathenism.

The means utilized for developing the life of individual congregations are similar to those in the home churches. Sabbath and mid-week services are regularly conducted in the vernacular by the missionary and his helpers, and rarely are any of the congregation absent. Most of the members engage in Sabbath School work in the numerous schools for non-Christians, held where schools are conducted on week-days, and elsewhere. In preparation for this work Bible and teachers' classes are held, and Young People's Societies of Christian Endeavour, organized according to the special needs of the country, are doing good work. Some congregations have undertaken the support of native agents in out-stations.

A large proportion of the Christians, probably the majority, give a tenth of their income for religious purposes. The Christians at Dhar purchased in the city the site on which has been erected, by a contribution from Knox Church, Galt, a fine stone church and preaching hall, which they have recently enlarged and also furnished with benches. The congregation of Neemuch has for many years been contributing to a fund for church building, and are now proceeding with the erection of it. The congregation at Ujjain has supported the little leper asylum there since its inception. That at Indore has largely supplied funds to meet the expenses of the Girls' Home; an equal interest in church work is manifested by the other congregations. Family worship is commonly observed, and voluntary Christian service is rendered by several not in mission employ.

CHRISTIAN GIRLS' BOARDING SCHOOL.

Early in the history of the Mission efforts were made to give special training to the daughters of Christian parents, alike to protect them from the morally deteriorating influences around them, and to train capable ones for

Christian work. A school was instituted which had to contend with difficulties incident to a young mission. The pupils were at first accommodated in the missionary's own bungalow, then for a time they were sent to the school in the U. P. Mission at Nasirabad. Later, as the numbers to be cared for increased, temporary accommodation was found in rented quarters in the bazar of Neemuch, till in 1891 a beautiful and commodious building in Indore was erected for the school.

Its first principal was Miss Rodger, who, on retiring from the Mission, was succeeded by the lamented Miss Harris, till her self-denying labours in its behalf were terminated by death. Under its present principal, Miss Sinclair, it has attained to the rank of a High School. The course of study follows the curriculum of the Government Schools of the Central Provinces; but regard is ever had to the sphere of influence to be occupied by the girls as teachers and mothers. Special attention is given to Bible study and to domestic training. They grind their own flour, usually "two women grinding at the mill," in native fashion. They take turn in baking wheaten cakes and making curry and rice for the common meal, and in serving it out to their companions seated in long rows on the floor. The larger girls are made responsible for the care of the smaller ones, and the development of a spirit of humble usefulness is ever aimed at. The mistake of unfitting them for the stations they will occupy in the community when they leave school has ever to be guarded against. It is recognized that the home of the native preacher or teacher will not be a happy one if his wife can solve mathematical problems or play the organ, while unable to cook a meal or keep her own and her children's clothes in order.

TRAINING A NATIVE MINISTRY.

There is no department of mission work more important than the educating and training of those who must, in the nature of things, be the chief agents through whose labours and leadership the work of evangelizing the masses must be accomplished. In the beginning of a mission, preaching must necessarily be the chief work of the foreign missionary, but when converts have been

made and an infant church established, his efforts must be directed to its development; and he becomes increasingly useful as he succeeds in organizing and leading those who, by reason of their knowledge of their own people, of their language and customs and inner life, and who by reason of their adaptation to an Asiatic environment can most effectively reach and influence them. Experience has shown that those missions which have most energetically cultivated native agencies have taken the deepest root and flourished best.

The first catechists and teachers in our Mission were imported from older missions, and several of these are still with us. Helpers are now being found largely among our own converts and their children.

The missionary endeavours to make his helpers more effective by means of daily classes for Scripture study, usually held in the hot season or the rains, or as he has time and opportunity. This has, however, usually proved insufficient, and a more systematic and extensive training of suitable agents has ever been kept in view. Owing to the fewness of the staff and the extent of the district it attempted to work, fourteen years passed before united action was taken. In 1894 the Presbytery of Indore arranged, as a temporary measure, to hold a class during one month, and two of its members were appointed to give instruction. In the following year a course of systematic study was drawn up by Presbytery, with a view to the continuous training of young men for the ministry, and the session was lengthened to two months in the year—an arrangement which has been continued. A junior and a senior class have been held yearly, attended by such agents as could be spared from work in the different stations. The students spend ten months in their regular work, and in preparing for the Presbytery's examinations on those subjects of the course which cannot be overtaken in the classes. The subjects of study are similar to those in colleges in the home lands, but, necessarily in most respects, more elementary. Special attention is given to the Gospels and the life of Christ, and the great aim is to make the men familiar with the Scriptures. The course of study embraces the entire Bible.

Attention is likewise given to practical training. The members of the senior class conduct in turn services on the Sabbath and at the prayer-meeting in the congregation. All engage in Sabbath School work, and take part in the regular evangelistic services held in the bazar of the station where the classes are conducted. Every Saturday afternoon a meeting for conference and prayer is held, at which subjects of a devotional and practical character are considered by teachers and students. Examinations are held at the close of the term, and prizes awarded. During the period of attendance the salaries of the students are reduced by twenty per cent., which to some extent serves as a test of motive, involving as it does a measure of self-denial.

Hitherto the supply of students has been from among the paid agents of the Mission, but out of the large number of famine boys now being cared for, we may reasonably expect that some will be called by God to the work of heralding the Gospel.

In the present stage of the Mission the urgent need is for faithful, able and well-equipped native evangelists who will labour with enthusiasm in the villages, among unsympathetic communities, enduring the hardships incident to a life isolated from Christian fellowship. The need for pastors will come later, when in these outlying districts groups of converts have been made and congregations organized.

The work of the evangelist in the measure of its success will prepare the way for and merge in the work of the pastor. In some cases the evangelist will become the pastor of the little flock he leads into the kingdom; in others, one from among themselves will be called to the oversight.

Our present duty is to ask God to show the men whom He has chosen, and then to train those who seem to be His gifts as fully and carefully as we may be able, that they may be entrusted with the responsibility of the work of evangelists in village centres in new districts, and with that of administering baptism to the converts.

