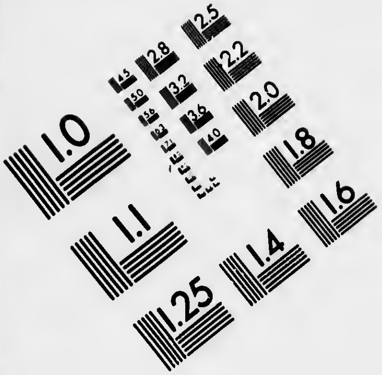
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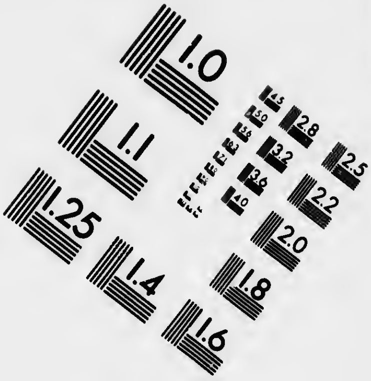
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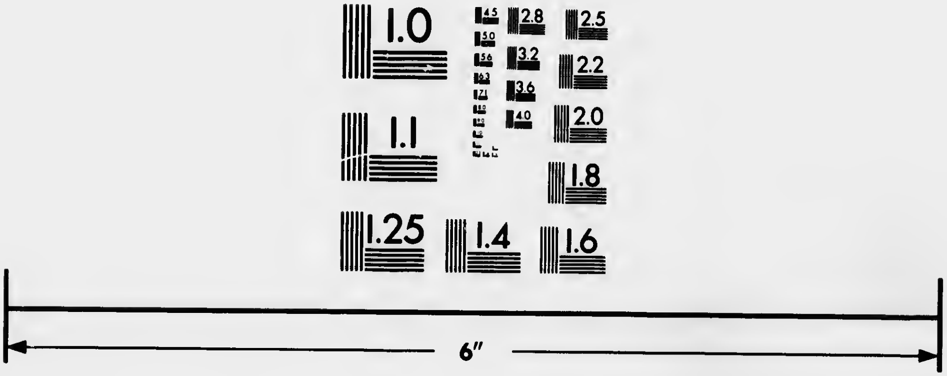
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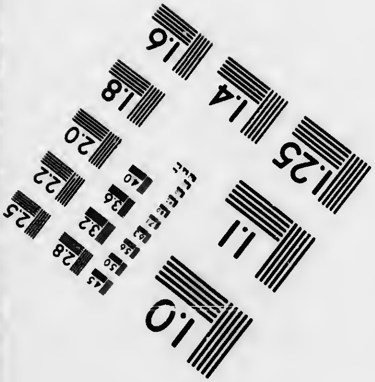
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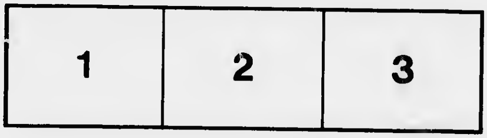

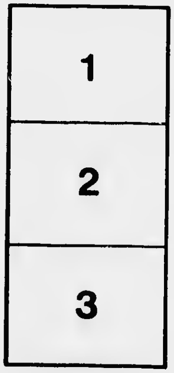

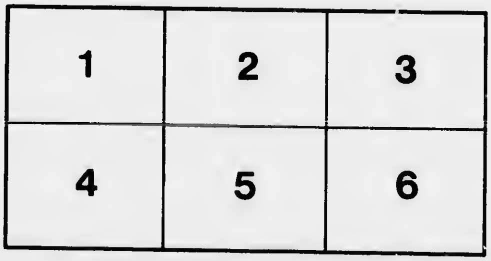

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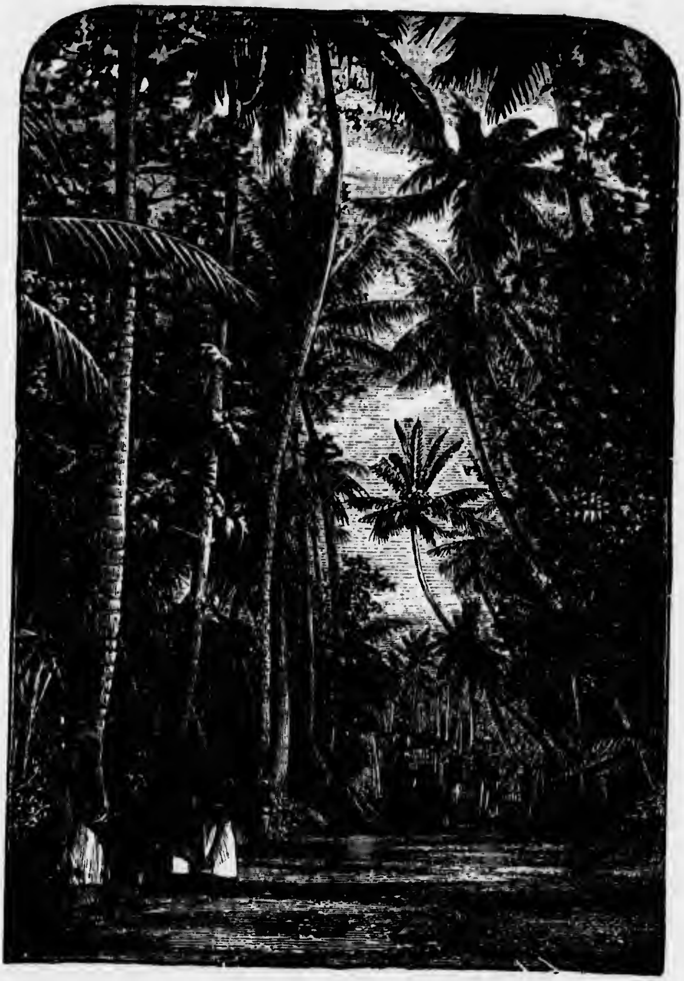

IN CEYLON.

MISSIONARY SKETCHES.

SECOND SERIES.

An Ambassador is sent unto the heathen."—Jer. xlix. 14.

TORONTO:
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PREFACE.

THE Sketches in the present Series are from a volume entitled "Modern Missions: Their Trials and Triumphs," by Robert Young, Assistant Secretary to the Foreign Missions Committee of the Free Church of Scotland. They present in a form at once brief and comprehensive the progress of Christian Missions in some of the most important fields yet opened; and it is hoped their perusal will tend to increase the faith and zeal of the church in regard to the spiritual conquest of the world.

METHODIST MISSION ROOMS,
TORONTO, FEB. 15th, 1883.

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MISSIONARY SKETCHES.

INDIA.

I.

PROGRESS IN INDIA SINCE 1813.

UNTIL 1813, Christianity in India was regarded by the Government of the day as a contraband article, and its introduction by missionary societies forbidden under pains and penalties. Accordingly, for a period of twenty years it had in a manner to be smuggled into the country. In such circumstances, little progress could be expected. But when at length the unhallowed restrictions were removed, and missionaries were free to enter and prosecute their labors without the risk of deportation, there was a marked change in the course of events. Churches and societies, awake in some right measure to a sense of their responsibility, one after another entered the field so that now there is no portion of that vast continent which is not to a greater or less extent occupied. True, the occupation is for the most part still lamentably defective. Nevertheless the contrast between the former and the present state of things is highly encouraging.

Where the field, as in India, is so vast, and the churches and societies engaged in it are so numerous, it is impossible, within the limits of this volume, to do more than present the barest outline of the work carried on at the more important centres since 1813.

Starting with Calcutta, the metropolis of the empire, we note that the *London Missionary Society's* mission was commenced in 1816. By 1821 missionary operations were being carried on at twenty-one stations in and around Calcutta. The city of Berhampore was occupied five years later. An institution for higher education, established at Bhowanipore in 1837, has been affiliated with the Calcutta University. Among the many distinguished men who have labored in this city, the name of Alphonse Lacroix holds a conspicuous place. By birth a Swiss, he was appointed to Chinsurah in 1821 by the *Netherlands Missionary Society*, but joined the *London Missionary Society* six years afterwards, removing in 1829 to Calcutta. In the departments of vernacular preaching and itinerancy, to which his energies were mainly devoted up to the time of his death in 1859, he had few, if any, equals. The *Church Misionary Society* began its labors in the suburbs of Calcutta also in 1816, the headquarters of the mission being, five years later, removed to the city proper, where there are now four or five congregations, and a Cathedral Mission College, established in 1865, besides other important agencies. The society has also a most interesting rural mission at Krishnagar, embracing 6,000 native Christians, the fruit to a large extent, of a remarkable awakening in 1838. The *Society for the Propagation of the Gospel*, in addition to a large organization in Calcutta, has now under its care the flourishing mission in Chota-Nagpore, with a Christian community of 11,212, of whom 4,569 are communicants. It has enjoyed the services of some eminent men, among whom may be singled out the name of Dr. John Wenger. He died at Calcutta in August, 1880, after forty-one years' service, spent chiefly in the revision and translation of the Scriptures into Bengalee and Sanscrit.

In 1829, memorable as the year in which the fires of suttee were extinguished, the *Church of Scotland*, then gradually awakening from its deep lethargy, sent its first missionary to India in the person of Alexander Duff.

There are, in our estimation, four missionaries whose commanding talents and consecration to the cause of India's evangelization, and the influence which in various ways they wielded, mark them out from all others as pre-eminently the benefactors of that country—viz., Frederick Schwartz, William Carey, John Wilson, and Alexander Duff. In the commission given to Dr. Duff, the utmost liberty was freely granted as regards both the particular field of labor and the mode of operations. Having satisfied himself that the vernaculars of India "could not possibly supply the medium for all the requisite instruction," he, in pursuance of one of the objects of the mission, with five pupils, opened in May, 1830, in Calcutta, an institution in which instruction was communicated at once in the elements and in the highest branches of knowledge, *through the medium of the English language*, and in which the Bible held a chief place. The policy thus adopted, which had a most important bearing on the ultimate evangelization of India, was condemned alike by missionaries, learned Orientalists, and the Government.

But ere long a marked change in public sentiment appeared, and the views so ably advocated by the intrepid young missionary came to be generally accepted, not only by the Government, but by the leading missionary societies, who in course of time established institutions after the model of Dr. Duff's. The success attending his efforts in this direction was quite remarkable—the attendance of pupils in the institution being soon increased to a thousand and upwards, a number which it has maintained ever since. The results of the system, in the elevation and enlightenment of the native community during half a century, it is simply impossible to over-estimate. Many years ago, Lord William Bentinck, perhaps the ablest and most enlightened Governor-General that India ever possessed, publicly declared them to be "unparalleled." Nor was the institution wanting in fruit of the highest kind. Even in the earlier years of the mission several remarkable conversions occurred. Notably, Krishna Mohan Banerji, a Brahman of high social position, and editor of a newspaper, afterwards a minister of the English Church, and now a distinguished professor in Bishop's College, Calcutta; also, Gopi Nath Nundi, a most devoted missionary in the N. W. Provinces, in connection with the American Presbyterians, who at the time of the mutiny nobly testified for Christ in the midst of the greatest suffering and danger. In the earlier years of the mission, Dr. Duff was aided by a noble band of coadjutors—William Sinclair Mackay, David Ewart, John Macdonald, and Thomas Smith, all of whom, with the exception of the last named, finished their course before him.

The mission of the Free Church, like those of the other churches, has a number of out-stations in Bengal. One of the most interesting is the Rural Mission in the extensive district of Mahanad, which is ably superintended by the Rev. Jagadishwar Bhattacharjya, an ordained missionary and a convert of the mission. His intimate acquaintance and hearty sympathy with the oppressed peasantry of Bengal have secured for him a large measure of confidence and respect on the part alike of the native community and of Government officials. Another, and no less interesting, and embracing also a medical department, was established in 1870 among the Santals, an aboriginal tribe in Upper Bengal, numbering about two millions. The principal station is at Pachumba. The *Church Missionary Society* carries on similar operations in different parts of the same field. In another portion of it, Mr. Hans Peter Boerresen, a Dane, and Mr. Lars. O. Skrefsrud, a Norwegian, both of the *Indian Home Mission,* have been laboring indefatigably since 1867. The mission of the *American Free Baptist Churches* has also done good service among this interesting race. All these agencies have met with a large measure of success. The Earl of Northbrook, a recent Governor-General, and Sir William Muir, have testified in strong terms to the hopeful character of the field; and there is no doubt that a remarkable opening exists at the present time. The Santals, like other aboriginal tribes, have no definite system of belief. Their religion is a rude demonology, or dread of spirits, who are generally believed to be malevolent. Having no caste they are more accessible than the Hindoos.

On the occasion of Dr. Duff's enforced retirement from the mission field, in 1864, most emphatic testimony was borne by all classes of the Indian community—native and European—Christian and non-Christian—to the invaluable services rendered by him to that country during a period of nearly thirty-five years. From the time of his return till his lamented death at Sidmouth, in Devonshire, on 12th February, 1878, this intrepid and true-hearted missionary employed his matchless eloquence in seeking to rouse the churches in this country to a more adequate sense of their responsibility in relation to the vast world of heathenism. The subject engrossed his thoughts, not certainly to the exclusion of other matters of great importance, for he was characteristically large-minded in his views, and large-hearted in his sympathies; but he felt and spoke on *it* with an intensity of conviction and an enthusiasm which only those who came in frequent contact with him can fully appreciate.* For fourteen years he ccupied with distinction the position of convener of the Foreign Missions Committee of the Church, and for eleven years that of professor of Evangelistic Theology in its colleges.

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* The *British Standard* described him as "an incarnation of the spirit of missions."

As is well known all the Church of Scotland's missionaries in India cast in their lot with the Free Church at the Disruption in 1843. Since then, operations have been carried on by the *Established Church of Scotland* at Calcutta, Bombay, Madras, &c. The institution building, vacated by Dr. Duff and his colleagues, was opened in 1846 by Dr. James Ogilvie, who continued successfully to superintend it until cut off by fever at Penang in the beginning of 1871. It had last year on its roll 409 pupils in the College department, and 725 in the School department, and is in a high state of efficiency.

Let us glance now at the Province of Orissa. It consists of a long narrow strip of swampy land extending from the shores of the Bay of Bengal on the east, to the vast mountain ranges on the west, and embraces a population, speaking the Oriya language, of about eight millions. The stations formed there by the Serampore missionaries were actually abandoned in favor of other societies, the *General Baptist Missionary Society** leading the way. Cuttack, the capital of Orissa was occupied by that society in 1822; and in the following year Pooree, in the neighborhood of the famous temple of Juggernaut. Pooree is described as a "city wholly given to idolatry," to die within ten miles radius of which is regarded as a sure passport to eternal bliss. Hence, myriads of pilgrims from the remotest parts of India annually flock to the shrine, thousands of the weaker females especially limping "piteously along with bleeding feet in silence," and large numbers dying upon the road. There, if anywhere in India, the people are literally mad upon their idols, many of the blinded devotees, in former days, voluntarily immolating themselves beneath the ponderous wheels of Juggernaut's car, of which there are sixteen, the car itself being forty-three feet high. The sight of the "abominable idolatries," with their sickening accompaniments of cruelty, and misery, and infernal revelry, must have been revolting in the extreme. There was not one redeeming feature in the dark picture.

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* The Rev. J. G. Pike was the founder and for more thirty years the much-valued Secretary of the Society.

In view of the debasing scenes constantly witnessed at Pooree, need we wonder that the moral character of the people should be of the very lowest type. One of their own poets describes in the following lines the impression produced on his mind after a visit to Juggernaut:—

"The children are robbers, the old men are robbers,
The Jogeys and Gooroos, they are all of them robbers;
They are robbers in the village, and robbers in the town,
And none beside robbers of women are born."