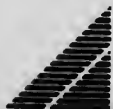
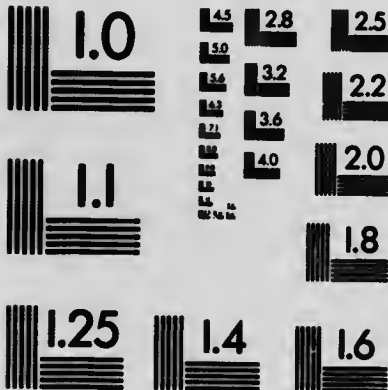
For this work not only are men of piety and zeal needed, but also men of superior ability, well educated and trained, able to convince the gainsayers, and possess-

ing such knowledge of Hinduism and Islamism as will enable them to appreciate whatever is of value in these systems, and to deal intelligently and sympathetically with their champions. In the smaller villages a pastor with an inferior degree of education may often be found efficient, but those who go out into non-Christian communities to displace their faiths must be prepared to meet their defenders. They must be men mighty in the Scriptures, full of the Holy Spirit, intellectually well furnished, and able by their knowledge of the controversy to carry the war into the country of the enemy. While the victory is not by might nor by power, but by the Spirit of God, yet the brighter and keener the instrument is the more effective will be its use by the Divine Spirit. No effort, therefore, should be spared to raise up able ministers of the New Covenant, strong to do battle with error and to proclaim and defend the truth.



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CHAPTER VIII.

RESULTS.

THE missionary on sitting down to review the work of the year and prepare his annual report is often conscious of a measure of disappointment. He covets the joy of the reapers, but is made to realize that his place is, for the most part, among the sowers, or perhaps among those who are preparing the ground for the seed, gathering out the stones, digging out the roots and turning over the sod. Although a quarter of a century has elapsed since our Mission was opened in Malwa, yet it is still mainly a time of sowing. It is natural, however, to ask, what we have to show for all the expenditure and the efforts of these past years. It is difficult, and in some respects impossible, to tabulate the results of spiritual processes, yet there are some things which can be presented in tangible form, and signs can be discerned which encourage faithful perseverance.

Some conception of the progress and condition of the work will have been formed already from the account of the various agencies. It will not be out of place, however, to gather together in a brief statement such results, and to present such features as are capable of being more or less definitely represented.

I. ORGANIZED WORK.

There are now seven principal stations on the western side of Malwa in which Canadian missionaries are settled, together with eight out-stations occupied by native agents. In these fifteen centres the torch of Christian truth has been uplifted, and beams of light stream some little way into the surrounding darkness. The statement of the fact that the mission has now seven main stations does not suggest much achievement, yet behind it lie years of



Neemuch Girls' School

strenuous effort in planning, pleading, negotiating, waiting, enduring, meeting disappointment, struggling with difficulties in securing land, in erecting buildings, and laying foundations of all kinds. In some instances the way from the beginning was smooth, in others, before the station could be permanently occupied, land had to be secured from native princes, and bungalows and schools built, and in the process missionaries had to suffer personal hardship, living in tents in rain and heat, or in native houses, and driven from place to place to find accommodation. But gradually these difficulties were overcome, and the manifold agencies were established, and now nearly two hundred workers—Canadian and Indian—contribute some force towards the displacement of Hinduism and Muhammadanism.

In **Mhow**, near the bazar, there is a fine commodious brick building which serves as a boys' school and a church. There is also a large well-built girls' school. All bungalows and other buildings for mission purposes are rented. There is in process of erection a number of buildings for the large orphanage which has been established in Mnow by transferring orphanages from other stations.

In the **Indore** Residency limits there have been erected five bungalows, a Christian girls' boarding school, a hospital for women, with living accommodation for two ladies, and a college with central hall used as a church.

At **Ujjain**, a short distance from the city, there have been built two bungalows—one partly of stone and partly of brick, and the other wholly of brick. There is also in the city a hospital and dispensary for men, built with funds privately raised.

At **Rutlam** an excellent bungalow and a press building have been built largely by contributions privately received.

In the old city of **Neemuch** two small, but neat, schools for girls have been built—one on the edge of the quarter where the leather workers live, and the other at the opposite side of the city.

In the cantonment an old Indian bungalow has been recently purchased as a residence for the lady missionaries. Its large compound affords a site for the church which

the native congregation is at present erecting, and for a hospital for women, an orphanage for girls, and a widows' home, all shortly to be erected.

Near the city of **Dhar** is a fine bungalow for the lady missionaries, on a site granted by the Maharaja. At a short distance from it is the hospital for women erected by funds raised privately. In the city on the main street there has been built with a donation from Knox Church, Galt, a stone church and preaching hall.

In **Amkhut**, in a jungly district among Bheel hamlets, a bungalow and other mission buildings have been built.

These buildings, with the sites, which were in some cases bought, and in some donated, constitute the real estate of the Mission. In most of the stations several other buildings are rented for schools, dispensaries and residences. A somewhat limited and small primitive equipment of school furniture and apparatus is maintained in connection with each centre. Such in outline is the material, plant and machinery in the possession of the Mission.

II. CONVERTS.

Since the beginning of the Mission over five hundred and fifty persons have professed faith by receiving baptism. Of recent years a goodly number have come from the orphanages. A number hail from other parts of India, and among strangers, free from family ties, they found it the easier to profess faith. They have come not always from the highest motives, which is no great wonder. Some have found much more than they sought, and have proved faithful disciples. Still they exercise comparatively little influence in the community. Of those baptized some have died, some have fallen away, some have taken service in other missions, some are still in their villages, and others are in mission employ. In all the stations there are little congregations composed of converts and native workers. One has a native settled pastor. These native communities respond encouragingly to efforts made for their spiritual nurture, and are hopefully developing in the Christian life, cherishing ever higher ideals of conduct, of home, and family life, and of service on behalf of

others. In attendance on Sabbath and prayer-meeting services, observance of family worship, efforts for the extension of Christ's Kingdom, contributions for maintenance of ordinances, they show the reality of the divine grace in their hearts and lives.

We recognize with gratitude that the native church, though made up of most diverse elements, differing in caste as the Brahmin from the Bhangi, and in race as the Aryan from the aboriginal, full of natural antipathies, and mutually repellant qualities, exhibits nevertheless the mighty power of the Gospel to break down all barriers that pride and delusion have erected between man and man. The love of a common Saviour and Heavenly Father fuses together the most antagonistic elements into a common brotherhood; not all at once, nor yet in perfect measure, but yet so as to show in Christian love a power stronger than the fetters of caste.

It is encouraging to see that as Christianity does its work of enlightening the intellect, of purifying and elevating the character, the Christian community rises in the social scale, and comes to win for itself respect and esteem. Though its members are theoretically despised as outcasts, still practically they come to occupy that place in the general community to which their intelligence, integrity, ability and industry entitle them.

III. DIFFUSION OF TRUTH.

When we begin to estimate the results of our work outside the Christian Church we realize that we are dealing with what is, in a measure, indefinite and intangible, though none the less real. As the result of the diffusion of revealed truth in bazar, in village, in school, in hospital, in zenana, there are not only conversions, but the thinking of the Hindus concerning God, man, sin and salvation is changing. The seed that is day by day being sown in thousands of hearts, young and old, throughout our Mission is vital and vitalizing. The patient, persistent teaching of the truth awakens conscience, sets up new standards of conduct, gives new conceptions of God and His law, and creates a sense of responsibility. These are things that cannot be set down in tabular statistics, and yet they are all

of the utmost value, and are signs of the kingdom drawing near. As dawn grows to day, from moment to moment it is difficult to measure by the eye the increase of light, still as the seconds grow to minutes and the minutes to hours, the darkness disappears and the clear light shines. Even so, those who are working in India, as they look back over periods of ten or fifteen years, realize that the darkness of heathenism is becoming a little less dense, and that truly the morning cometh.

In support of this general statement a few illustrative cases in connection with some departments of the work may be given. To the hundreds of boys and girls, who year by year pass through our thirty or more schools, are taught the ten commandments, the Lord's prayer, stories of Gospel history, and much fundamental truth through catechism and Scripture passages committed to memory. Much is communicated through the hymns of which they are specially fond, and which they sing in their homes, in the bazar, on the road. Hindus have been heard to say of them, "These songs do us good, while the songs of Krishna do us harm."

An instructive instance of the effect of truth taught in elementary schools was seen in the Mang movement in Indore a few years ago. Primary schools were maintained among the Mangs seventeen or eighteen years ago. The teacher, in a report, tells that one day two children were taken by their parents to the temple to do *puja* to the *guru* or priest. To the dismay of the old priest, one of them repeated a Sanscrit *shlok*, or verse, declaring that man could not save, and refused to do *puja*. The other drew too near the idol with his shoes, and on being reprimanded asked why he should consider a stone a god, or why he should worship Shiv, as he was only a vile character. The whole family soon renounced idol worship, and so when old Khan Singh with fervent spirit went among these people a dozen years later he reaped fruit of seed sowed before.

The most manifest result of Christian instruction in the more advanced schools is a shaking of faith in the orthodox religions, and, on the part of the more thoughtful pupils, an acceptance of the doctrines of one or other of the reformed sects that are springing up over India.

They have acquired a fair theoretical knowledge of the Christian religion, and usually know more about it than about their own. Their conscience has in a measure been christianized, and they can no longer yield to a religion that by its immoral teachings and the examples of its gods does conscience violence. The new standard of morality they have come to acknowledge makes it impossible to follow their old religion, and they settle down in the belief that a moral life and the worship of only one God are alone sufficient for salvation. They profess to love and seek the truth, and desire to follow their moral instincts. This is due to the impact of Christian truth upon their minds. They are halting at a half-way house, it is true, but this is incident to a state of transition.

There is another class in the schools, villages and zenanas, represented, indeed, in all divisions of society, who have abandoned idolatry and profess to be followers of Jesus, pray to Him, and take the Bible as a book of moral guidance. When urged to come out openly and take the badge of discipleship one will say, "When I become older and am more free to act for myself I will"; another, "I believe in my heart, and the Lord sees my heart." We can form no estimate of the numbers of secret believers, but incidents are constantly occurring, which show that the Spirit of Jesus has reached and powerfully affected many who have not thought of forsaking all and taking up the cross and following Him. They profess to be shaping their lives on new principles and according to Christ's teaching, but shrink from baptism. Instances of trust in the efficiency of prayer to Jesus are frequently seen.

A Rajput school teacher, who openly denounces idolatry and extols Jesus, told me that on the occasion of extreme illness of his youngest child he had asked Jesus to heal him, and promised to devote the boy to Him, and he now regards him as belonging to Jesus.

In the presence of his school-fellows a lad once said to his teacher, "Jesus Christ has given my brother a new life." On being asked to explain, he said that the night before—his father being away, and his brother having become very ill—his mother in her distress had asked him to pray to Jesus of whom he had been telling her.

He did so, and Jesus had heard his prayer. Here is another instance: A Brahmin, who had read the New Testament repeatedly, professed faith in it and renounced his idolatry, but his wife continued to cling to the household gods. Her beloved child fell ill, and the gods were appealed to in vain. The missionary called, and the family joined in prayer to Jesus. The child recovered, and the husband and wife gathered the idols together and cast them out into the backyard.

Families may forsake idols, and even in distress pray to Jesus, and still be far from the kingdom. But it is, nevertheless, a matter for thankfulness that the old gods are losing their hold on the confidence of the people. In Ujjain, near a temple, is an ancient arch, where in earlier times the blood of buffaloes, goats and maidens was mingled in sacrifice. Some twenty years ago on one occasion nine buffaloes and twenty goats were slain, and their blood sprinkled on the heads of the people. But instead of immolating the maidens, blood was drawn from the fingers of six of them, and smeared on the idol's forehead. And now the custom has wholly ceased. As the light is diffused an atmosphere is created in which the gods and their horrible rites pass away.

IV. PREJUDICES REMOVED AND GOOD-WILL CREATED.

The first impulse of the people of India in reference to any new thing is to reject it at once, saying: "We have no such custom," and if it threatens to break up old-established habits, social or religious, it is forthwith opposed. In a new field the missionary meets with all kinds of prejudices. He is regarded as an agent of the Government sent to break caste, to unite all in one uniform religion that the yoke of British rule may be more firmly fixed on the necks of the people. His schools are traps, where, under the pretence of education, he gets hold of children whose heads are wanted to lay under the foundations of bridges, or who are to be carried off to Kabul, or made to eat cow's flesh and drink brandy. At times most absurd rumours originate and fly over the whole village, and the schools are emptied in a day. In commencing work hindrances of various kinds

are thrown in the way ; with difficulty houses are rented or sites purchased, and every movement is viewed with suspicion. But after a time Christianity comes to be better understood, the motives and character of the missionary by personal acquaintance and friendship are known, prejudices melt away, and kindly feelings are manifested towards him and his work. The first time the writer and his Indian preachers went to preach, in a town in a certain state, the chief ruler sent armed men to dispel the crowd that assembled to hear. Not a soul was allowed to come within hearing distance. We moved to another town, where, instead of publicly preaching, we quietly invited the people to come to our tents in the grove outside the town. Large numbers came, but presently the soldiers appeared and drove them all back. The last time we passed that way we were allowed to preach in the bazars without hindrance.

In another village, where a few years ago we were met with suspicion and manifest dislike, we are now welcomed, and the one chair in the village is cheerfully offered and placed in a shady spot for the Padre Sahib, while he addresses the people that gather around him. In some very large cities, at first, we were hooted, and pelted with gravel, but in recent years we are listened to with respect, and as we pass along the streets are invited to sit down and eat in our religion.