Throughout the province also, in the early history of the mission, the inhuman Meriah sacrifices were of frequent occurrence. Large numbers of children were stolen, and nourished up with a view to their being slaughtered, and offered to a Hindoo goddess—usually the goddess Kali, who is represented as delighting in human blood.

Upon this unpromising field much labor has been expended, and with no inconsiderable results. When, on 5th November, 1826, the first Protestant place of worship in Orissa was opened, the services on the occasion were conducted in English by Messrs. Lacey and Sutton, *there being then no native Christian in the province.* Now, in the six churches and ten chapels under the care of the *General Baptist Missionary Society*, there was last year an aggregate of about 1,000 in full communion, with a native Christian community of 2,704. The total number received into the Church on a profession of faith by baptism since the commencement of the mission is stated to be about 1,700.

At Cuttack, a mission press, started in 1838, has sent forth an edition of the Old Testament, several editions of the New Testament, a number of separate portions of Scripture, numerous tracts, and other miscellaneous productions. A mission college, established in 1846, has had since then between forty and fifty under training. At the present time there are twenty-two native ministers in active service. Recently, there has been opened a Zayat or Christian Book-Room—a board on the gate, in Oriya and Bengalee, announcing that it is a "Building for Books relating to the religion of Christ." One half of it is devoted to the sale of books, and the other half to reading.

Again, when, in 1836, the missionaries of the *American Free-Will Baptist Mission* entered Northern Orissa, the district was one unbroken expanse of Hindooism. The Divine blessing has so rested on their labors that on the return to America, in 1879, of the Rev. Jeremiah Phillips, one of the founders of the mission, there were five congregations with 478 communicants, 453 pupils under Christian instruction, and a Biblical school at Midnapore, the headquarters of the mission,containing 17 young men,of Hindoo parentage, as candidates for the ministry. General Sir Arthur Cotton, K.C.B.,who was fifty-eight years in the Indian army, has given his emphatic testimony to the work accomplished in Orissa.

Stretching along the north-eastern frontier of Bengal, and forming a part of the province of Assam, is a lofty range of mountains. On two of the hills—Khasia and Jaintia—the *Welsh Calvinistic Methodist Church* commenced operations in June, 1841, the large village Cherrapoonjee on the Khasia hills being the first station occupied. At that time the ignorance and superstition and degradation of the people were extreme. There was not one ray of light. The first missionary (Rev. T. Jones) a few months after his arrival, stated that "it was impossible to find a field more full of misery;" nor one, he added, "more full of promise." The hope thus indulged has been realized. There are now on these hills twenty-four Christian churches, with upwards of 1,400 communicants or candidates for baptism connected with them, and a total of nearly 3,000 who have abandoned heathen practices, keep the Sabbath, and attend the means of grace. Many, by their consistent Christian lives and their triumphant testimony in a dying hour, have given evidence of the reality of the change which they had undergone. There are eighty schools, containing about 3,000 pupils, of whom 650 are girls.

At the outset of the work there was not even a written language. Since then there have been published from time to time, by the mission, or under the superintendence of its agents, besides elementary school books and tracts, two or more editions of the following:—"New Testament," "Pilgrim's Progress," "Hymn Book," "Confession of Faith," "Dr. Watts' New Testament History," "Collection of Prayers," and "Anglo-Khasia Dictionary." The translation of the Old Testament is at present being proceeded with.

The *Berlin Evangelical Society* better known as *Pastor Gossner's Society,* early in 1846 planted a mission in Chota-Nagpore, an immense tract of country, partly mountainous, lying to the west of Bengal. It is inhabited by hill tribes, divided into Khols, Urans, Mundas, and Santals. The principal station is at Ranchee, the capital, lying in a north-westerly direction, about 350 miles from Calcutta. The first-fruits of the mission were reaped in 1850, when four Urans were baptized at once. From that time the number of enquirers and converts continued steadily to increase; and by the beginning of 1857, 400 had been baptised after lengthened instruction, whilst upwards of 1,000 had associated themselves with the Christian community. These were scattered over some fifty villages, showing the wide-spread interest that had been awakened.

The infant church was subjected to bitter persecution of various kinds, but notwithstanding it grew and multiplied. When, in July, 1857, the mutiny of the Ramghore battalion at Ranchee and Hazaribagh broke out, the European civil and military officials had to flee for their lives. The missionaries were reluctantly compelled to adopt the same course. For three months the territory was in the hands of the rebels. During that time persecution reached its height, the Zemindars or land-owners being the most active in their efforts to stamp out Christianity. "Many of the Christians," it is said, "escaped into the jungles, where they were compelled to live during the most trying period of the year, and some perished there. Some were taken and tortured, and bound hand and foot, and lay for days in the rain on the wet ground. They were tauntingly asked, 'Where is your Father now? Where is Jesus? Why does He not help you?' And with fists and feet, and iron-bound sticks their persecutors smote them, saying, 'Now sing us something—one of your sweet hymns.' Yet was there no denial of their Lord. The Christian village Prabhusharan was levelled to the ground. A reward of 2,000 rupees (£200) was offered for the head of the church elder. Wives, mothers, and daughters were bound, and so cruelly beaten that their lives were despaired of. 640 Christians were plundered of all that they had. A friendly Zemindar told the missionraies afterwards that if the return of the English force had been delayed twenty days longer, a general slaughter would have begun. When the missionaries reached Ranchee in October, they found the station a perfect desolation. The Christians were mostly still in hiding in the jungles; but gradually, when order was restored, they gathered again around their beloved teachers. . . . Before their flight there were Christians in about sixty villages: in September, 1858, there were 130 from which people had joined the Christian church." In 1863, the communicants numbered 790; baptized Christians, 3,401.

In consequence of changes in the mode of conducting the mission, introduced by the younger men who had been sent out after the restoration of peace and order, and sanctioned by the Directors in Berlin, the older missionaries feeling aggrieved by the action referred to,* resigned their connection with the Society, the great bulk of the members of the native churches adhering to them. They were taken over by the Bishop of Calcutta in 1869, and the operations with which these older missionaries were identified have since been carried on in connection with the Propagation Society. That Society reports that in October, 1880, the whole number of Christians was 11,212, of whom 4,569 were communicants.

North India, stretching over more than 1,200 miles of territory, and inhabited by stalwart and vigorous races, presents a noble field for missionary effort. Among the earlier places occupied may be mentioned

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*Colonel Dalton, the Chief Commissioner, and all the European residents at Ranchee, are understood to have disapproved of the action of the younger missionaries, and of the Directors, in connection with the unfortunate proceedings in question.

Agra, in which, in 1811, two of the Serampore missionaries were permitted to settle, and where, in 1813, Henry Martyn's solitary convert from Mohammedanism was stationed as the first agent of the *Church Missionary Society:* Allahabad, important as the seat of Government in the N. W. Provinces, regarded as a place of the greatest sanctity by the Hindoos from its being situated at the junction of the Ganges, Jumna, and Saraswatee, and where the Baptist Society planted a mission in 1816; Benares, the Athens of India and chief stronghold of Hindooism, containing some eighty Sanskrit colleges and about a thousand heathen temples, held in the highest veneration, and resorted to by immense numbers of pilgrims,—in that city in the same year (1816) the *Baptist Missionary Society* settled the Rev. W. Smith, who was followed shortly afterwards by missionaries of the *Church* and *London Missionary Societies.* It is important to note, with respect to the last-named sacred city, in view of the immense influence which it exerts upon Hindoos and Hindooism in general, that, as stated by Sherring in his valuable History, native society there, especially among the better classes, is hardly the same thing that it was a few years ago. "The religion of idolatry, of sculptures, of sacred wells and rivers, of gross fetichism, of mythological representations, of many-handed or many-bodied deities, is losing, in their eyes, its religious romance. They yearn after a religion purer and better. . . . A new era of intellectual freedom and religious life has already commenced." At the same time, there is no expectation of the early downfall of Hindooism—a system which, by means of caste, binds together in an impenetrable mass the entire social fabric. Among the many who have labored in this extensive field, we trust it will not be considered invidious if we select for special notice the name of Dr. Robert Cotton Mather, who more than forty years ago founded the London Society's mission at Mirzapore, and who during his long and successful missionary career has rendered most valuable service in connection with the translation of the Bible into Hindustani, and by the production of many books of a Christian and educational character.

The Society for the Propagation of the Gospel carries on operations in the Lahore diocese, with stations at Cawnpore, Roorkee, and Delhi; has an aggregate membership of 272; and sixteen schools, with about 3,000 scholars.

One of the most interesting stations is that of Peshawur, the great military outpost of the British possessions in India, lying beyond the Indus. Missionary work was commenced there among the Affghans in 1855 by the Rev. Joseph Wolff, of the *Church Missionary Society*, a converted Jew from

Armenia, who, notwithstanding certain eccentricities, boldly and in truly apostolic spirit preached Christ as he travelled through extensive regions of Central Asia.

Moravian Missionaries, true to their history, coveted the distant snow-clad regions of Thibet and Mongolia as their fields of labor, and in 1853 proceeded to take possession of them for Christ. Their purpose was defeated by Chinese exclusiveness, which prevented them from getting beyond the frontier. They next endeavored to obtain a footing in Ladak, an old Thibetan province, but were denied it by the Maharajah of Cashmere, to whose rule that territory is subject. At length, in 1856, they settled at Kyelang, in the province of Lahoul, and in 1865 missionary operations were extended to Poo, in the province of Kunawar. Lahoul consists of three valleys, that of the Chandra being described as the "Valley of Glaciers." The lowest elevation in these valleys is 10,000 feet above sea-level, and they are shut in on all sides by bleak and barren mountains, towering up to 20,000 feet, and covered with perpetual snow. Some idea may be formed of the isolation of these missionary brethren from the fact that as stated by Mr. E. Pagell, the missionary at Poo, the only European besides themselves in that district and their nearest neighbor is the Church Missionary at Kotghur, where the post-office is situated, and it is distant thirteen days' journey! The want of Christian intercourse is much felt.

In these fields, where Buddhism chiefly prevails, the work has been peculiarly difficult and discouraging. As the fruit of frequent journeys into Ladak and elsewhere, in the course of which the missionaries have been generally received, some fifteen souls have been gathered into the Church at Kyelang. But so utterly barren had it been in Lahoul, that when the General Synod of the Moravian Church met at Herrnhut in 1879, the question as to the continuance of the Mission was discussed. While the brethren were thus engaged, the cheering tidings reached them of the baptism, on 11th April, of Demasang, the first Lahoulese convert. This they regarded as a sufficient indication that the Mission ought still to be carried on. And yet there has not been a single convert at Poo. But, "blessed be God," writes Mr. Pagell, "our own faith has not yet failed, nor the hope that our feeble efforts will, in the long run, not prove in vain." Let the reader pause for a moment, and try to realize what is implied in such a statement.

Negotiations with the Government authorities in India have been for a considerable time in progress with the view of securing from the Maharajah for the missionaries permission to settle permanently in the territory of Ladak. As soon as the desired sanction is granted—and it is only a question of time—operations will forthwith be commenced at Leh, the capital, and the principal meeting place for the merchants from Lhassa, Yarkand, Cashmere, and Hindostan. "Meanwhile every preparation is being made; the whole of the New and a large part of the Old Testament have been translated into the Thibetan language, and a pretty voluminous Christian literature has been created."

In this connection it is proper to state that it was the same "inexorable" Maharajah who refused to allow Dr. W. Jackson Elmslie to remain in Srinagar during the winter months of 1872-3. The exposure of the long and fatiguing journey over elevated and dangerous mountain passes to which he was in consequence subjected, aggravated the malady and hastened the death of that devoted missionary. The sad event occurred on the 18th November, 1872, not far from Bhimbar, and within about thirty miles of Goozerat.

The *Missionary Society of the Methodist Episcopal Church of America* commenced missionary work in North India in 1856. It has important stations in the Rohilcund, Oudh, and Kumaon districts. In addition to the ordinary educational and evangelistic agencies, there is a Theological School at Bareilly, with 21 students; an Industrial Institution at Shahjehanpore, in which 30 are learning tailoring, 24 carpentry, 20 boot and shoe making, 16 weaving, and 6 smithing: others, who are sufficiently advanced for it, work in the fields and gardens; and the Christian villages of Panahpore and Ghurwal, where the villagers are employed in agricultural work.

Success in a marked degree has been vouchsafed to the mission. Thus the missionary in the Moradabad circuit writes in 1880:—"After thirteen years absence from this field, I return to find things I had earnestly prayed for and hoped to see more than realized. There are now hundreds of converted men and women in the circuit where then among the few scores we had baptized with water, scarce one could be said to be truly converted.... Years ago I used to stand upon a well, by the wayside, in the crowded bazaars, to 'sing up a crowd.' If only a few boys came at first, and the crowd was slow to gather, the thought would come, What will you do when the novelty wears away, and none come to hear you? I then resolved to follow them to their work in the shop and the field. But, thank God, the novelty has not worn off, and instead of having to follow them, they follow us into this Christian temple, which many of them helped to build." The missionary at Gondah also writes:—"Over twenty-one years ago we met in a prayer meeting held in a small building, once used as a sheep-house, in Nynee Tal, two native Christians; one was borrowed from another mission, the other was a convert from Brahmanism. Those were the only two native brethren in our mission. A few days ago we were privileged to attend a *mela,* held in a large grove of mango-trees near Shahjehanpore, and there we saw over 830 native Christians as representatives from our mission in Oudh and Rohilcund, collected for the purpose of praying to and worshipping God, and of being lifted into a higher, and happier, and more useful life."

Nynee Tal, one of the stations in the Kumaon district, was the scene of the terrible landslip from the mountain side on 18th September, 1880, resulting in the complete destruction of the Royal Victoria Hotel, the Reading and Assembly Rooms, Hindoo temples, and other valuable property, and in the loss of about 200 lives—Europeans and natives. The mission premises, including parsonage and chapel, were also seriously damaged, and had to be abandoned; and as further slips are expected in the future, it was not considered proper to re-occupy them. A new church, for which 15,000 rupees (£1500) had been subscribed, is being erected on what has been pronounced an absolutely safe site.

The state of the mission in 1880, in so far as it can be tabulated, was as follows:—20 foreign ordained missionaries, 19 assistant missionaries, 29 European and Eurasian assistants, 12 native ordained, 67 unordained, and 11 local preachers, 337 native teachers, and 43 other helpers; 1666 church members, 1128 catechumens, 8281 day scholars; $21,403 contributed for self-support, and $1298 for other religious and benevolent objects.

The *Presbyterian Church of America (North)* entered this field in 1834, the first station occupied being Lodiana, near the river Sutlej. Since then, it has extended its labors to a number of important places in the north-west from Allahabad, at the junction of the Ganges and the Jumna in the south, to Rawal Pindee in the Punjaub—a distance of nearly 900 miles. The mission has an aggregate of about 900 communicants and 7430 day scholars, and comprises 25 American and 14 native ordained ministers, 44 American female and 143 native lay missionaries. Much attention is devoted to the education of the females by means of schools and Zenana agency.

A great impulse was given to missionary work in India by the Sepoy mutiny of 1857, with its accompanying atrocities. It revealed to the eyes of Christendom, in a peculiarly affecting manner, the deep need in which the heathen and Mohammedan natives of

India stood of the gospel. And with the revelation came the call. That call was heard and promptly and heartily responded to, among others, by the *United Presbyterian Church of Scotland.* A proposal to establish a mission in India was adopted by the Synod at its meeting in 1858. In a few days a guarantee fund, amounting to £7455, was raised, the late John Henderson, Esq., of Park, with his usual generosity, leading the way. And after careful inquiry, RAJPOOTANA, an extensive region in the north-west, with a population estimated at that time at about 17,000,000, was fixed on as a suitable field of labor. Ajmere, the principal town of the district of that name, and Beawr, in the Mairwara district, were first occupied.