In places where some years ago it was impossible to start a school, the people are now requesting us to open one. In one city a teacher was thrown into prison for a couple of hours for venturing to start a primary school. Now a large and flourishing school is maintained. In another, when the missionary attempted to settle, he was refused permission to buy land, and had to live for months in the heart of the native city. When the authorities came to know him better, and realized that he had come to remain they said, "Well, if you are bound to stay we may as well make you comfortable," and they gave him, as a temporary residence, the State rest-house, and sold him land on which to build. In Indore, where opposition at first was bitter and persistent, a few years ago, the Maharaja gave a grant of several acres of land for women's medical work and for educa-

tional purposes, and \$250 to each of these departments. State officials, too, gave donations. The late Maharaja of Dhar granted a large site for a bungalow near his capital, and also one for an orphanage. The Raja of Alirajpur gave sixteen acres to the mission among the Bheels. The Raja of Sailana, under certain conditions, offered to build a Christian church in his State. The late Nawab of Jaora, a Muhammadan, said he would give a site in his capital for a mission bungalow for a man who would conduct educational work, and also that he would build a woman's hospital, should a medical lady be sent.

In Indore, Ujjain and Neemuch the highest native officials have presided at the closing of schools, and given expression to liberal sentiments.

In Dhar the young prince with the officers of state, in the midst of a great concourse of people, formally opened the woman's hospital. These are some of the ways in which the disappearance of prejudice and the establishment of good-will are indicated. These things help to show how Christianity is beginning to influence all classes, and is winning its way to their confidence. To those who have lived and worked in an atmosphere of distrust, dislike and opposition this change of attitude is as full of meaning as it is of pleasure.

The religion of Christ from its very nature creates for itself a warm atmosphere of love and trust, in which its seed will spring up and bear fruit.

While facts such as these indicate an attitude which is undoubtedly the result of Christian activity, and while they are fitted to encourage, yet we must not forget that the real struggle with the faiths of the land and the many interests bound up in them has yet to come, and it will come when the Christian forces have begun to act through a native self-propelled, aggressive church, breaking down and disintegrating the corrupt elements in the social and religious life of the surrounding community.

Admiration of the ethical in Christianity, respect for the western representatives of it, and personal regard for them, a growing toleration and liberalism characteristic of the times, a better understanding of the nature of

Christianity, and a patronizing spirit towards it have all a place in the new attitude, but they co-exist with things that give strength to the old order, and the Church must be prepared for the long and hard task that still awaits her. A great door and effectual has been opened, and there are many adversaries. Let the Church with unslackened energy pursue her Divine work. Let her do worthy things and expect great things, and in the end Christ shall triumph.

CHAPTER IX.

OUR NEEDS AND PROBLEMS.

I. INCREASED EUROPEAN STAFF.

To Adequately man Present Stations.—After nearly twenty-five years of occupation there are, as we have seen, only seven central stations opened. The congregations organized in them are small. At the present rate of progress the day is distant when these congregations will strike their roots into the soil and become self-sustaining and self-propagating. Evidently a much greater application of Christian force is needed to detach from Hinduism and Muhammadanism, a sufficient number to become, when permeated with the Christian life, an independent and aggressive community. The stations already opened are insufficiently manned. Owing to sickness and necessary absences it has happened that one man has had to superintend for months or a year two or even three central stations with their outstations.

To Fill Unoccupied Territory.—Our present stations are chiefly on the line of the R. M. Railway on the western side of Malwa, and there should be a corresponding row on the eastern side, where there are a number of important towns and a multitude of villages not yet visited by a missionary.

For the adequate occupation of the field the staff should be so strengthened that stations could be opened at a distance of not more than thirty or forty miles from one another, and thus permit that friendly intercourse which is needed to strengthen and encourage alike converts and inquirers.

To Encourage Seekers After Truth.—Again and again in touring among distant villages, when an interest has been awakened, people have said: "We are willing

to become disciples of Christ, but tell us how we are to become so, and what we must do?" We have replied: "Come to us, bringing your food with you, and we will provide you a room, and we will instruct you, so that finding salvation yourselves you may go back and teach your fellow villagers." In several instances promises to come were made which seemed sincere, but were not kept. The central station was far away, and there were no Christians near, and the obstacles seemed insurmountable; and, indeed, the character of the political administration of the States, the nature of the land tenure, the village system of interdependence, the poverty of the villagers, who are mostly heavily in debt to the grain merchant for advances of food and seed—these and such like obstacles are so many, that apart from social and religious difficulties, to break through them may well seem impossible.

This desired increase of our strength would bring the Gospel within the reach of the great mass of the villagers of our field, and enable its messengers to bring its power more and more persistently to bear upon them.

Property in Native States.—The attempt thus to occupy our field would bring us face to face with the difficulty of acquiring land for mission purposes. With the exception of Mhow, Indore and Neemuch, which are situated in little spots of territory, in area not more than a few square miles, ceded to the British Government for military and administrative purposes, the rest of our stations and outstations are in towns and villages directly under native rule. Each of the chiefs, among whom the whole country is parcelled out, has his own ideas of missions, and pursues his own policy regarding them, and when matters arise connected in any way with the prerogative of the States, each one has to be dealt with separately. This somewhat complicates the work.

As the right to preach and teach unmolested is generally now recognized, the main difficulties, so far as these princes are concerned, are likely to be connected with the acquisition of land for mission buildings, and with the rights of converts in their villages.

The development of the Mission has been much hampered in the past by the delays and obstacles encoun-

tered in securing necessary property. It is true that the princes of Indore, Gwalior, Rutlam, Dhar and Alirajpur have all donated or sanctioned the purchase of land, but the Indore Durbar has refused to grant land in the outlying station of Barwai; and Sindhia has not, after two years of waiting, sanctioned the purchase of a village lot five miles from Neemuch, though the villagers and local authorities and British agent all concurred in the purchase. Each attempt to secure additional land is met with opposition.

II. INCREASED NATIVE STAFF.

1. Preachers.—It is almost superfluous to say that India must be evangelized by her own sons. What is needed is, that these sons should be discovered, educated, trained and equipped, and then sent forth to do the work of evangelists.

In order to reach the outlying districts a sufficient number must be secured to go from village to village within defined areas around sub-stations, entrusted not only with the duty of preaching, but also of administering the ordinances of baptism and the Lord's Supper. The interstices of the network of main stations should be filled up with these sub-stations as centres of the activities of the evangelists. This implies the necessity of giving increased attention to the raising up of a native ministry.