The Rev. Williamson (now Dr.) Shoolbred, accompanied by the Rev. John Blair Steele, who died soon after, commenced operations at Beawr on 3rd March, 1860. At the outset, Dr. Shoolbred had the invaluable assistance of Dr. Wilson, of Bombay. It was a happy circumstance too that a Brahman, named Chintoo Ram, who had come to Bombay after the mutiny broke out had attended one of the institutions there, and was well known to Dr. Wilson, expressed a wish to accompany the missionaries on their journey to Beawr, in order that he might visit his friends in the Punjaub. The result was a request for baptism. After due examination, the rite was administered by Dr. Wilson, and he immediately commenced to communicate religious instruction to others.

The following are the returns for 1880 :—9 stations (4 of which have a medical department, in connection with which no fewer than 85,253 patients were treated during the year), 13 European missionaries and 3 other European agents, 36 native agents, a Christian community numbering 601, of whom 360 are communicants, 83 schools with 3375 scholars, 174 being girls.

· In 1866, a missionary from the *Society of Friends* entered upon missionary work at Benares. The mission was afterwards transferred to Jubbalpore, and from thence to Hoshungabad on the Nerbudda.

Two remarks may be made before leaving this part of the subject : first, one result of the terrible mutiny of 1857 is, that among the inhabitants of the N. W. Provinces generally there is observable a greater deference to the Christian religion, and an awakened spirit of enquiry unknown before ; second, much sympathy and material support have been given to the work by men holding high official positions. It is enough to mention the names of Lord Lawrence, Sir Herbert Edwardes, Sir Robert Montgomery, Sir Henry Havelock, Sir William Muir, and Sir Donald

Macleod. In this respect what a change from former days![*]

We pass on to the Bombay presidency. Of the city of Bombay, with a population of 644,000 souls, more than of London in the eye of the poet Cowper, it has been said:

> "Oh, thou resort, and mart of all the earth,
> Chequered with all complexions of mankind!"

It is even so. Faces are seen there of every variety of hue, from that of the fair northern European to that of the tropical African. Sir John Malcolm said that in the whole course of his inquiries in regard to the state of the different provinces of Persia, Arabia, Affghanistan, Tartary, and even China, he had always been able to find a person in that city who was either a native of or had visited the country regarding which he desired information. Hence the importance of Bombay as a field of missionary labor, and as a centre whence diffusive influences may radiate in all directions.

The first missionaries in this presidency, as already mentioned, were Messrs. Gordon Hall and Samuel Nott from the American Board, whose arrival from Calcutta on 11th February, 1813, in the circumstances described, was followed by a peremptory order of the Governor, Sir Evan, Nepean for their immediate deportation. Through the earnest and faithful remonstrances to the Governor's conscience, contained in memorials addressed to him by Mr. Hall, they were happily allowed to remain. Gordon Hall possessed the true missionary spirit in an eminent degree. So strong was the desire to engage in the work that, while still pursuing his theological studies at Andover, he is said to have declared that "in case all other means of getting to the heathen in Asia should fail, he was ready to work his passage to India, and then throw himself, under Providence, upon his own resources." He labored there with untiring zeal until he was cut off by cholera on 20th March, 1826, at Dhoorle-D'hapoor, 100 miles east of Bombay, whither he had gone on an itinerating tour. Within five years after Hall and Nott's arrival, 25 schools, containing 1400 children of both sexes, had been opened in Bombay and at two other stations, and a considerable number of Christian works had been issued from the press. The *Bombay Bible Society* had also been formed in 1813, and through its instrumentality the Scriptures in various languages have been largely circulated over the presidency and along the Malabar coast.

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[*] The testimony borne by such men to mission work is particularly valuable. The following may be given by way of example:—"Missionaries have done more to benefit India than all other agencies combined" (Lord Lawrence). "They (the missionaries) have worked changes more extraordinary far in India than anything witnessed in Modern Europe" (Sir Bartle Frere).

The *Church Mission* in Bombay was founded in 1818. In 1832, its operations were extended to Nasik, a stronghold of Brahmanical superstition, and the place where Livingstone's "Nasik boys" and other liberated slaves were trained. At a later date an industrial Christian colony was established at Sharanpore, near Nasik. Kurrachee, Hyderabad, Aurungabad, &c., were successively occupied. The *Robert Money* school in Bombay, with its 267 pupils, is a valuable mission agency.

In 1822, the *Scottish Missionary Society* sent out the Rev. D. Mitchell, who, instead of remaining in Bombay, removed to Bankoot, sixty miles to the south, where he commenced a mission. Before the close of 1823, three additional missionaries arrived, viz., Messrs. John Cooper, James Mitchell, and John Stevenson. After a few years, the Scotch missionaries removed to Poona, the capital of the Mahratta country, in which place, indeed, they had intended to settle at first, and were only turned aside in consequence of being refused permission by the Government from a fear of exciting a fresh outbreak among the Mahrattas. The mission of the Free Church continues to hold the chief place among the agencies at work there.

The arrival in 1827 of Robert Nesbit, and early in 1829 of John Wilson, proved an immense acquisition to the cause of the gospel in Western India, and especially in Bombay, their permanent sphere of labor. Both have left their mark deep on India. The former attained, as a preacher, to such a command of the Marathi language, that a pundit on one occasion remarked, that "if Mr. Nesbit spoke Marathi from within a screen, even Brahmans from without would not be able to detect that a foreigner was speaking." And such was the affection cherished by the natives for this most loveable man, that large numbers of them, of all classes and creeds, attended his funeral (1855), and "shed tears, nay, even cried loudly, over the dust of their departed friend and well-wisher." In regard to the latter, little need be said. His attainments as an Orientalist; his linguistic powers; his extensive knowledge not only of Hinduism, but of Mohammedanism, Zoroastrianism, and other systems of false religion; his numerous and valuable published works; his vast storehouse of general information; the influence he wielded among all ranks and classes; and the consecration of his varied gifts and acquirements to the furtherance of the gospel,—these were long known in some measure to the churches, and they have been fully described in Dr. George Smith's admirable Memoir. Dr. Wilson paid a visit to his native land in 1870, and in the same year he discharged, with dignity and satisfaction to the Church, the important and onerous duties of Moderator of its General Assembly. The same high honor, it may be remarked, in passing, had been *twice* conferred on Dr. Duff. Dr. Wilson died in India on 1st December, 1875, after forty-six years' service in the field.

In 1835, three of the missionaries sent out by the Scottish Missionary Society, of whom John Wilson was one, were, along with an English school which had been established three years before in Bombay, transferred to the Church of Scotland's mission. The school referred to was afterwards organized on a more extended basis, on the model of the institution previously established by Dr. Duff at Calcutta, and became known as the General Assembly's Institution. In connection with it, and with the operations of the mission generally, both in Bombay and in Poona, as also in the work of translation, Dr. J. Murray Mitchell rendered most valuable service from 1838 to 1863, when he was compelled by the state of his health to return home. Since then, he, at the Committee's request, very readily gave much needed help for a few years to the mission at Calcutta.

About the end of 1838, three Parsee youths attending the institution came under the influence of the truth, and expressed an earnest wish to be baptized.

The Parsee community, on being made aware of their desire, became greatly excited. Two of the youths took refuge in the mission-house. The third fell into the hands of his co-religionists, and was never again seen by the missionaries. An attack was made upon the mission-house, which, however, proved unsuccessful; whereupon the mob had recourse to legal proceedings. The excitement was such that the military had received orders to be in readiness in case their services should be required. Happily they were not. The ordeal was a peculiarly trying one to the two youths, but they stood firm to their convictions; and the proceedings having terminated in their favor, they were shortly afterwards baptized—the first-fruits from among the Parsees to Christ. Their names were Hormasdji Pestonji and Dhanjibhai Nauroji. The former transferred his services first to the mission of the Irish Presbyterian Church, and afterwards to the Baptists. The latter ministers with much acceptance to a native congregation in Bombay connected with the mission of the Free Church of Scotland, and is deservedly esteemed throughout the community. One result of these baptisms was, that out of nearly 300 in attendance at the institution, all but fifty were taken away, and for many years not a single Parsee boy was allowed to enter it. The prestige of the Free Church mission is well sustained by the missionaries now in charge.

An interesting and successful mission of the American Board was established at Ahmednuggur, 175 miles north-east from Bombay, in 1831, the distinguishing features of which are the extent to which, latterly, the missionaries have devoted themselves to directly evangelistic work, and the employment of native Christian Bible-women. This mission has extended its operations to upwards of twenty important villages in the Ahmednuggur, Satara, and Sholapore Collectorates.

In 1880, the aggregate membership of the American mission, including those in Bombay, was 1,202. The pupils numbered 1,258. Native contributions for the same year amounted to 1,572 rupees. The mission comprises a Theological Seminary at Ahmednuggur, Medical Dispensaries at Bombay and Sholapore, and a Publication Department, from which a weekly newspaper has been issued for nearly forty years.

At the suggestion of Dr. John Wilson, the Provinces of Kathiawar and Goozerat to the north-west of Bombay were the selected field of labor of the *Presbyterian Church in Ireland.* The work was commenced in 1841, in Rajkote, in Kathiawar. In 1846 the London Missionary Society handed over to the care of the mission their station at Surat, a large city in Goozerat of 107,000 inhabitants, where they had labored for thirty-seven years previously. It is a Parsee stronghold. The transference opened up to the mission a suitable sphere in which to carry on an educational establishment, towards which the Board desired to devote a large legacy that had been bequeathed by a lady friend of the mission. A second offer, made immediately after the Mutiny, by the same society to the Board to take over their mission at Borsud, with sub-stations, in the Myke Canta country, was gladly responded to. Not long after the large and important city of Ahmedabad was occupied, a higher Anglo-Vernacular School, similar to the one in Surat, being opened there.

As the number of converts increased, it was found necessary, or thought desirable, that some arrangement should be made whereby they might be free from the persecution of their friends and neighbors. And accordingly no fewer than six Christian native settlements have been formed from time to time during the last ten years. In all, 1,833 acres, rented by the mission or held direct from Government, are under cultivation; and the converts are thus able to maintain themselves by their own industry. The experiment has been largely successful. A few years ago, Mr. Elvill, the agent of the Governor-General at Baroda, bore emphatic testimony to the usefulness of these settlements, and to "the design that the mission keeps before it of inducing self-reliance among the community." They afford an outlet for the Dherds, a low caste tribe, among whom the operations of the mission are to a large extent carried on, whose means of support have been seriously curtailed through the failure in the weaving trade.

The mission reports the rise of a spirit of enquiry among the Mohammedans. Several remarkable cases of conversion, followed by baptism, have recently occurred. One of them had been connected with the mission as a Moonshee for thirty-seven years. Another, the *Moulvie*, or minister of the large population at Nariad (one of the stations of the mission) "is a young man of learning, studious habits, and remarkable ability, of a devout spirit and enquiring mind, and of the Sayad race, revered by the followers of the prophet."

It is a significant fact, as shewing the progress made, that in the earlier years of the mission the late lamented Rev. Robert Montgomery, one of its founders, who exhibited "a high and beautiful type of the Christian missionary, and was as honored, trusted, and beloved in India, as he was also honored and beloved by the Church at home,"—was stoned for preaching in Surat. When his death occurred, in November, 1880, "every native newspaper in the city had an affectionate paragraph to his memory, and the expressions of hearty sorrow came from all classes."

The mission is under the care of eight ordained European missionaries and two superintendents of high schools, assisted by eight native evangelists, twenty-six native Christian teachers, and seven other agents; and it comprises a native Christian community of 1,662, of whom 211 are communicants. Scholars number 1,752.

The *Propagation Society* has missions in Bombay, Poona, Ahmednuggur, &c. There are also interesting rural missions of the Free Church of Scotland at Indapore, and at Jaulna, in the Hyderabad State, with their model Christian village at "Bethel," and their chain of stations along the railway line in the direction of Nagpore, all of which are under the efficient superintendence of the Rev. Narayan Sheshadri, one of the fruits of the Free Church Mission in Bombay, in 1883, from Brahmanism. The enlightened Prime Minister of H. H., The Nizam, Sir Salar Jung, G.C.S.I., generously granted 800 acres of land for the "Bethel" Settlement, and has otherwise shown much interest in the enterprise.

The Basle German Evangelical Missionary Society entered this field in 1834, and carries on extensive operations at twenty stations in South-Western India,—more particularly in the districts of Canara-Coorg, South Mahratta, Malabar, and Nilagiri. The pioneer missionaries sent out that year were Samuel

Hebich, Lehner, and Greiner. Mangalore was selected as the first station. Readers are referred to Hebich's Memoir for full details of the earlier history of the mission with which for twenty-six years that somewhat eccentric but most devoted man and successful missionary was honorably identified. His strength failing, he returned to Germany in 1860, and died in May 1868. The divine blessing in large measure has rested on the missions, the returns for January of the present year being as follows :—Communicants, 3,727; catechumens, 346; and children under Christian instruction and training, 3,288, of whom 939 are girls. These are cared for by fifty ordained Europeans and nineteen lay missionaries, eight ordained native pastors, sixty-nine native catechists, seventy Christian native male and twenty-five female teachers. The catechists' Seminary, containing twenty-eight students, is carefully watched over. The mission has rendered important service in translation work, and in the issue from the mission press in the different languages of a number of books, tracts, and hymns. At the present time the second revision of the Malayalam New Testament, the revision of the Tulu New Testament, and the Canarese Commentary, are being proceeded with. Canarese and Malayalam Monthly Journals are also edited by the missionaries. The industrial departments are an interesting feature of the mission. These comprise three weaving establishments, two tile works, one carpenters' shop, one mechanical workshop, and three mercantile establishments.

With respect to the Madras Presidency, it has been already mentioned that the Christian Knowledge Society had carried on a work originated last century by the Danish missionaries. Two missionaries from the London Society arrived there in 1805. Some years later, the well-known Richard Knill joined the mission. The Church Mission followed in 1815, and has since continued to make steady progress. The Wesleyans entered the city in the following year, and have been abundant as elsewhere, in their labors among both old and young. The Propagation Society in 1825 received in charge the Mission of the Christian Knowledge Society already referred to. The American Board formed two stations in Madras in 1836, but afterwards retired from this field.

In Tinnevelly, the work has been in a very marked degree successful. During the famine, especially, of 1877-78, many thousands were gathered in by the Church and Propagation Societies Missions, which are worthily superintended by Bishops Sargent and Caldwell, respectively.

The Board of Foreign Missions of the Reformed Church in America has long carried on operations among the Tamil-speaking population in the district of Arcot, lying west of Madras. The name of the Rev. Dr. John Scudder will ever be fragrant throughout India, not only on account of his own high character and distinguished services, but also because of the noble band of sons who followed him into the mission field. Though sent in 1819 by the American Board to join the mission in Ceylon, and afterwards transferred to the neighborhood of Madras, Dr. Scudder belonged to the Reformed Church. Three of his sons "having completed their classical and theological education, were coming to him to share his work. He and they desired to cultivate a field among the Tamils hitherto neglected, and to be allowed to conduct a mission of their own. But the American Board could not spare Dr. Scudder from the Madras Mission, and the sons, therefore, were authorized to occupy the North and South Arcot districts." The Arcot Mission was accordingly fully organized in 1854, and has since been the special sphere in which the Reformed Church has carried on its missionary labors in India. Early in the same year Dr. John Scudder finished his course having died near the Cape of Good of Hope, whither he had gone to recruit his failing strength. A few months afterwards other two sons joined the Arcot Mission, which was still further recruited from the same family by the arrival of another at the close of 1860, and yet of another in 1861. Five of the brothers were reluctantly compelled to retire at different times from the field on account of impaired health. But the Scudder family will ever be associated with the history of the Arcot Mission, though other laborers have largely aided in bringing about the results.

In 1854, throughout that large field, which has a population of upwards of 3,000,000, "scarcely a man was to be found, except those who within two years had listened to the preaching of the Scudders, who had even heard the name of Jesus Christ, or had a single correct idea of the nature of God, or the duty of man to his fellows." *Now,* there was, at the close of 1879, in twenty-one different stations, besides numerous out-stations, a native Christian community of 5,728, of whom 1,286 were communicants, and 1,407 catechumens. The scholars under instruction numbered 1,576.

The Mission of the Free Church of Scotland owes its origin to the stirring appeals of Dr. Duff. Its main energies were devoted to the Christian instruction of the youth, chiefly of the better class of Hindu society. John Anderson, the first missionary, arrived in 1837, and entered on the work with all the energy of which his ardent nature was capable. It may be said of him, pre-eminently, that he travailed in birth until Christ was formed in the hearts of the pupils the hope of glory; and God owned his labors. The baptism in 1841 of three of the ablest students shook Hindu society almost to its foundations. As in the case of the Parsee converts at Bombay, the Institution in consequence lost 400 scholars; only thirty or forty remained. Such shocks occurred from time to time, but, notwithstanding, the work continued to advance.

The Mission was rich in spiritual fruits. Among these may be noted the Rev. P. Rajahgopaul, who has been a distinguished ornament of the Native Church in India, and is still spared to carry on successfully his Master's work. When it became known to the relatives that Mr. Rajahgopaul and Mr. Venkataramiah had applied for baptism, they came to the Mission-house, and for two hours used their utmost persuasion for them to return home. Mr. Anderson said, "their appeals to the youths and to him were more trying to flesh and blood than anything he had ever before witnessed, and their look of despair and their silence when the young men remained, as they did, firm, might have moved a heart of stone to pity them." After seventeen years of successful service, during the greater number of which he had associated with him two like-minded colleagues, Robert Johnston and John Braidwood, the honored founder was taken home to his rest and reward on 25th March, 1854.

Under the able management of the Rev. William Miller, the Institution has attained to a high state of efficiency, and through his indefatigable exertions, and with the active co-operation and pecuniary assistance of the Church and Wesleyan Missionary Societies, it was in 1877 constituted into a regular Christian College for Southern India. It commands the confidence, and in one way or another has the support of, all the Protestant churches at work in South India. The students on the roll in 1880 numbered 233. The spiritual aim of the College is thus described:—"To make divine revelation in its real sense and living power take hold upon the awakened and disciplined intelligence of a people,—to change the current of their thought so that Christ shall be no longer misunderstood, and therefore hated, but regarded as one to be listened to, honored, loved, yes, and lived and died for, by thoughtful and inquiring men. . . . . And it is something that the tokens should be many, and increasing year by year, that the truth taught and the efforts used meet some response in those for whose good we labor." Though this noble effort is believed to be fraught with most blessed consequences, the churches at home must learn to exercise patience in waiting for them in any large measure. The remark of Archbishop Whately may appropriately be quoted in this connection—"The man that is in a hurry to see the full effects of his own tillage must cultivate annuals and not forest trees."

The Medical Mission founded by the late Dr. D. H. Paterson, son of The Missionary of Kilmany, now ably superintended by Dr. William Elder, forms an important part of the operations of the Free Church Mission. It has dispensaries in Royapooram and Black Town, which were attended in 1880 by 21,479 patients, of whom one-fourth were women. The blessing has been largely vouchsafed to its endeavors, so much so that a native congregation with fifty members, and eighty adherents, and an Eurasian congregation with thirty members and 150 adherents, both in the Royapooram quarter, have grown out of it.

The Free Church conducts operations also at Nellore in the Telugu-speaking country to the north; at and around Chingleput, a rural district lying to the south-west; and at Conjeveram, also in the Chingleput district. This last-mentioned town is noted as the Benares of South India. It contains some of the largest pagodas, or idol temples, in all India, and is a great idolatrous centre, to which thousands flock from all parts of the country.

As illustrative of the progress of Missions in India, let the following examples suffice. At the conference of Protestant Missionaries in South India, held at Bangalore, in 1879, it was stated that there had been a large and steady increase in the native Christian community throughout Southern India during the previous twenty years. Thus, the 95,000 Protestant Christians of 1857 had grown in 1861 to 125,000; in 1871 to 192,000; and in 1878 to 328,000. It is added: "Special causes, such as the late famine, tend greatly to enlarge the accessions, but additions are constantly being made through influences that are always operative."

Bishop Sargent, at the same conference, after mentioning that there are fifty-eight native clergymen in connection with the Church Missionary Society in Tinnevelly, and that he had made it a rule to have every one of them supping with him once every six months, when a few short speeches are made by such of them as have anything to say, stated that he was greatly touched by the remarks of the first who spoke. The substance of what the native clergyman referred to said was this: "I see in the event of this evening a most powerful argument in favor of our holy religion and of what it has done for us. Here are about fifty men of various castes sitting down together in peace. Fifty years ago you might as well have expected to see fifty royal tigers sitting down in peace at the same meal as to see such a sight as this."

The progress of Christianity in India during the last three decades will be seen at a glance from the following statistics, collected by the Rev. B. H. Badley, of Lucknow, for his *Indian Missionary Directory* for 1881:—

	1851.	1861.	1871.	1881.
Foreign Missionaries,	339	479	622	689
Ordained Native do.	21	97	225	389
Native Christians,	91,092	138,731	224,258	340,623
Native Communicants,	14,661	24,976	52,816	102,444

rectory for

1881.
689 389 340,623 102,444

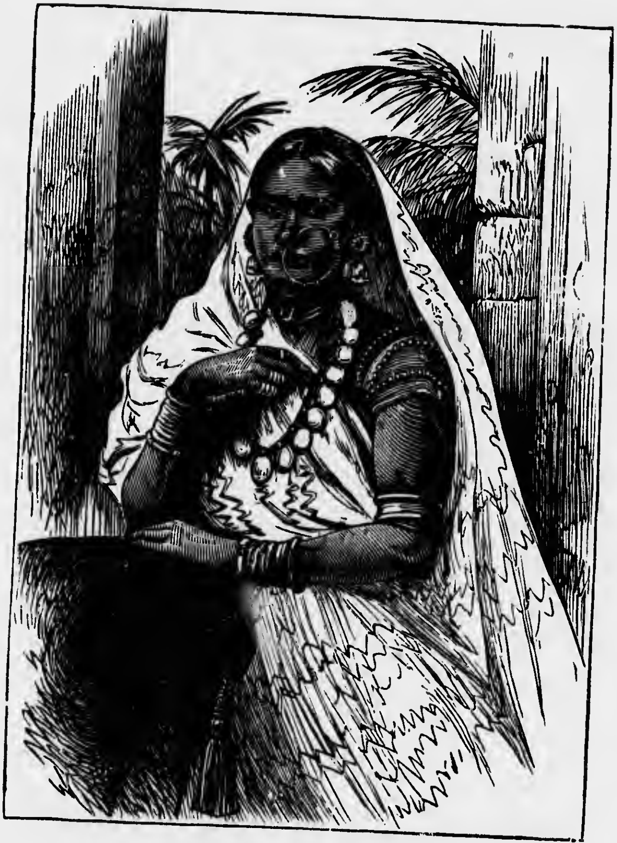
II.

WORK AMONG THE WOMEN.

CHRISTIANITY is the only religion that gives to woman her rightful place. In every heathen land she is degraded from it. The degradation may in some respects be deeper in Africa, and in the South Sea Islands, than it is in India. The seclusion and inaccessibility, too, which so universally prevail in the case of Indian females, is also to be found in a greater or less degree in other lands—notably in Mohammedan countries. But the lot of women in India is so exceptional, so peculiarly hard, so inexpressibly sad, that a separate chapter may well be devoted to the subject. Consider

THEIR CONDITION.

Mentally, it is low. The merest trifles engage their attention. They are taken up with their bodily ornaments and household articles. Of intellectual amuse-



A HINDU WOMAN.

ments they know absolutely nothing. The only recreations in which they indulge, are quarrelling, gaming, or idle conversation on low and degrading topics. They are incapacitated from acquiring knowledge; and there is observable in them in a marked degree the absence of that sharpness, amounting in the case of many to acuteness, found in the other sex. Nor need this be matter of surprise. Their minds are a blank. Of education in even the narrowest sense of the term, they have received none. Though not expressly forbidden in the Shastras, and though at one time enjoyed, to some extent at least, it came to be entirely neglected and discountenanced. It is regarded as unnecessary and even hurtful to women, who are looked upon and treated as inferior beings. The popular sentiment among Hindus is, that education may be an accomplishment for "dancing girls," but not for any who were expected to maintain any respectability of character,—that ignorance and seclusion are essential to the honor of the family. Hence it is extremely difficult to secure the attention of the women upon any but the most commonplace topics. Their intelligence, in point of fact, is confined to the material things to be found with the walls of the Zenana. The depression of ages has told upon them; and it will take generations of Christian training ere the effect of this depression is removed.

Their condition is also low, *morally*—lower even than that of the male sex. According to the Hindu Shastras, "falsehood, cruelty, bewitching folly, covetousness, impurity, and unmercifulness, are woman's inseparable faults." She "can never act on her own responsibility." Her "sin is greater than that of man, and cannot be removed by the atonements which destroy his." Such are women, morally, as described in the Hindu books; and the description is realized in actual fact. Her condition, in short, is one of moral insensibility.

But let us consider how woman is treated in India. Female children are hated from their very birth. That event is not hailed by the father as it usually is in Christian lands. On the contrary, he is ashamed to own the fact. Alas! for the unhappy mother who has given birth to a large family of daughters. She never fails in such a case to become an object of aversion to her husband. He takes no interest whatever in the future welfare of the female children. His sole concern is with his sons, whom he regards as the props of his old age, and as the ornaments and lights of the family. Then comes the Hindu girl's marriage, usually between her seventh and tenth year, though in many cases much earlier. Henceforth her liberty (in Bengal, at least) is practically at an end. She must confine herself to the precincts of the Zenana.

It is a virtual imprisonment for the rest of her life So late as 1857, the fact of a native gentleman having taken a lady of his own family a drive on the *Maidan*, or course, near the city, was spoken of as a marvel, and brought down upon the bold reformer no small amount of ridicule. Nor is there much to solace and cheer her within the narrow limits of the Zenana. The celebration of the nuptials is the only occasion when the wife is allowed to eat with her husband. It is enjoined, too, in the Shastras, that women are not to be much loved: "let them," it is said, "have only that degree of affection which is necessary; let the fulness of affection be reserved for brothers and other similar connections." The wife "is to live for her husband, to work for him, to suffer for him, and to die with him. By all means," it is added, "if she survive him, she must remain a widow." This enforced widowhood is the bitterest ingredient in the cup of sorrow, which woman in India is called to drink. By surrendering herself to be burned on the funeral pile along with her husband, the highest merit was acquired. This cannot now be secured. Instead, she has to submit to a worse fate, even to a living death in the recesses of the Zenana. Widowhood is regarded as a condition of reproach and disgrace, and therefore it is one of the greatest calamities that can befall her. The life of a Hindu widow, especially if, as happens in the case of many of them, she falls into the state while still young, is one of extreme wretchedness. She is the domestic drudge. Not unfrequently does she in substance pray, "O gods and goddesses, let me die; I choose rather to die than to live." Her woes, it has been said, never have been, never can be fully told. Her sad thought is well expressed in the following lines:—

> "And death and life she hated equally
> And nothing saw, for her despair
> But dreadful time, dreadful eternity,
> No comfort anywhere."

It has been estimated, that of the hundred millions or thereby of females in India, more than *two millions are widows!*

There is thus in the case of the females, a continuity of misery extending from the cradle to the grave. As strikingly put by another, they are "*unwelcomed at their birth, untaught in childhood, enslaved when married, accursed as widows, unlamented when they die.*" Consider now the

EFFORTS FOR THEIR ENLIGHTENMENT.

The earliest effort on behalf of the females of Bengal originated with some ladies of East Indian extraction, who attended the seminary of Miss Lawson and Mrs.

Pearce, the wives of the Baptist missionaries in Calcutta. In an address circulated in April, 1819, among the friends of the Baptist Mission, the formation of a school for the education of Hindoo females was proposed. Nothing of the kind then existed. As the result, the "Calcutta Female Juvenile Society for the Education of Native Females" was formed. For a time, it met with very small encouragement, the number of scholars during the first year of its existence not exceeding eight! But a beginning had been made, and that was something. Year by year the wedge thus introduced was driven further in, so that by the end of the fifth year, the Society was able to report six schools in operation, with an aggregate of 160 pupils

Previous to the action of the friends of the Baptist Mission, the "Calcutta School Society" for the improvement of indigenous schools, originated and supported by natives, had been instituted on 1st September, 1818. The operations of this Society, which were carried on exclusively for the benefit of the males, revealed "the appalling fact, that for *the entire mass of the female population there was no education at all*,—tending to confirm the partly conjectural and partly inferential calculation of the Calcutta Baptist Missionary Society, that, out of *forty millions* of Hindu females which British India then contained, *not four hundred women, or not one in one hundred thousand, could read or write!"* With such a fact before it, the Society applied to the British and Foreign School Society to select and send out a qualified female to institute schools for native female children, or rather to institute and superintend a school for training native female teachers. Miss Cooke, afterward Mrs. Wilson, arrived in November, 1821, But, as it appeared that the native gentlemen on the committee were not prepared to engage in any general plan of native female education, the corresponding Committee of the Church Missionary Society cordially undertook to carry out the object of her mission. The amount of encouragement to be expected, may be learned from Bishop Heber's Journal, where it is stated that "all those who knew most of the country regarded her attempt to bring them (the girls) together into schools, as idle as any dream of enthusiasm could be. The first female school was started by her earlier than had been intended, and in rather a providential way. While engaged in studying the language she, on 25th January of the following year, visited one of the School Society's boy's schools. The result is thus reported by the Church Missionary Society, "Unaccustomed to see an European female in that part of the native town, a crowd collected round the door of the boy's school, among whom there was an interesting-looking little girl, whom the school pundit drove away. Miss Cooke desired the child to be called, and, by an interpreter, asked her if she wished to learn to read. She was told in reply, that this child had, for three months past, been daily begging to be admitted to learn to read among the boys, and that if Miss Cooke (who had made known her purpose of devoting herself to the instruction of girls) would attend next day, twenty girls should be collected."

Next morning, accompanied by a female friend who knew Bengali well, Miss Cooke attended and found thirteen girls. She then and there entered on her labors. Mothers and other female relatives attended too, but were content to remain outside and watch what was going on through the lattice work. With these she entered into conversation, not, however, until they had drawn down the upper coverings over their faces to prevent them from being recognised. Great was their surprise on being informed that Miss Cooke had come from England solely for the purpose of instructing the children of the natives. The conversation wound up with the encouraging words, "Our children are yours—we give them to you." This was quite in accordance with the belief on the part of many, that not a few of the women were anxious to learn, and especially to have their girls educated, but were prevented from carrying out their wishes through the strong prejudices of the respectable and more orthodox Hindus to their wives and daughters appearing in public. Other causes operated and still operate, in the same direction, such as the sensitiveness of parents to whatever affects the future prospects of their daughters, early marriages, and the influence of the elderly females of the Zenana. And even when intelligent native gentlemen favored the education of the females, as many of them did, they were hindered by apathy and timidity from taking any active steps to promote it. In truth, the education of the females involves nothing short of a revolution in the domestic and social relations and immemorial usages of Indian society. But to return from this partial disgression.