2. Teachers.—Much controversy has been waged around the question of higher education, but elementary or primary education as a mission agency finds general approval, and all missions devote to it more or less attention. Some hold that the evangelist should precede the teacher, and some that the teacher should precede the evangelist. The former would give attention mainly to the children of converts, and the latter would prepare the way by getting hold of heathen children. But is it not better to send teacher and evangelist together for mutual assistance and companionship? Some of the advantages of primary schools in connection with evangelistic work are these:—Numbers of pupils of all castes, even the lowest, learn to read and write and keep accounts, which is for them a great boon, and they are

furnished with the key to the treasures of Christian literature. A large amount of Christian truth and instruction is communicated to them. Kindly feelings are awakened in their hearts and in those of their parents toward missions. The evangelist gets into touch with the parents through the school of the teacher associated with him. Prejudices are weakened or removed, and impressions favourable to Christianity are produced. The place utilized for a school can also be used as a preaching station and for Sabbath services. For these reasons a teacher should be stationed at the centre of the district assigned to the evangelist. As we have not sufficient Christian teachers to supply existing schools, there must be a rapid and extensive increase if we are to pursue a policy of advance.

Relation of Native Agents to Missionaries.—The missionary on taking the oversight of a station finds himself a paymaster to a number of people in the employment of the Mission, some of whom are faithful and diligent, and others not. Punishments for faults are usually inflicted by imposing fines, or by temporarily reducing the salary. Contentment with wages is a rare virtue with agents, who imagine that the Mission has unlimited resources. They see missionaries receiving from five, fifty times as much salary as they do, and they do not know why. In financial administration the relations between the missionary and his agents too often become strained, and the gulf made by race, civilization and culture is greatly widened. The utmost watchfulness is needed lest the missionary be lost in the paymaster, and become unsympathetic, overbearing and masterful.

The system of paid workers has long been looked upon as a necessity in India, and yet its evils at times have seemed so great that some missionaries have advocated its complete abandonment. They would scatter mission agents in the general community to live as best they could, and employ only voluntary labor. In some countries and in some social conditions it may be possible to insist on self-support from the beginning. In India the peculiar institution of caste has seemed to make this impossible, however desirable, and until the community is leavened with Christian truth, and mass movements

have begun to take place, only by paid agents, for the most part, can the truth be disseminated.

Support of Students in Training for the Ministry.—

In the earlier stages of a mission, agents such as Bible readers, catechists, village teachers, of very limited attainments, have to be utilized. As the mission advances and moves in the direction of raising up a native ministry, it usually finds its supply of candidates in the various classes of agents who are drawing salaries from it. When these are given the rank of theological students, and are permitted to spend months in the classes, they must still receive their salary in full, or perhaps reduced, as in our Mission, by a certain percentage. It might be less objectionable to institute a system of scholarships, to be paid in monthly instalments, to all suitable candidates who could pass the entrance examinations. This, however, would not offset the recurring disappointment occasioned by young men, after having been supported for years, and educated at mission expense, transferring themselves, on the inducement of higher pay, to other missions.

Support of Converts.—The practice of the Portuguese and of Jesuit missions of giving money from the royal treasury, and of distributing political favours to petty chiefs who joined them has come down as a tradition, and the ready help given by sympathetic missionaries to enquirers and converts because of the extreme poverty of the mass of the people, especially of the class from which most of the converts have come, has confirmed this tradition and contributed to create a widespread impression throughout India, that becoming a Christian entitles to temporal help. In some parts of India Christians are tauntingly called, "rice Christians," in others, "baker-loaf people," to signify that they have forsaken the old faiths for the sake of better food. Men who have literally given up all for Christ have to bear the taunt equally with those whose motives are unworthy.

A respected catechist in Neemuch tells how one day a policeman in Indore insultingly said to him in the presence of a large crowd, "You people only become Christians for the sake of your stomachs and good clothes." He replied: "If we put on dirty clothes you would say

our God turned us away empty and did nothing for us, but when we put on clean clothes you say it is for them we become Christians. Clean clothes do not make a Christian, they only keep off disease. You say, too, I became a Christian for the sake of my stomach. Now you all know that I belong to Indore, where my parents live who can give me all I need without asking from the Christians; and, besides, being a Brahmin, I could get every day food and money enough to keep me." As he proceeded to preach, the crowd began to hoot and yell and fling mud.

The Hindus and Muhammadans are quite as free in the use of the epithet "rice Christians" as a certain class of Europeans. Doubtless there are many who, in these first movements towards Christianity, more or less deserve it. Among a people whose sense of sin is so dull, and whose desire for spiritual blessings is so faint, it would be surprising if it were otherwise. The missionary's care must be to purify and transform the motive as speedily as he can. There is a class of inveterate impostors of whom, by dearly bought experience, he comes to beware. Here is a case. One day, in the inexperienced days of the writer, a professed inquirer came, saying he had been a Hindu, but not finding rest he had become a Muhammadan, and yet was as far from peace as ever; and now he wanted to learn the Christian religion. His pocket was empty, of course, but he could teach Urdu in a primary school, and he was given a chance. For a couple of months his conduct was satisfactory, and he made rapid progress in acquiring Scripture knowledge. Not getting the amount of pecuniary help he wanted in a short time he rejoined the Muhammadans, and began to preach against Christianity and to abuse its followers, declaring that he had been promised Rs. 500 and a wife if he would become a Christian; but he had had enough of such people, and was glad to get back to Muhammadanism again.

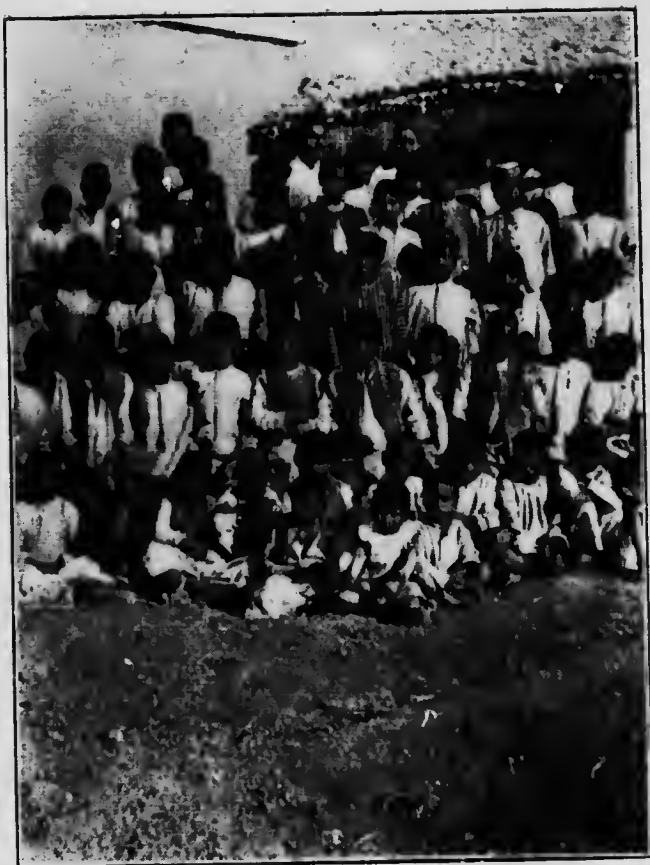
There are strolling inquirers who flock especially to where new missionaries are located, and succeed for a time in getting help, and who receive baptism in each new hunting ground. A little experience enables the missionary to keep his spare rupees for more worthy