Within a month after Miss Cooke's first attempt, other two schools were established, one of them being in the Church Missionary Society's premises. The three schools had an aggregate attendance of between fifty and sixty girls. In order more effectively to carry on the work now fairly set agoing, a Ladies' Society for native female education in Calcutta and its vicinity was formed in March, 1824, with Lady Amherst as Patroness. At the fourth public examination, held on 23rd December, 1825, thirty schools were reported, with an average attendance of 400 pupils. On that occasion, Rajah Boidenath Roy came forward with a donation of £2,000 to promote the cause of native female education, by the erection of a central school and dwelling-house for the European Female Superintendent. The foundation-stone was laid by the lady patroness on 18th May, 1826, and the premises were taken possession of by Miss Cooke—now Mrs. Wilson—on 1st April, 1828. The other schools previously established were gradually abandoned, and the educational operations were henceforth concentrated in this central one.

Such was the rise of female education in Bengal. The success of these first efforts was matter of unfeigned thankfulness, all the more so that the seclusion of the females there was greater, and the task of breaking in upon it correspondingly more difficult than in the other presidencies. One door had, to some extent, been opened by which to reach the female population. But the success attained was limited in its range, and necessarily so at that time. For such was the inveteracy of the prejudices on the subject that, according to Dr. Duff, it was "a perfect chimera to expect anything like a general system of female education until there first be a general scheme of enlightened education for the males." And in point of fact more than thirty years elapsed before *any* of the higher or wealthier classes ventured to send their daughters to an educational seminary. Even yet notwithstanding the great advance in educational appliances, the number who do so is lamentably small. Still, it is very far indeed from our wish to detract in the least degree from the credit and honor so justly due to those who, amid extraordinary difficulties and no little obloquy, first assailed this stronghold of superstition.

The remarks just made are equally applicable to the North-West Provinces. At the Conference of Missionaries held in Calcutta, in 1855, a missionary from the north-west stated, in reference to this matter of female education, that the rich and upper classes were felt to be beyond the reach of their operations, and that Calcutta, Bombay, and Madras, by setting the example, must show how the problem was to be solved.

Though the females in Western India were somewhat less under their restraint than their sisters in Bengal, owing partly to the presence in their midst of a large Parsee element, who are free from the trammels of caste, the difficulties encountered in obtaining a footing for their education were not appreciably less. From the time of the arrival in 1823, of the first Scottish missionaries (Messrs. Donald and James Mitchell, Alex. Crawford, John Cooper, and John Stevenson), and their wives, earnest attention was given to the subject. Schools for boys were at once established in the towns of Bankot, and Hurnee, in the Southern Konkan, where they were compelled at first to settle, having been prevented by the groundless fears of the authorities from commencing work in Bombay. By the following year, the number in attendance had increased to 1,152, *of whom thirty-five were girls.* Sixty-eight boys' schools, containing 2,6[illegible]9 scholars, were in existence in 1826; and the report for that year states that "repeated attempts have been made by the female branch of the mission to establish female schools; but the strong prejudices of the people against a system of education to them so novel, have, until lately, baffled all such endeavors. At length, about five months ago," the report proceeds, "a small school was opened at each station, which, although they at first contained only three or four girls each, gradually increased, and had a considerable influence in removing prejudice, and in paving the way for the establishment of others. They have now increased to the number of *ten;* and contain, together with sixty girls who attend several of the boys' schools, 362 scholars."

On the arrival of Dr. John Wilson in Bombay, towards the latter end of 1829, his wife, Mrs. Margaret Wilson, of sainted memory, immediately set herself, along with her husband, to the study of Marathi, with the view of devoting herself to the education of the females. While not in the least under-estimating the difficulties in the way of accomplishing so desirable an object, she and her husband were most firmly convinced that female education could be, and ought to be, carried on contemporaneously, though in a very much less degree, with the education of the other sex. Before the close of the year Mrs. Wilson had commenced her efforts on their behalf, and soon had in operation six schools with 120 scholars, rising in the following year to 175. The boarding-school—the first of its kind in that part of India—was opened in 1832. It was intended for the most destitute class of the natives, whose poverty prevented them from sending their children for instruction without the help which they obtained by going messages and doing similar little services. In May of that year, Mrs. Wilson writes: "I send you a Guzarati newspaper. The editor has been sitting with me for nearly two hours; and he has promised to send his two daughters to me to be instructed whenever they are old enough. . . . . . His boldness and fearlessness are quite noble." Later on, she thus describes the low moral condition of the children under her care: "It would affect you to tears were you to hear the girls in some of the female schools, disavow their belief in idolatry, and to see how they can be melted into tenderness, or have their imaginations charmed by a recital of the actions and sufferings of Christ. But follow them from the school, and you will see them in the idol procession, or bowing to their gods,—you will hear nothing from their lips but lying, obscene conversation, and every foolish hateful word." "The depravity and deceit of these little creatures would astonish you. The nearer you come into contact with idolatry, the more appalling and hopeless does it appear." But notwithstanding human depravity, and apathy, and other formidable obstacles, the work continued to advance; and even previous to the lamented death, in 1835, of this accomplished and devoted worker, the cause she so warmly espoused had secured its recognised place among Christian agencies.

There being in Bombay, as has already been stated, greater liberty of social intercourse enjoyed by women than in other parts of India, multitudes of them may be seen on the streets on foot or in carriages, in the latter case often with their families. Such being the case, it is not surprising that some of the natives, belonging especially to the Parsee community, should have manifested a practical interest in the education of the females. Thus the schools in the city and neighborhood promoted by Sir Jamsetjee Jeejeebhoy had about 1,000 pupils. And at the annual examination of the Marathi and Guzerathi schools of the Students' Literary and Scientific Society, held in Bombay early in 1860, 351 girls were present. In short, many of those who in the east and north had to be taught in Zenanas, were not ashamed to attend schools in Bombay.

Passing to South India, it is to be remarked that from the days of the Danish missionaries onwards the importance of christianising the females of the country was strongly felt, and earnest efforts were made to accomplish that object. But here, as elsewhere, they were for long years successfully resisted. The utmost that could be attained was the establishment of boarding and day schools for the children of converts and of other *non*-Hindu races. In connection with these, much labor had been bestowed, and successfully too, by the Danish missionaries during last century, and since 1830 by the London, Wesleyan, Church, and American Missionary Societies. But the Hindu population, which forms the great mass of the people, had never been touched. The situation was at once fully apprehended by the Rev. John Anderson very shortly after his arrival in 1837. When he propounded his plan, it was viewed on all hands as an impossibility. But John Anderson was not the man to be turned aside from a noble object even by seeming impossibilities. He resolutely set himself by means of discussions, prize essays, and otherwise, to create a public opinion on the subject. His aspirations and benevolent designs were at length realized.

No sooner had the Rev. John Braidwood and his wife, on their arrival in the beginning of 1841, settled in Royapooram, a suburb of Madras, than Mrs. Braidwood opened a caste girls' school in their compound with five pupils. By the end of the first six months the number had increased to twenty-five. Unfortunately, their removal soon after to Black Town resulted in the dispersion of the scholars, and for a considerable time all efforts to start a school in that quarter of the city proved fruitless. "No one in the Hindu community ventured to bring or send a girl to school. A gentleman offered to give as much as a rupee to each girl that attended school. But neither this money nor all the influence which the missionaries and their friends put forth on the community could secure the attendance of a single girl." A renewed attempt, made in August, 1843, met with more success. It was a very small beginning, but it proved the commencement of the Madras Girls' Day School which has been not only the pioneer, but also the parent of all caste girls' schools in the Presidency. A similar school was opened in Triplicane, and at the annual examination no fewer than 253 Hindu girls from the two schools attended. At the second examination 405 girls were present. It was an unlooked-for and joyful success, even although the greater number who attended were in these earlier years drawn from the poorer castes.

It may be added here, as showing the extent to which the cause had taken hold of the public mind, that the natives of Madras took up the work. In this respect they were in advance of their brethren in Bengal. There were in 1855 six native female schools in Madras and its neighborhood, *originated, conducted, and supported by Hindus.* Similar schools existed at Bangalore, Cuddalore, and elsewhere in the same Presidency. These schools were, of course, very defective, especially as regards their *non*-Christian character. But their establishment was a step in the right direction, and, therefore, to be joyfully hailed.

In 1840, the Rev. Thomas (now Dr.) Smith, of the Free Church mission, wrote an article in the *Calcutta Christian Observer*, in which a plan was sketched for the domestic education of the females of the upper classes. In its main feature it was a very simple one. Finding that the class of children referred to could not be drawn out to the school, he proposed that teachers should go to them. The proposal was apparently regarded as premature: at all events, it met with no practical response at the time. At length, in the beginning of 1855, Mr. Smith having "obtained the consent of several highly intelligent Baboos to admit a governess, and pay for her services, on the clear understanding that she would be free to impart religious instruction," the arrangement was carried to a practical issue through the indefatigable exertions of the Rev. John Fordyce, who, with his wife, had been, in 1852, appointed to the superintendence of the boarding-school connected with the Free Church Mission. This appears to have been the first successful attempt, by the employment of a regular Zenana agency, to give systematic direction to the incipient efforts of Miss Mary Bird, who from 1823 to 1833 was the first to find her way into the Zenanas of Calcutta. The late Mrs. Mullens afterwards rendered important service in this same field.

The work of instruction in the Zenana was uphill at the outset, owing to the extreme ignorance of the women on every subject except the commonest household matters. The important thing was to secure their confidence and affection. Besides the gospels, the books read to them are such as the following:—"The Peep of Day," "Line upon Line," "Pilgrim's Progress," "Barth's Bible Stories," "The Young Cottager," "The Dairyman's Daughter," "Æsop's Fables," "Peter Parley's Universal History," &c.

This agency is now extensively employed, and has already proved a great blessing to many Indian homes. Its *tentative* character, however, must not be lost sight of. For the present it is a necessity, and its value cannot be over-estimated. But the object contemplated will be best fulfilled—can only indeed be attained—when the barriers of ages have been entirely broken down, and the daughters of India have unrestricted liberty to attend the various day schools of the country.

The *Education Dispatch* of 1854 by the Court of Directors introduced a new era for the enlightenment of the females. It opened still wider the door. Hitherto the work had been promoted by private benevolence. Henceforth it was to be aided from the National exchequer. The following are the important paragraphs of the *Dispatch* in this relation:—"Our views apply alike to all schools and institutions, whether *male or female*, Anglo-vernacular, or vernacular........The importance of female education in India cannot be overrated; and we have observed with pleasure the evidence which is now afforded of an increased desire on the part of many of the natives of India to give a good education to their daughters. By this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men. We have already observed that schools for females are included among those to which grants-in-aid may be given; and we cannot refrain from expressing our cordial sympathy with the efforts which are being made in this direction. Our Governor-General in Council has declared, in a communication to the Government of

Bengal, that the Government ought to give to native female education its cordial support. In this we heartily concur."

A further advance was made when, in May, 1857, Dr. Duff opened his school for high caste girls. It was at first held in the house of a Brahmin, kindly given for the purpose—a proceeding that brought down upon him no small amount of persecution on the part of his more bigoted co-religionists. Conveyances had, of course, to be provided for the girls. The movement was a great success. At the first examination, sixty-two were reported as on the roll. On the second occasion, Colonel (afterwards Sir Henry) Durand presided, Sir Bartle Frere also giving an encouraging address. The first convert from the school was baptized in 1864, Mrs. Chatterjya, her instructress, and now for many years the superintendent, being herself the first female convert of the mission. During 1880, the average monthly number on the roll was 103, the fees amounting to 409 rupees.

No less remarkable has been the success attending what is known as the CHETTY GIRLS' SCHOOL in MADRAS. The Chetties are a caste by themselves, living in Chetty Street, and belong to the better class of society. They are strongly wedded to their superstitions, and from the first have given the mission uncompromising opposition. Mr. Braidwood made the first attempt to let the light in among them by the establishment of a school, but it failed through the virulent hostility called forth. It was renewed in 1870 by Mr. Rajahgopaul, who hired a room, and started with nine pupils. Happily, the persistent efforts of the more bigoted Chetties to ruin the school proved unsuccessful. The number of girls attending it steadily increased; and in April, 1876, it was transferred to a handsome and commodious building which had been erected in Chetty Street at a cost of £1,300, the Governor of Madras presiding on the occasion. The school is now firmly established, and had an attendance last year of 105 girls, the fees paid amounting to 190 rupees.

Among the various agencies at work throughout India for the enlightenment of the females, the *Society for Promoting Female Education in the East* holds the foremost place. It was formed in 1834, after an appeal from the Rev. David Abeel, a distinguished American missionary in China. It deserves to be noted also that the *Society for Promoting the Christian Education of the Females of India*, in connection with the Church of Scotland—which in 1843 split into two—was formed in 1837, chiefly through the active exertions of Captain Jameson from Bombay. The *Indian Female Normal School Instruction Society*, having chiefly in view the raising up of qualified native female teachers and Zenana agents, was established in 1850. Important service, too, has been rendered to the cause of female education by the *Christian Vernacular Education Society for India.* It was instituted in 1858, as a memorial of the Mutiny. Its main design is that "of establishing in India Christian Vernacular Training Institutions for Schoolmasters and Schoolmistresses, and of supplying schoolbooks and other educational works, prepared on Christian principles." Within the last few months the Mission Board of the United Presbyterian Church of Scotland have made a new departure by the formation of a Ladies' Auxiliary for the vigorous prosecution of Zenana work. Nor must the eminent services rendered by the *Woman's Boards* of Missions in the United States of America be unacknowledged. The work in their hands has developed to a wonderful extent, and is being carried forward with a zeal and energy that are worthy of all praise.

> "Oh ! Britain's favored isle ! what honor thine,
> O'er thee, in one full blaze, those glories shine ;
> Loud rings the vales along,—thy coasts around,
> The trumpet of the gospel's joyful sound.
> To *thee* this parting message comes,—' Transfuse
> In every land—in every clime—the news
> Of full and free salvation ; till one song
> Of heavenly praise bursts from the world's vast throng.'

Behold ! before the throne who glittering stand—
Tuning their harps with glad and loud acclaim,
Singing the glories of their Saviour's name ?
'Tis India's daughters ! a rejoicing band,
Led by your means, to rest in that bright land
Of heavenly peace and sinless joy."

* * *

THE KARENS.

THE Karens, estimated at not less than 5,000,000, are divided into three great classes, each class embracing many clans or sub-clans. The wildest and most warlike of these are the Bghais; and the reports regarding this tribe were so unfavorable, that much anxiety was felt as to who should venture to introduce Christianity among them. A perpetual struggle was maintained between the Burmans and the Karens. The former sought by every means in their power, to bind upon the latter the fetters of slavery: while they, on the other hand, fought for independence, taking refuge from their oppressors, like our own Highlanders of a former day, in inaccessible glens and mountain fastnesses in the interior.

The Karens are described as "a rude, wandering race, drawing their principal support from the streams that flow through the valleys, and from the natural products of their native mountains." They had many singular traditions relating to the origin of the human race, the fall, the flood, etc. These, many believe, must have been received from the Jews; which seems probable enough, inasmuch as the Jews are said to have made their way to China several centuries before the Christian era. Dr. M'Gowan, in a paper read before the British Association, in 1860, stated that he found evidence of the existence of a numerous colony of Jews in the city of Chintu about a century before the birth of Christ, and that in all probability some of them made their way to the mountainous regions lying between China and Burmah. He is also of opinion that they were either the progenitors, or that through them the Karens derived their Old Testament traditions. Such a supposition is more likely when it is remembered that it was said to Israel, "The Lord shall scatter thee among all people, from the one end of the earth even unto the other" (Deut. xxviii. 64). The existence of such traditions is important, as explaining the readiness with which this singular people welcomed the Gospel message.