objects, and yet there are sincere inquirers who need help. The Hindu is tolerant so long as you let him alone, but the moment one of his family embraces Christianity he becomes the most intolerant of men. The convert is cast out of the family and the social circle, and treated with contempt. He loses all property, and is left helpless. What should be done for him? A young Christian once tried selling vegetables in the villages around Neemuch, but when it was discovered that he was a Christian none would buy, and he had to move off and try elsewhere, but with the same result.

In British territory, where land is readily secured for the purpose, Christian villages have been established by various missions, but the management requires more skill than the average missionary seems to possess, and the failures have been more than the successes. With proper management, however, in some instances they have been made to succeed, and the evils arising from the improvidence and incapacity of the converts more or less avoided.

Our Mission is still in the stage where most of the converts find employment as domestic servants, mission agents, labourers on new buildings, railway employees. For the average village Hindu, Christianity, apart from mission help, seems to spell "starvation and ruin," and he either seeks refuge in the central station or shrinks from baptism. Some, however, bravely meet all the difficulties.

Industrial Problems.—Many and difficult are the questions connected with the care of the thousand children brought to us by the famine. The Mission has become responsible for their moral and spiritual guidance, for their education, and for their training in trades, handicrafts and industries as a means of honest and independent livelihood. Because of the new conditions established and the need of new adjustments, industrial training is the occasion of the greatest perplexity. All sorts of questions arise. What industries will pay and be permanent? To which industries are individual lads suited? How can Christian youths be taught to compete honestly with caste men? How, while being fostered in the Mission, well fed and clothed, can they be preserved from the danger of over much help? How can they be prepared to go out, and, like the commu-



Orphan Boys of Famine of '97, Indore

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nities around, depend on their own resources, when like them they must work hard and earn little, and wear coarse clothes, and eat scanty and coarse food? Many a mission-trained boy has wrecked his life because he felt himself above labour in such conditions. Missions have been struggling with orphanage problems for about two generations, and have not yet passed the stage of making experiments and committing mistakes.

Naturally the Church entertains hopes that the orphanages will prove a blessing not only in relieving distress, but in introducing into the heathen community a powerful leaven of Christian life. Large numbers of boys and girls are shut off from the evil associations of their old life, and carefully instructed in the truths of religion, and trained to honest toil. It is expected that their characters during the plastic period of their life will be so moulded, strengthened and developed in goodness that they will become a strong evangelizing force when thrown into the community.

But past experience proves that this hope is not always realized. Not a few die while still in the orphanage. The hereditary tendencies of some seem to thwart all efforts to rear them in virtue. The evil influences incident to the barrack-room life of an orphanage, where hundreds eat together, sleep together, act and react on each other, tend to prevent the formation of a sturdy individuality that will afterwards prove self-reliant and efficient for good. The desirable fruitage of Christian nurture in orphanages, in respect alike to moral character and to manual equipment, will not come without the most assiduous care, and the most wise and watchful attention; and in some cases will not come at all. So unfavourable to the development of healthy character and usefulness are large orphanages that, notwithstanding financial and other considerations, many would reduce the adverse influences to a minimum by maintaining a number of smaller orphanages rather than concentrating in one large institution.

In our Mission it is proposed to maintain only one, viz. at Mhow, and to take advantage, as far as possible, of the help that the "Industrial Aids Mission" is prepared to give. This enterprise, which is conducted on strictly

business lines as a commercial proposition, is prepared to open rug factories and other industrial establishments for the manufacture of articles that will find good sale, to give employment to boys and girls who have been trained in mission institutions to do skilful work, to pay them whatever they earn and also to find a market for the products of their labour.

The boys in the Mhow orphanage have been trained to weave Persian rugs. Those in Indore, Dhar and Rutlam have been taught weaving cloth, carpentry, gardening, etc. Possibly chief attention will in the future be given to rug weaving. In Canada, however, there seems to be little demand for rugs. A few months ago a consignment was sent, and though offered at rates which left little margin of profit to the orphanage, they found slow appreciation, and slower sale.

Baptisms Speedy or Delayed.—When persons declare their acceptance of Christ should they be baptized at once, or should they be kept for a time on probation? Different missions follow different practices. Not all missionaries in the same mission follow the same rule. Some baptize and then instruct; some first teach, and when there are signs of the new life they baptize, requiring a "credible profession." The former would make disciples first and convert afterward, the latter would decline to apply the seal of regeneration to a blank. This variety of practice makes statistical returns of converts of unequal value.

Polygamous Converts.—Among the practical difficulties found in a land where immoral customs have grown into the warp and woof of social life is that of dealing with inquirers with two or more wives. While the great mass of the people are monogamists, there are many polygamists. According to the Koran any Muhammadan who can afford it may have four wives. Among all castes of Hindus, but especially among the low castes, a plurality of wives may be found.

One day when preaching some twenty-five miles from Neemuch I noticed a specially friendly face on the outskirts of the crowd. At the close a man came forward, and I recognized him as one who after years of blindness had received eyesight in the Mission dispensary. He took

me to his home, saying that he and his family wished to become Christians. He introduced me to his household, and then I discovered that the first use he had made of his restored eyes was to select a new wife, who was now associated with the first in keeping him in comfortable circumstances by basket weaving. Sometime afterward he brought his wives to Neemuch asking to be received, pleading that when he married the second time he did not know it was sinful. What was the right thing to do with such an inquirer?

Life and Zeal.—These are some of the problems that confront us in the field, but there is one that lies deeper than any of these, and it is a problem of the home churches too, viz.: How is the life of the Christian community to be quickened and its zeal intensified so that its members will glow with enthusiasm for the extension of the Redeemer's Kingdom, and experience in their hearts a great pity for the perishing multitudes?

Living as converts do in a pestilent moral atmosphere, and accustomed to widespread and open evil, their sense of the evil condition of their fellows is dulled.