Soon after Judson's arrival in Rangoon, his attention was arrested by small parties of strange, wild-looking men, who from time to time passed his residence. He was told they were Karens, and that "they were as untameable as the wild cow of the mountains." The growing interest which he felt in them was communicated to the Burmese converts, one of whom finding, during the war (1824-26), a poor Karen debtor-slave in Rangoon, paid his debt, and thus became, according to the custom of the country, his temporary master. This was no other than Ko Thah-byu, "the ignorant Karen" who afterwards came to be known as "the Karen apostle." Passion and rudeness, as well as ignorance, at that time characterized him in an extraordinary degree; but the light gradually dawned on his dark mind, and the power of the Holy Spirit in subduing his ungovernable temper was perceptible. In him emphatically were the words fulfilled, "If any man be in Christ he is a new creature" (2 Cor. v. 17), and through him access was gained to the Karen race.

In connection with the first attempt to introduce Christianity among them, Mr. Wade mentions that when Judson and he, along with several Burman converts, arrived at a Karen village, about twenty miles north of Maulmein, every man, woman, and child deserted their dwellings and hid themselves in the jungle. After a time a few of the men ventured out to ascertain their object. On learning that it was to tell them about the true God and the way of salvation, they replied, "Oh, is *that* your object? We thought you were Government officials, and we were afraid; but if you are religious teachers come to tell us of God, we are happy—we will listen. Have you brought God's book? Our fathers say the Karens once had God's book, written on leather (parchment), and they carelessly allowed it to be destroyed. Since then, as a punishment, we have been without books and without a written language." Then followed an earnest appeal for the "book" in their own language; and on Mr. Wade promising that he would write home for a teacher who would study their language, reduce it to writing, and translate God's word for them, one old man of about threescore and ten, on being told that this could be accomplished in ten years, exclaimed: "Alas! it will not be done in my day. You must not wait for a new teacher. *You* must begin *at once.*"

The work was accordingly "at once" begun, and in due time completed. The task was one of no ordinary difficulty. The Karens had not even a written alphabet. Ere long, however, Mr. Wade, aided by Dr. Mason and others, reduced their language to writing. And while the translation of the Scriptures into Burmese had previously (1834) been accomplished by Judson, to the two missionaries just named belongs the honor of giving the Karens the Bible in their own tongue. Great was the joy of the Karens. "They felt themselves, from being tribes of crushed, downtrodden slaves, suddenly elevated into a nation, with every facility for possessing a national literature."

It was necessary for some time to hold communication with these Karens through an interpreter,—always an unsatisfactory mode of reaching the hearts and consciences of a heathen people. Notwithstanding, the truth made rapid progress. It received a great impetus when the first reading-books, which were detached portions of the Gospels, were circulated. To these the Holy Spirit gave regenerating power. The result was, that all through the mountain fastnesses, where the foreign foot had never trod, churches sprang up.

While Judson and Wade were thus engaged in Maulmein and in the neighboring Karen villages, Boardman and Ko Thah-byu were indefatigable in their efforts to spread the truth among the Karens in the Province of Tavoy. Two of the most intelligent of the converts, of whom there were a large number, were sent to the school in Maulmein established by Judson for the Karens, in order to acquire their own language, both having previously learned to read Burman. One of these was afterwards ordained pastor of one of the largest churches in Tavoy; the other was San Quala, the well-known Karen preacher to Toungoo, who, as the child of Karen parents, born and brought up in a wild mountain glen, was the first to receive the Gospel message when proclaimed in his father's house by the faithful Ko Thah-byu. He was baptized in Tavoy in December, 1830.

Ko Thah-byu was animated by an intense hatred of idolatry, and by an unconquerable desire to proclaim the gospel to his fellow-men. It was as a fire shut up in his bones. Like Paul, he often continued his speech not only till midnight, but even till break of day. He was incessantly occupied, and seemed incapable of fatigue. And he wrought to good purpose, for many of the Karens scattered over the distant mountains of Tavoy, through his self-denying labors, came flocking to learn the truth from his lips. Boardman was in consequence much encouraged; and in writing to his mother at this time says: "If you ask whether I regret having come to Burmah, I promptly answer, 'No.' . . . . To spread the gospel through Burmah is worth a thousand lives."

In December, 1830, Mrs. Boardman writes: "God is displaying His power and grace among the Karens in a wonderful manner. Since our return from Maulmein, we have had several companies out to hear the gospel. At one time upwards of forty came and stayed four days, listening to the doctrines of the cross with an attention and solemnity that would have done credit to a Christian congregation." She then refers to a chieftain, named Moung So, who, after his conversion, went from house to house, and from village to village, giving away portions of Scripture and expounding the word. This was no uncommon proceeding; on the contrary, it is one of the marked features of the work, and largely accounts for its great success.

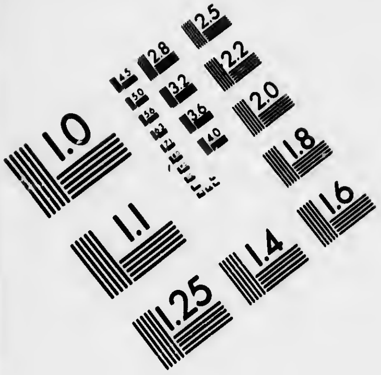
On 1st January, 1831, Boardman records in his journal: "I am travelling with hasty steps to my long home." At the end of the same month, Mr. Mason, who had been designated by the Board in America to assist him, arrived just in time to witness his triumphant death. Being anxious once more, before he died, to visit the Karens in their jungle homes, he was carried to a sweet solitude on the banks of a beautiful stream, at the foot of a mountain range, where the people had just finished a zayat, and where many Karens were assembled, of whom about fifty were waiting to be baptized. The ceremony was witnessed by Boardman, but it was almost too much for his exhausted strength. Early the following morning, the mission band set out on their return journey; but Boardman's gentle spirit fled as he was being carried to the boat.

Mason entered heart and soul into Boardman's labors, and henceforward the work made amazing progress. One evening, on returning from a preaching excursion, his attention was arrested by the fine form of a Sgau chief, sitting at Mrs. Mason's feet, and earnestly imploring her to visit him and his tribe in their jungle homes. His wish was acceded to; but five long years passed before this chief was able fully to renounce heathenism and to declare himself a follower of Christ. But no sooner had he taken up a decided position, and, like the other chief, already referred to, become a fellow-laborer in diffusing the light he himself had received, than not only the members of his family, but all under his influence felt the power of the new faith.

Among other honored missionaries to Burmah, Kincaid holds a deservedly high place. While laboring successfully in Rangoon, it was often said to him, "Why do you not go to Ava and to all the great cities of the empire?" To Ava he accordingly went, accompanied by his wife and sister, and three native assistants, with large supplies of tracts and Scripture portions. At first they were refused even shelter, but the influence of the British Resident came to their aid, and almost immediately thereafter we find Kincaid writing: "The very thing that ought to rejoice my heart often troubles me; it is the numbers that are flocking to the verandah to read and hear the word of God....Sometimes forty or fifty come in at a time." The interest excited among all classes was very remarkable. "It seemed like the waking up of the popular mind to the light of Christian truth, the commencement of a mighty and speedy revolution in the country." Among others baptised was a priest of considerable learning, and a popular expounder of Booddhism.

Let us now see how the converts bore themselves under trial. In 1835 a violent persecution broke out. The first victim of it was Ko Salone, one of the three evangelists who accompanied Kincaid to Ava, and who on his return to Rangoon boldly lifted up his voice in favor of the true religion "beneath the frowning despotism of a Burman court." He was thrown into prison, beaten and loaded with chains; but his faith never wavered. "Whether before the tribunal of Burman magistrates, or under the lashes of the persecutors, or in the loathsome dungeon, he bore all with the meek and holy fortitude of the Christian martyr. Though repeatedly threatened with death unless he would abjure the faith and worship Guadama, he trusted unwaveringly in God, and exhibited a noble pattern of the Christian character. After a time he was released from prison." But soon thereafter his spirit took its flight to the mansions above.

The persecutions extended to the Karens in the district of Maubee, where, through Ko Thah-byu's unwearied labors, multitudes of men, women, and children were anxiously enquiring about the religion of Jesus, earnestly desiring schools, and offering to build zayats for preaching. They were subjected by their Burman oppressors to heavy fines and taxation, for refusing to worship the false gods of the country.



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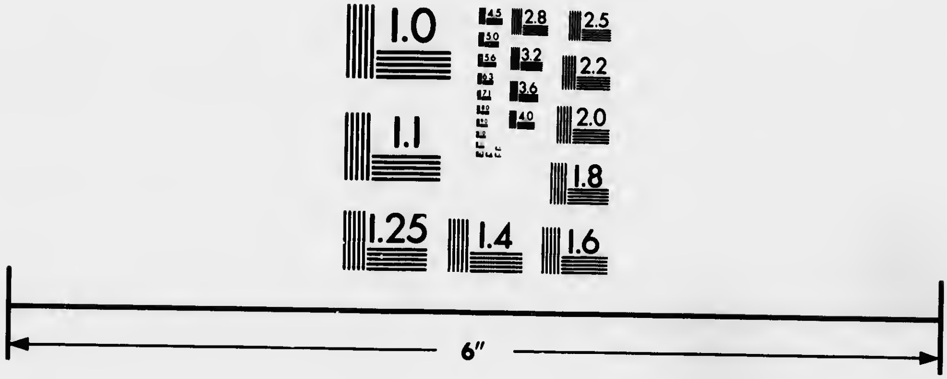
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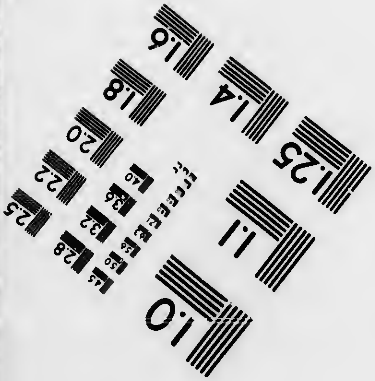

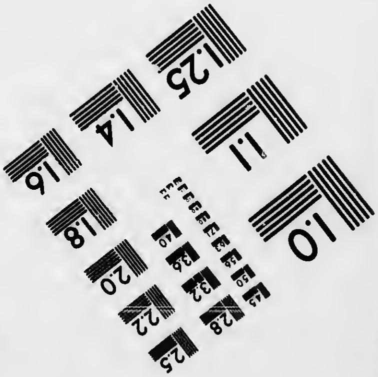

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Some of them had to fly to distant regions to escape from the fury of the storm. Followed by the faithful Ko Thah-byu, the gospel thus came to be published in districts previously unvisited. This first Karen convert and honored preacher died in 1840. "No mound marks his grave, no storied urn his resting-place; but the eternal mountains are his monument, and the Christian villages that clothe their sides are his epitaph." The fiftieth anniversary of the baptism of this first convert was held at Bassein on the 16th May, 1878, when a large memorial hall, bearing his name, was dedicated for Christian worship, and a school for 300 boys. Ko Thah-byu's widow, the first Karen female ever baptised, was present on the occasion.

During the cold season of 1842-43, in consequence of a royal order to exterminate the white people and the religion of the foreigner, the persecutions were renewed. Whole families were seized and often cruelly beaten. Mothers were separated from their children, and were driven like sheep to prison. Writing of these Karen Christians, Mr. Abbot says: "The noble, fearless testimony which these prisoners bear to the faith, has given to the cause notoriety and character. Hundreds left the fields they could no longer cultivate, and fled across the mountains into Arracan, where, under British protection, they enjoyed at least the privilege of freedom to worship God."

The later years of Judson's life were largely devoted to the preparation of a dictionary in English and Burman, a work which had been often urged upon him, but to which he had a strong aversion. Begun in 1841, it was not completed in 1849, when, towards the end of it, he was seized with a violent cold. He gradually declined, and was at last recommended to take a sea voyage, as holding out the only hope of recovery. He was carried on board; but little more than a week elapsed when he breathed his last. His remains were committed to an ocean grave. This was on the 12th April, 1850. Thus passed away Adoniram Judson, one of the heroes of modern missions—one who "was always true to his own noble nature, combining the warm affections of a man with the strength, simplicity, and directness of an apostle of the living God."

Toungoo is the ancient capital of the kingdom. It lies nearly midway between Rangoon and Ava, being about 240 miles north of the one place and 200 south of the other. It is the sanitarium of Burmah. The province of the same name having been annexed to our empire in 1852, Dr. and Mrs. Mason, whose names and abundant labors are inseparably associated with this mission field, started on their first visit in November, 1853. They were the first Christian missionaries who had ever entered that territory. At the end of a week, Mason gave a Karen tract to one, telling him to show it to all upon the mountains who would listen. "Three weeks after, a chief, with about forty followers, presented himself. Being seated, he carefully unrolled some plantain leaves which he had in his hand. Leaf after leaf was laid aside, until at last the little tract appeared, which he reverently presented to Mrs. Mason, begging her to explain its contents." This was done. A Karen teacher was settled among them. Demon-worship was abandoned. The chief and many of his tribe embraced Christianity. And several flourishing churches were established.

On a later occasion, the visit of another chief, a tall, finely-formed man, carrying a long bamboo spear, and accompanied by a party of strange-looking Karens, led to the commencement of work among the Taubeagh tribe, whose dwellings were among the lofty mountains to the east of Toungoo.

Previous to leaving Toungoo, Mason was anxious to find a man who would be willing to go to the wild Bghais, a tribe which had never yet been visited. Shupau, a boatman, was asked whether he would go to the Bghais for four rupees a month. "No, teacher," he replied, "I could not go for four rupees a month, but I could do it for Christ." He was accordingly ordained, went as a missionary to that singular people, was much blessed, and after having baptized 1,000 of them, and established some forty churches, went on a mission to the Shans or Red Karens, who are spoken of as the merchant princes of Burmah, and for whom till then little or nothing had been done.

San Quala, after being well instructed by Dr. Mason, was ordained on the 28th April, 1844. He was the first Karen missionary to Toungoo, which he reached in December, 1853. The first baptism took place in the following month. Before the close of the year, 741 had been baptized; and at the end of 1856, on Mason's return from America, the church members had increased to 2640. San Quala's success as a Karen preacher was only equalled by that of Ko Thah-byu.

The Karen Education Society was formed in 1857 and embraces boarding-schools, the National Female Institute, and a Young Men's Normal School. No fewer than eighty-six chiefs became members of this Society.

In more recent years, the *Propagation Society* has established missions in this field, among other towns, at Rangoon, Maulmein, Toungoo, and Mandalay, at which last-named place a church, munificently built and presented to the mission by the King of Burmah, was consecrated in 1873. In the same year, Dr. Mason had resolved upon a mission to the Shans, an aboriginal race at Bhamo, on the upper waters of the Irrawaddy; but his death, which occurred soon after, interfered with the carrying out of the project. It was resumed in 1877; written permission for the erection of the necessary buildings was obtained from the king; and a large reinforcement was sent out by the Society in America to carry forward the work, not only at Bhamo, but also at the older stations. The last returns of the mission of the American Baptist Missionary Union show that there are laboring in connection with that Board throughout the provinces of British Burmah, and the kingdom of Burmah, still under native rule, 92 ordained missionaries, and 447 native preachers; that there are 432 churches, with a membership of 21,968. The pupils under instruction number about 6,500. There is a College at Rangoon, and a Theological Seminary for the Karens. The mission press at Rangoon is a most valuable auxiliary, no fewer than 154,000 pages of Scripture portions, tracts, and school books having been issued during the year ending with September, 1880.

As there are still large regions of unleavened heathenism in this field to be evangelised, the Union is resolved not to rest "until the Salwen and the Irrawaddy and the Brahmapootra are as truly Christian streams as are the Hudson and the Ohio and the Mississippi."

The Romish Church, ever on the alert, has also planted missions at important centres, among others, Toungoo, where, on different parts of the neighboring mountains, priests have been settled.

CHINA.

I.—CLOSED.

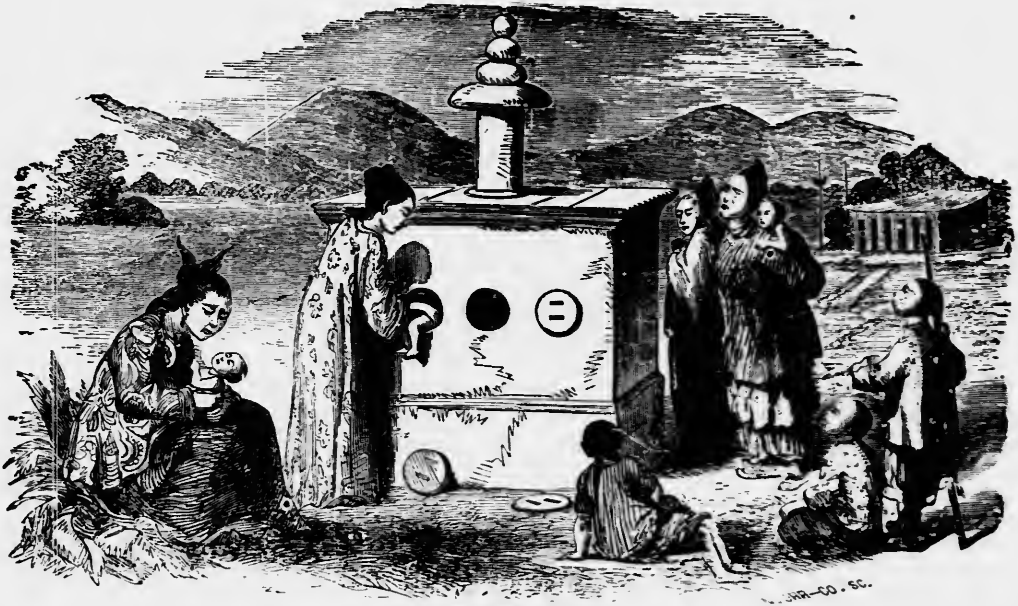
THE Chinese Empire, with a population variously estimated at from 300,000,000 to 400,000,000, is about eighteen times larger than Great Britain, exceeds in extent the continent of Europe, and comprises one-tenth of the habitable globe. Well might Mr. Spurgeon exclaim, " How vast the area; how profound the need; how urgent the claims of that vast Empire!" For forty centuries it has enjoyed a certain measure of civilization. Paper, for example, was first made about A.D. 150, and the art of printing was discovered in the tenth century. The oldest existing record of antiquity, graven on the rocks of Hung-Shan about 250 years before the call of Abraham, commemorates some great engineering works; while one of their classical writings was composed by the Emperor Wun-Wang, about a century previous to the reign of David.

The great wall of China, a stupendous work extending over 1,500 miles of country, crossing hills and rivers, was erected about 200 years before the Christian era. Considerable attainments had also been made in astronomical science. But Chinese civilization is stereotyped. It has made no progress for many centuries; and withal they are a heathen people, manifesting those features of heathenism which, in their broad outlines, are to be found elsewhere—superstitious, idolatrous, debasing, cruel. These various considerations constitute a very strong argument in favor of the adoption of this vast empire as a field of missionary labor.

In the latter end of 1804, the *London Missionary Society* resolved to send a mission to China. The Directors were encouraged in this by an offer of service previously made by Robert Morrison, a man admirably qualified to lead the van in such a hazardous enterprise. At that time China was all but hermetically sealed against the introduction not only of missionaries, but even of foreigners, as such. But this only intensified Morrison's desire to go. His expressed hope was, "that God would station him in that part of the mission field where the difficulties were the greatest, and to all human appearance the most insurmountable." Having spent two years in acquiring the language, and in other special preparatory studies, in which he made great progress, he set sail on the 31st January, 1807, for Canton, which was reached on the 7th September. Canton was then the only port where a sort of restricted commerce, for the sake of foreign supplies for the teeming millions of "the Celestial Empire," was allowed.

On his arrival Morrison obtained accommodation in the basement storey of an American factory, which was used as a warehouse room. Here he remained for several months, assiduously devoting himself to study, in which he received most valuable assistance from a Roman Catholic Chinaman from Peking, whose services Sir George Staunton had secured for him. His residence there, however, was far from comfortable or free from embarrassment. His friends were in constant fear of the political consequences that might ensue. After a time he removed to the French factory, which was more comfortable, besides being more conveniently situated. He adopted at the outset the habits and dress of the natives, with whom he almost exclusively associated. Under his incessant labors and the observance of a too rigid economy, his health became seriously impaired, and a change to Macao was accordingly recommended. He proceeded there on the 1st June, 1808, in a depressed state of mind, accompanied by his Chinese assistants. In restored health he returned to Canton about the end of August. But difficulties immediately afterwards arose between the Chinese Government and the British Government in India, which caused much anxiety, and resulted in the removal of all Englishmen from Canton. This necessitated a second visit to Macao. It was on this occasion that Morrison's marriage to Miss Morton, the eldest daughter of the family with whom he temporarily resided, was consummated. Such, however, was the difficulty of retaining his position at Macao, that he had actually made preparations to leave for Penang, in the hope of there continuing the study of the language, when on the very day of his marriage, by an unexpected interposition of divine providence, the offer to act as Chinese translator to the East India Company's factory was made to him, and accepted. "Upon this incident the great usefulness of Morrison's life turned; and by this, we may believe, the immortal interests of millions were decided." Both events happened on the 20th February, 1808. This official connection with the factory secured his residence in China, relieved him from all pecuniary anxiety, and enabled him more effectually to devote himself to his studies.

Already a Chinese vocabulary had been prepared, and considerable progress made with a grammar and dictionary. The translation of the New Testament was also so far advanced that Morrison resolved to test the practicability (of which he was doubtful) of



A BABY-TOMB IN CHINA.

passing the Acts of the Apostles through the press. The attempt happily succeeded. Other portions of Scripture soon followed; and about the same time a catechism, along with several tracts, were issued. The grammar was printed at Serampore in 1815, at the expense of the East India Company.

Events now occurred which threatened seriously to arrest Morrison's missionary labors, and tried his faith in no small degree. An edict issued by order of the Emperor made the printing of books on the Christian religion in Chinese a capital crime. The authorities in England were beginning to frown upon Morrison's missionary pursuits. Some of their representatives in China viewed them as inimical to the commercial interests of the Company, and we are therefore not surprised to learn that the Directors terminated his official connection with the Company's establishment. But although ceasing to be a regular servant of the Company, his services were too important to be altogether dispensed with, and on all occasions of difficulty or danger they were called into requisition. Other discouragements resulting from the edict were met with, not the least being the seizure by the Chinese Government of the type-cutters who were employed in cutting the type for the dictionary; the destruction by the cutters, through fear of the consequences, of the blocks for the duodecimo edition of the New Testament; and the loss of all the copies of the Scriptures that had been printed. A timely grant of £1,000 from the British and Foreign Bible Society enabled him to proceed with a second edition of the New Testament. The translation of the entire Bible in Chinese, completed by Morrison and Milne in 1818, was carried through the press in 1821.

While Morrison was stationed at Macao, he was joined by Mr. (afterwards Dr.) and Mrs. Milne. But so intense was the feeling of hostility, that Milne, at the instigation of the Romish clergy, was peremptorily ordered off in eight days. He accordingly went to Canton, and was followed by Morrison, who for nearly four months aided him in the study of the language. His longer continuance at Canton becoming increasingly hazardous, it was deemed expedient that he should make a tour of the chief Chinese settlements in the Malay Archipelago. Among other objects accomplished by this tour, the most important, perhaps, was the establishment of a mission at Malacca, where he labored with much success until 1822, when he was removed by death.

In the hope of recruiting his health, which was much impaired by incessant sedentary labor, and of awakening an interest in the mission, Morrison determined towards the close of 1823, though with exceeding reluctance, to pay a visit to his native land. No missionary having yet arrived to aid him and supply his place during his absence, he, in the circumstances, set apart to the office of evangelist Leang Afa, of whose qualifications for the work he had had eight years' experience. The confidence thus reposed in him was not misplaced. He proved a faithful and valuable laborer. (The first convert, Tsai A-Ko, had been baptized in 1814.)

Morrison's great reputation had preceded his arrival in this country, and secured for him a cordial reception from all ranks in the community. He had an audience of King George IV., to whom "he presented a copy of the Sacred Scriptures in Chinese, and a map of Pekin, which His Majesty accepted in a manner highly flattering to the feelings of the giver." The Court of Directors also expressed the sense they entertained of his important services.

Returning to China in 1826, Morrison devoted himself, as before, to the instruction of the natives by means of the press, the pagan despotism under which he lived all but entirely precluding any attempt at oral instruction. He used also every practicable means for the distribution of the Scriptures and religious tracts throughout Corea, Cochin China, Siam, the Loochoo Islands, and even of sending them into the very heart of the empire by means of the numerous traders who annually resorted to Canton. He was greatly cheered by the arrival, early in 1830, of Elijah C. Bridgman and David Abeel, the former the first missionary from the *American Board*, and the latter, belonging to the Reformed Dutch Church, from the *American Seaman's Friend Society*, with the view of laboring among the seamen in Canton and vicinity. After a few months, Abeel transferred his services to the Board, as a missionary to the Chinese, agreeably to an understanding come to previous to his departure. About the same time, Morrison, Bridgman, Abeel, and a few pious Englishmen and Americans formed the "Christian Union" at Canton, the object of which was to insure united action in the diffusion of Christian truth. A printing-press having arrived from New York, a monthly magazine called the *Chinese Repository* was commenced in 1832, Bridgman acting as editor. The mission was reinforced the following year by two additional missionaries from the Board.

Leang Afa, of whom mention has already been made, was indefatigable in the preparation and distribution of religious tracts. On one occasion, when 24,000 literary graduates were assembled at a public examination at Canton, he distributed among them 2,500 copies, one in particular prepared by himself, entitled "Good Words to admonish the Age." Morrison's efforts in the same direction were for a time interrupted, in consequence of offence taken by the

Roman Catholic Vicar-General and his clergy at the title *Evangelist*, given to a periodical which he had started, and which resulted in the issuing of an order for the immediate cessation of all publications from Morrison's press.

Morrison was at Macao when Lord Napier, who had been appointed British Consul in China, arrived. He was informed the same day of the king's commission attaching him to the governmental establishment as Chinese secretary and interpreter, on a salary of £1,300 a year. In consequence of this appointment he accompanied Lord Napier to Canton; but the exposure to the heat, and a storm of rain in an open boat during the night, accelerated an event of the approach of which there had been for some time premonitions In a few days he was taken alarmingly ill. Medicines proved unavailing; he sank rapidly, and on the 1st August, 1834, two days after being seized, he expired. Dr. Morrison will continue to be remembered in the churches of Christendom as the first Protestant missionary to China, and as the founder of the Anglo-Chinese College at Malacca. In addition, he "has left to us, in his dictionary, the results of many years of toil, and to the Chinese a more imperishable memorial in the version of the Holy Scriptures."

At the same time the event just narrated occurred, there was a great outcry against the "traitorous natives" who taught the foreigners the Chinese language; and notwithstanding that Lord Napier published a statement of facts in Chinese, a proclamation was issued the same day against those who "make the evil and obscene books of the outside barbarians (every publication, however moral, that differs from the Confucian or orthodox school being so designated by the Chinese), and under the false pretence of 'admonishing the age,' print and distribute them, commanding that they should be seized and punished with the utmost rigor of the law," and all their books and printing apparatus destroyed. Leang Afa secured his safety by flight, first to Macao, whither he was followed by Chinese officials, and afterwards to Singapore, where he labored among the Chinese emigrants without fear of persecution. Bridgman writes on this occasion: "Had Afa fallen into the hands of his pursuers, his life, for aught we can see, would have been taken away." In closing an account of the whole affair, Afa himself says: "I call to mind that all who preach the gospel of the Lord Jesus must suffer persecution; and though I cannot equal the patience of Paul or Job, I desire to imitate the ancient saints, and keep my heart in peace." Some of Afa's assistants were seized and punished. A quantity of type for printing the Scriptures in Chinese, along with valuable blocks, were destroyed. Bridgman's school of seven Chinese boys was broken up, and the little flock, which at the time of these disturbances numbered fourteen converts, was scattered as sheep without a shepherd.

The first attempt to penetrate into the interior of China was made by Charles Gutzlaff, a German missionary, sent out by the Netherlands Missionary Society. After laboring for two years in Siam, he took a passage in a native vessel, in 1831, for Tien-Tsin, within two days' journey of Pekin, taking with him a large quantity of Christian books and a stock of medicines. Clad occasionally in a Chinese dress, and adopting a name of one of the native class, he was announced as "a son of the Western Ocean," who had been subjected to the civilising influence of the Celestials, and had come to benefit them in return by his knowledge of medicine. After spending nearly a month at Tien-Tsin, and a similar period in Chinese Tartary, being often in imminent danger from the jealousy and treachery of the natives, he returned to Macao. Other voyages along the whole coast of China were undertaken in successive years by this enterprising missionary, large numbers of Christian books being on each occasion distributed. In 1835, accompanied by the Rev. Edwin Stevens, who had joined the mission of the American Board, and an English gentleman, he ascended the Min river, intending to proceed, if possible, as far as the Bohea hills. On the fifth day, at a distance of seventy miles, they were fired upon from opposite sides of the river. In the circumstances, it was judged wiser not to prosecute the journey farther inland, and they accordingly returned.

As China was generally supposed by people in this country to be hermetically closed against the entrance of Christian missionaries, the published accounts of Gutzlaff's voyages caused no small astonishment. To many it seemed incredible that he could have "maintained an extensive intercourse with the people;" that he "had resided, for months together, in their cities and provinces; had met the far-famed and much dreaded mandarins, and, instead of being arrested, imprisoned, and sent back in a cage to Canton, had been in every instance treated with civility and sometimes with respect. With the view of satisfying the public mind in regard to the truth of these statements, and ascertaining whether China was to any extent open to the propagation of the Gospel, the directors of the *London Missionary Society* requested the Rev. W. H. Medhurst to undertake a voyage along the coast. He had been in 1816 designated to China, but, after residing for several years at Malacca and Penang, had settled in Batavia, where he had collected a congregation. On arriving in Canton in the summer of 1835, Medhurst, after much difficulty and delay, succeeded in chartering a vessel; and, having stowed away in the hold about twenty boxes containing 6,000 volumes of portions of Scripture, and a large quantity of books and tracts, he, accompanied by Stephens, set sail on 26th August. They weighed anchor at the harbor of Weihae and Ke-san-So, and continued their voyage as far as the promontory of Shan-Tung. At these several places they remained for a longer or shorter time, visiting most of the numerous villages in the neighborhood, addressing and conversing with the people, and freely distributing their books. On returning, they found their way among other places to Shanghai, one of the great commercial emporiums of China, where Medhurst made a most determined stand against a persistent attempt on the part of the chief magistrate of the city and his inferior officers to exact from him an obsequious and humiliating compliance with the imperial regulations as to ceremonies.