Discouragement arising from fruitless toil is apt to chill the spirit and paralyze effort. The surrounding mass of heathenism with its enormous resistance of inertia tends to dispirit the stoutest hearted, and teaching and preaching are apt to grow perfunctory. The safeguard against all this is to be found in keeping the infant church in vital union with Him who has all power in heaven and on earth. "Not by might nor by power, but by my Spirit, saith the Lord."

APPENDIX.

CHRONOLOGICAL.

- 1872—Canada Presbyterian Assembly instructed its Foreign Mission Committee to select a field and send forth the young ladies who had offered for foreign service.—India selected
- 1873—Miss Rodger and Miss Fairweather sailed for India, and for about three years worked with the American Presbyterian Mission in North India.
- 1875—Rev. J. F. Campbell (now D.D.) designated as a missionary to English-speaking natives in Madras by the Synod of the Maritime Provinces, prior to Union of 1875.—Accepted by the United Church; and kept for a year addressing congregations. Arrived in India Dec. 6, 1876.
- 1876—General Assembly decided to open a mission in the native state of Indore, Central India.—Rev. J. M. Douglas, Cobourg, designated.—Reached Bombay December 22nd.
- 1877—January 25th, Mr. Douglas reached Indore city, which was chosen as the starting point of the mission.
Misses Rodger and Fairweather shortly after went to Indore, and began zenana work there.
Rev. J. F. Campbell arrived from Madras, and settled at Mhow in July.
Girls' School opened.
Printing press set up at Indore.
Misses Forrester and McGregor arrived in Indore, also Mrs. Douglas and children.
- 1878—Zenana work begun in Mhow by Misses Rodger and Forrester.
Mission property secured on the edge of Indore bazar.
First baptisms.
Persecutions by State officials.
- 1879—Opposition to schools in Indore city.
Miss Forrester became the wife of Rev. J. Fraser Campbell.
Rev. J. Wilkie, M.A. (now D.D.) and wife arrived.—Settled in Indore.
Mission Council instituted.
Miss Rodger returned from Mhow to work in Indore.
Miss Fairweather retired from the mission.
- 1882—Opposition in Indore intensifying.
Appeal to British authorities.
Mr. Douglas returned to Canada, and his connection with the mission ceased.
- 1883—Miss Ross arrived in January, and joined the staff at Indore.
Rev. Joseph Builder, B.A., and wife arrived in December, and settled at Mhow.

- 1883—Appeal to the Viceroy for recognition of rights to preach in native States.
- 1884—Rev. W. A. Wilson, M.A., and wife arrived in December, also Miss E. M. Beatty, M.D.
Primary Schools opened in Ujjain.
High School started at Indore in May.
- 1885—Work begun in Neemuch in September by Rev. W. A. Wilson.
Medical work for women begun in Indore by Miss Beatty.
Christian Boarding School begun in Indore by Miss Rodger.
Rev. R. C. Murray arrived, and later appointed to Ujjain.
Opposition at Indore quieted by Lord Dufferin.
- 1886—Presbytery constituted.
Work begun in Rutlam in February by Rev. J. F. Canipbell on return from furlough, November, 1885.
Government grant-in-aid to the High School in Indore obtained.
Expansion of work in Mhow, Rutlam and Neemuch, outstations and village schools.
Congregation organized at Indore.
A. V. School in Neemuch started.
- 1887—Mrs. Murray died.
Three months later Rev. R. C. Murray died.
Indore High School affiliated with Calcutta University to First Arts Examination.
School opened in Jawad, outstation of Neemuch.
Woman's hospital opened in rented quarters in Indore city.
Miss McGregor retired from the mission.
- 1888—Rev. J. Builder, in ill-health, returned to Canada, and shortly after died.
Arrival of Rev. G. MacKelvie, M.A., stationed at Mhow, January, 1889.
Arrival of Rev. J. Buchanan, M.D., and Miss McKay, M.D., who were later married and stationed at Ujjain.
Medical work for women undertaken in Ujjain.
- 1889—Arrival of Misses Scott and Sinclair in January.
Arrival of Miss Jamieson and Miss Harris in November.
Medical work at Ujjain transferred to Dr. Buchanan and his wife.
Dharm Samaj Missionary Society organized in Neemuch.
- 1890—Miss McKellar, M.D., arrived in October, and Miss Fraser, M.D., in December.
Revs. N. H. Russell, B.A., and W. J. Jamieson arrived in December.
Christian Girls' Boarding School temporarily transferred, under Miss Harris, to Neemuch in July.
Mission Press removed to Rutlam in December.—*Gyan Patrika* began to be published.

- 1891—Arrival of Miss McWilliams and Miss O'Hara, M.D., in December.
 Girls' Boarding School at Indore built.
 College building begun.
 Foundation of Woman's Hospital laid by the Prime Minister of the State of Indore.
 Miss Rodger withdrew from the mission, and Rev. G. MacKelvie, M.A., resigned.
 Hospital for women in Indore opened July 1st.
 Bungalow erected in Ujjain, also at Rutlam.
- 1892—Arrivals of Miss Calder, Miss Duncan and Miss Turnbull, M.D., in November.
 Miss Beatty retired through ill-health.
 Large numbers of the Mang caste baptized in Indore.
Indian Standard began to be published at the Rutlam Press.
 Press Building erected at Rutlam—partly gift of Mrs. McCrea, of Galt.
 Church and school built in Mhow.
 Miss McWilliams on account of ill-health returned to Canada.
 Miss Harris died in London on her way to Canada in ill-health.
- 1893—Arrivals of Misses White, Douglas, Grier, Rev. F. H. Russell, B.A., and C. W. Woods, M.D.
 Indore College advanced to B.A. standard.
 First Christian *Mela* held in Mhow.
 Y.M.C.A. in the college instituted.
 Widows' and Girls' Industrial Home established under Mrs. Johory, at Indore.
- 1894—Presbytery classes for training native agents instituted.
 Y.M.C.A. formed in Girls' Boarding School.
 Mr. E. R. Fitch, first licentiate of Presbytery.
 Girls' School built at Mhow.
 Two Girls' Schools built at old Neemuch.
 Miss Campbell arrived in December.
 Hospital built at Ujjain by Dr. Buchanan.
- 1895—Miss Chase, B.A., Miss Ptolemy, Rev. A. P. Ledingham, M.A., and Jno. J. J. Thompson, M.D., arrived, and Miss Fraser, M.D., withdrew, also Miss Ross.
 Work begun in Dhar by Miss Dr. O'Hara, who was shortly after joined by Mr. and Mrs. F. H. Russell.
 Sites granted by the Maharaja for hospital and bungalows in Dhar.
 Dr. Buchanan appointed to the work among the Bheels.
 Mission College at Indore opened by Col. Barr.
 Leper Asylum undertaken at Ujjain.
 School for the Blind opened at Ujjain by Miss Jamieson.
 Arrivals of Rev. J. Fraser Smith, M.D., Misses Leyden, Thompson and Weir.
- 1896—Normal training class instituted in connection with the college at Indore.
 Bungalow for Zenana missionaries built at Dhar, also dispensary building undertaken.

- 1897—Bheel Mission Headquarters established at Amkhut, in the State of Alirajpur.
 Ladies' Council established.
 Ordained missionaries constituted into a Finance Committee.
 Mr. Jamieson invalided home.
 Outstations opened in the Dhar District.
 Orphanages, as the result of famine, opened in Rutlam, Mhow, Dhar and Indore, and industrial work begun in each.
- 1898—Dr. Thompson invalided home, and shortly after died.
 Miss Calder resigned on the occasion of her marriage.
 Church built at Dhar by gift of Knox Church, Galt.
 Orphanage started in Neemuch for girls, also a 'Widows' Home.
 Misses Dougan and Chase returned to Canada on sick-leave.
 Sixteen acres of land granted by the Alirajpur State to the Bheel Mission.
 Mission buildings begun, and the first-fruits of the work among the Bheels gathered in.
 Girls' Boarding School attained status of High School.
- 1899—Arrival of Miss Goodfellow, Rev. J. T. Taylor, B.A., and wife, and Dr. and Mrs. Nugent.
 Dr. Smith resigned.
 Year of terrible famine.
- 1890—Arrival of Rev. J. R. Harcourt, Miss S. McCalla, M.D., and Miss Leach.
 Miss Leyden withdrew.
 Ordination of Rev. Jairam B. Makasare as native pastor of Rutlam Church.
- 1901—Arrival of Revs. W. G. Russell, B.A., and F. J. Anderson.
 Messrs. Mackenzie and Grant and Miss Wallace, M.D., of the Honan Mission temporarily joined the staff.
 Famine again.
- 1902—Arrival in January of Miss B. C. Oliver, M.D.
 Resignation of Rev. J. Wilkie, D.D.
 Rev. Norman H. Russell died at Mhow.
 Boys' Orphanages concentrated at Mhow.
 Messrs. Mackenzie and Grant returned to China.
 Miss McCalla joined the Honan Mission as Mrs. Grant
 Rev. D. G. Cock and wife joined the mission, also Mr. Geo. H. Menzies, M.D.



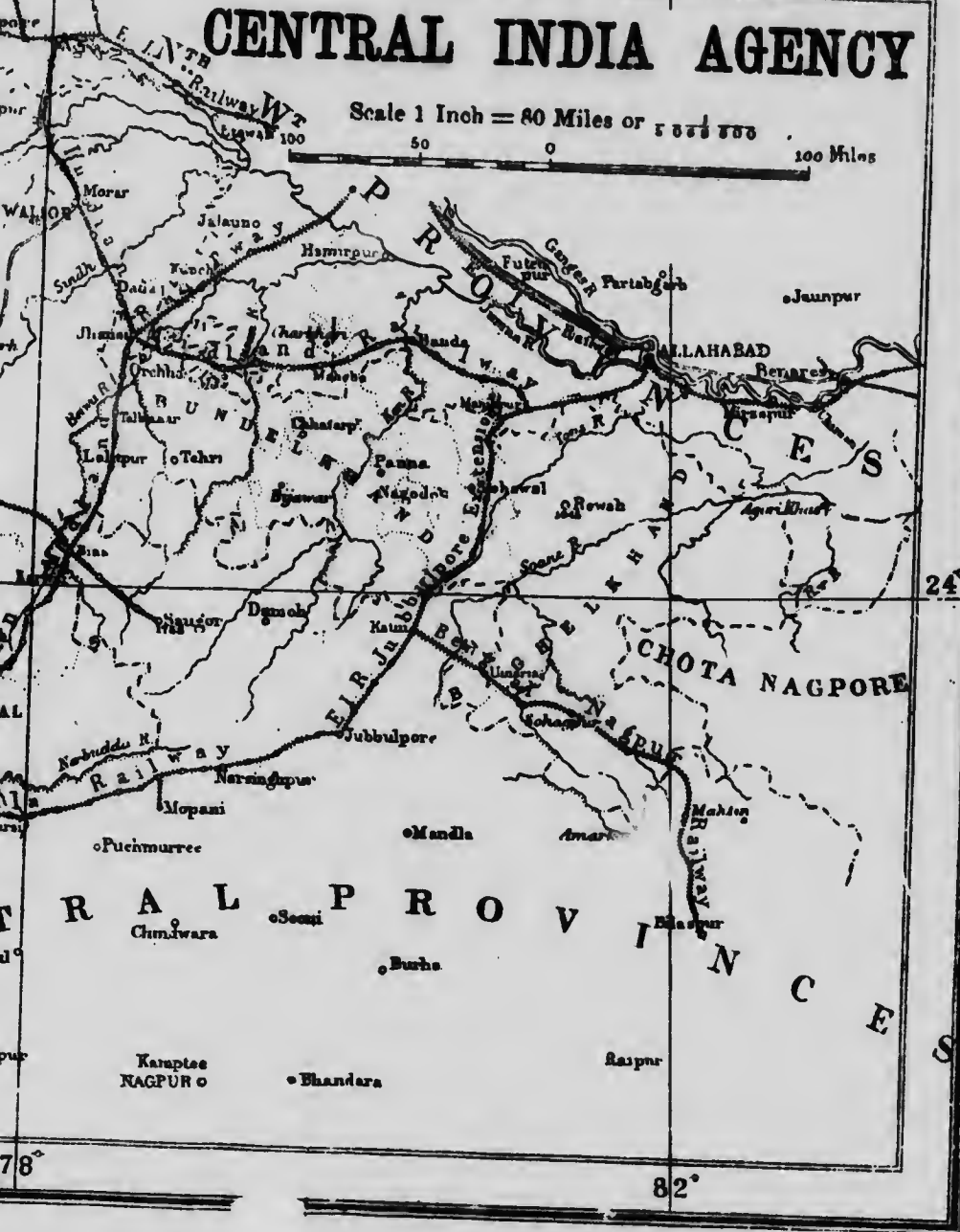
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82

CENTRAL INDIA AGENCY

Scale 1 Inch = 80 Miles or 128 Kilometers

100 50 0 100 Miles



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