Canton was reached at the end of October. The experiment was, on the whole, most encouraging. About 18,000 volumes had been distributed in various parts of four provinces. The people were everywhere very friendly, almost the only opposition met with coming from the mandarins, who, at each place visited, endeavored to prevent the missionaries from getting access to the people, informing them that "the ground on which they trod was the Celestial Empire, and that the emperor, who commanded all under heaven, had given strict orders that no foreigners should be allowed to go a single step into the interior." Notwithstanding, many short inland excursions were made into these maritime districts.

These voyages, especially that up the Min, and the distribution of foreign books and tracts, called forth another edict, expressing the high displeasure of the emperor of "the flowery nation," ordering the arrest of "traitorous natives," and forbidding foreigners to sail about "in this disorderly manner." In spite of the threats by which the proclamation was accompanied, "the barbarians" continued to sail along the coast and to distribute their books. In these voyages, Gutzlaff especially was indefatigable, often penetrating a considerable distance inland, and meeting with so much encouragement as to convince him that "the prospect of establishing a mission in China is not utopian." But while not dismayed by the threats of the "Son of Heaven," it was judged expedient, in order to avoid as far as possible further embarassment, to transfer the whole printing establishment to Singapore.

The only means now available for making known the truth was a dispensary, which was opened in Canton by the Rev. Dr. Parker, an American missionary and physician, in November, 1835, in which during the two following years, no fewer than 3,000 patients were relieved, one of them having had his arm successfully amputated at the shoulder-joint. It was the first instance in Canton of a native voluntarily submitting to the removal of a limb. A number of successful attempts to restore sight to the blind had also been made, and in consequence the dispensary rapidly rose in the esteem of the natives. In 1838, Parker had three or four Chinese students in medicine and surgery, one of whom became an expert operator. By and by a house capable of accommodating 150 patients was purchased at Macao. By means of this medical mission it was hoped that a correct knowledge and practice of medicine and surgery in China would be promoted; many lives would be saved, and much suffering prevented; the suspicion and contempt with which foreigners were regarded would be overcome, and favorable opportunities for introducing the Gospel into the empire would be afforded.

The iniquitous opium trade carried on by the East India Company, and forced upon the Chinese against all remonstrance, brought on a crisis. It is a dark chapter in Britain's history, and we blush for our country to think that the iniquity continues to be perpetrated on a more gigantic scale. The most stringent measures to put a stop to the traffic were adopted by the Imperial Commissioner. Upwards of 20,000 chests of opium, valued at more than two millions of pounds sterling, were seized and destroyed. A decree was published by which the life and property of any foreigner introducing the drug into the country was forfeited. War followed in 1840. The immediate result, as might be expected, was the temporary cessation of all attempts to introduce the Gospel into China. But the event, greatly to be regretted on account of the bloodshed and misery it entailed, as well as of the *cause* by which it was brought about, was overruled for the temporal and eternal interests of the teeming millions of that great empire.

Dr. Fleming Stevenson, in his report of the mission of the Presbyterian Church in Ireland, states that Dr. Hunter, their missionary at New Chwang, "laments the rapid growth of the use of opium, and feels keenly the dishonor that the ravages of this debasing vice casts upon the Christian name of Britain. Now it is a mandarin who comes, clad in brilliant silks, but far gone in consumption, opium the ruin of his soul and body; he and his wife consume together more than eight shillings worth daily. A wealthy pawnbroker follows him, to be followed by a horse-dealer, and each of them smokes every day about three ounces of commercial opium. The next is the wife of a storekeeper; the next a hopeless bankrupt, to whom years ago Dr. Hunter had been attracted as a nice boy, and now houses, lands, business, have all passed away, and out of the wreck the elder brother keeps an opium den. And so the dismal procession wends its constant way to the doctor's door, and the drug mars every good work."

Sir Thomas Wade, the British Ambassador in China, thus describes the baneful effects of opium:—"It is vain for me to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whisky drinking which we deplore at home. It takes possession insidiously, and keeps its hold to the full as tenaciously."

Such being the character of this poisonous drug, we are prepared to accept the fact that missionaries of all churches as with one voice unite in testifying that no greater obstacle to the progress of the Gospel exists in China. How long is the British Government to turn a deaf ear to the oft-repeated remonstrance made against the continuance of this "greatest of modern abominations," as Lord Shaftesbury has well described it? Is there no Wilberforce among our statesmen who will take up the matter and never rest until the moral wrong has been redressed?

II.

OPENING OF THE TREATY PORTS.

THE war of 1840-42, brought about by our Government in the unjustifiable circumstances briefly described in a previous chapter, was, nevertheless, fraught with most important results. By the treaty of Nankin which followed, the five ports of Canton, Amoy, Foochow, Ningpo, and Shanghai were thrown open. Hong-Kong was at the same time ceded to Britain. By the treaty of Tien-Tsin, agreed to in 1858, other ports were opened, the right also being conceded to British subjects of travelling under passport through the interior. In 1860, by the treaty of Peking, the right of residence in, and free intercourse with the inhabitants of, the interior, was granted to the subjects of Western nations generally, no exception being made in the case of missionaries. The various churches were not long in entering the doors thus providentially opened. In order, however, to appreciate the progress since made, it may be well, before proceeding further, to notice some of the more peculiar obstacles which missionaries, on their arrival in China, have to encounter. These may be ranged under four divisions—

1. *Religious System.*—There is Confucianism, with its system of philosophy and secularism, embracing the more intelligent and literary classes, who are characterized by scepticism and self-complaceny, and out of whose ranks the high offices of the Empire are filled; Taouism, spoken of as "the indigenous religion of China," with its gross polytheism, "encouraging the appetite for the marvellous and the mysterious;" and Buddhism, with its doctrine of annihilation, but "rife too with superstition of every form," and, by "adapting itself, with its ritual performances, etc., to the popular tendency of the lower and uneducated classes in particular, becoming the favorite religion in the Empire," so that, after "having been decried by the learned, and laughed at by the profligate, it is nevertheless followed by all."

2. *Superstitions.*—The system of ancestral worship, consisting in the worship of, and the presentation of offerings to, the tombs or tablets of deceased ancestors, is one very marked feature of Chinese superstition. The Chinese believe in "a perfect correspondence between the world of light and that of darkness—there being similar needs, similar institutions, a similar government, similar rewards and punishments, hereafter as here." Accordingly, the people compound through

the shopkeepers with the king of the beggars for a certain yearly payment, in consideration of which all who make such provision are guaranteed against having their peace and quiet disturbed by the unnumbered crowds of imaginary wandering beggar ghosts. So tremendous is the power of this superstitious fear over the minds and pockets of the Chinese, that whilst real and present beggars are put off with the smallest possible sum, it is calculated that about thirty millions sterling are spent annually on this provision for the invisible host of imaginary mendicants.

There is the belief in the case of the prisoner who has made himself amenable to the capital sentence that the spirit, immediately after being released from the body, is arrested by the police of the spirit world, in consequence of which every effort is made by a money bribe—in some cases a large one—to induce his captors to connive at his escape. Failing this, the surviving relatives set themselves to provide for the wants of the departed spirit, and enable him even to corrupt his captors and defeat the ends of justice in the courts below.

There is the belief in and dread of witches, which powerfully operates against the progress of Christianity, inasmuch as all interest in it may be destroyed in inquiring minds by the lying stories of these impostors respecting the alleged sad fate in the spirit world of some one who had died in the faith of Christ.

There is the practice of *fung-shuy*, or geomancy, indulged in by a class of so-called scholars, who make exorcism, divination, fortune-telling, and the determination of good or evil, their study and profession. Each village has its *fung-shuy*; and as it is believed to extend in its operations to the dead—the ancestors of the family—and through them to react on the living branches of it, in the way of causing or preventing sickness, disease, or death, one can easily understand how mischievous the belief in it must be.

Connected with this feature of Chinese superstition is the belief in what are called lucky and unlucky influences. And this belief, it is to be noted, comes into collision with commerce and science, as well as with Christianity. For example, a man died a few years ago near one of the telegraph posts erected by an English Engineer, and intended to connect the port of Shanghai with the anchorage at Woonsung. Immediately thereafter the posts were pulled down by the villagers. They were erected a second time, with the same result. The magistrate was appealed to, but he declined to interfere, as, in his opinion, the assertion of the villagers that the death of the man referred to was caused by the erection of the posts, which had destroyed the luck of the village, was by no means improbable. In consequence their re-erection was not proceeded with. Other projects of a similar nature have had to be abandoned or delayed from the same cause, owing to the inveterate opposition of the Chinese to such innovations, which they think may prove fatal to the repose of the dead and the prosperity of the living, and excite rebellion in the world of darkness against the world of light. "A man came one day to the hospital at Shanghai, and begged to have his finger cut off. There was nothing whatever the matter with it, so he was asked what he meant. He replied, 'I must lose this finger. If I burn it off with a candle, it will be far more painful than if you cut it off skilfully with your knife!' 'But why do you want it cut off?' 'Oh! I have been a great sinner, and I must atone for my sins in this way.' He afterwards explained what his sins were. It seems he had been connected with a foreigner at Ningpo in making a road, which necessitated the removal of a grave. This is an awful desecration in Chinese eyes, and he had been troubled ever since by the sense of his sin, and the fear of punishment. He said the foreigner had been punished severely, for, some time after, he was riding over a small stone bridge, and the stone gave way, so that he and his horses were pitched below, and he was killed. All the natives agreed this was the vengeance of the unseen world on his crime."

3. *The Language.*—Instead of an alphabet of twenty-six letters, as with us, the Chinese alphabet

(if we may so term it) is composed of tens of thousands of letters or characters, each of which is a word, correct spelling consisting "not in the right selection and order of the letters in the word, but in the right sequence of the strokes and dots (which are the only substitute to an alphabet) in the letter." Again, the language is twofold in its nature, or has two distinct branches—namely, that of books and that of conversation. The Chinese *written* language—the language of books—being uniform, is readily understood alike by natives and by foreigners in the most widely separated provinces of that vast empire. Yet "this universal written language is pronounced differently, when read aloud, in different parts of China; so that, while as written it is *one*, as soon as it is pronounced it splits into *several* languages." As regards the *spoken* language, there are more than 200 dialects, varying in many cases so widely as to be unintelligible even to Chinamen. Thus, the Rev. W. Urwin, in his interesting papers in the *Sunday at Home* entitled, "Incidents of a Journey Round the World," mentions that the *City of Peking,* in which he sailed from San Francisco, had on board 600 Chinamen, and that, although there were in the same vessel three missionaries who had previously labored in China, not one of them could converse with any of the 600 Chinamen, nor could any one of them understand the other two. In this connection also we find the Rev. William C. Burns (to whom we shall again have occasion to refer) alluding to his efforts "to acquire as far as possible the right mode of *intonating* each word," adding that "this is a point of the greatest importance in order to effective speaking, and one of the greatest difficulty."

To mention only one other peculiarity of the language—it has practically no affinity or relationship with any other language. It has been enlarged and improved; but no radical change in its character or constituent elements has taken place since the days of Abraham. It is, in a word, thoroughly isolated.

4. *Other Obstacles.*—These have arisen from the peculiarly conservative character of the Chinese, especially the more educated among them; from the general dislike to foreigners, intensified as this has been by the action of our government in the matter of the opium traffic; from the widespread and unreasonable belief that we are conspiring against the ancient institutions and most cherished customs of the empire from the contempt and opposition manifested by the Mandarins and other influential Chinese officials; and from the prejudice and distrust excited by Jesuitical intrigues of the missionaries of the Romish Church.

Conflicting statements have been made in regard to the prevalence of infanticide. It is difficult, in consequence, to ascertain the truth. A recent number of the China *Visitor*, in dealing with the question, states that of 160 women who had been consulted on the subject, it appeared that 158 of their daughters had been destroyed—one woman confessing to having destroyed eleven—but that none of them had ever killed a son. And in the *Missionary Herald* of the American Board for March, 1879, it is stated that "in the great city of Foochow, more than half of the families have destroyed one or more of their daughters."

To mere human reason, these varied obstacles, in their combined operation, were certainly fitted to deter from the attempt to rescue from the spiritual darkness and moral degradation of centuries a people numbering three or four hundred millions. But, faith

"Laughs at impossibilities,
And says, it shall be done."

Yes, the gospel of God's grace is the one and only effectual remedy for the evils which prevail in China. For ages Chinese exclusiveness had interposed to prevent its purifying and healing waters from flowing through the land. Now at length that has been broken up by the ploughshare of war. The time to favor China had come. Chinese hearts were to be made glad by the reception of God's unspeakable gift, and Chinese homes were to resound with the melody of praise. We shall note briefly the introduction of this new element into the turbid stream of the domestic and social life of this great empire.

Morrison, Milne, Medhurst, and other pioneers, rendered invaluable service in connection with the evangelization of China, especially by the translation and publication, and to some extent the diffusion, in the Chinese language, of the Holy Scriptures and other important works. The first-named wrote, seventy years ago, to the Christians of England from his place of study and concealment in Canton :—"Your missionary sits here to-day, on the confines of the empire, learning the language of the heathen; and would go onward, believing that it is the cause of Him who can and will overturn every mountain difficulty that may oppose the progress of the glorious gospel." The labors of these men, however, as we have seen, were of a preparatory character. The number of converts was infinitesimally small. Nor need there be any surprise that such should have been the result, in view of the restrictions under which their operations were carried on. But what we desire to emphasize is the fact that the actual work of preaching and teaching did not really commence until 1842, and that even then the facilities for engaging in it were limited to the island of Hong-Kong and the five ports thrown open by the treaty of Nankin.

At the outset especially the utmost caution and circumspection were necessary in order to avoid, if possible, all occasion of collision with the prejudices of the natives. The mode of procedure usually adopted by all the great societies is well described in the following sentences, extracted from a valuable article on China in the *Church Missionary Intelligencer* for December, 1869 :—" There has been," says the writer, " no startling invasion of the interior, no sudden eruption of a strong body of Europeans into the midst of a heathen city with which they have no previous acquaintance, and in the direction of which they have not first felt their way. Usually a new place has been visited—in the first instance, by an itinerating missionary, accompanied by one or two native Christians. After a short stay the missionary leaves, repeating his visit after a time, and prolonging it as the disposition of the people seems favourable to his doing so. After a tentative process of this kind, a room is hired, a native catechist is placed there, and the work of instruction commences. Knowing the dislike which the Chinese entertain towards the foreigners, we have toned down the European agency to the lowest standard consistent with effectiveness."

Hong-Kong having been ceded to Britain by the Treaty of Nankin, which closed the first Chinese war, became forthwith one of the chief centres whence the light of Gospel truth has been extensively diffused among the Chinese. Dr. Gutzlaff, whose indefatigable labors along the coast of the empire were referred to in a previous chapter, was the first to unfurl the banner of the Cross in this field. Appointed in 1843 to the post of secretary to the Hong-Kong government, he, after attending to his official duties, devoted his energies day by day to the work of preaching, the conducting of Bible-classes, and the sending forth of a large body of native colporteurs for the distribution of the word of God. These agents were organized by him into what came to be known as the *The Chinese Union.* But the scheme, although worked with great energy by its promoter, proved in the last degree disappointing, and, after a few years, entirely collapsed, owing to the hypocrisy and imposition of the agents, and the well-meant but injudicious zeal of the worthy missionary. Notwithstanding, Gutzlaff will continue to be regarded as one of China's benefactors. To him belongs the honor of having originated the various German missions now in operation in South China. He died in 1851. The *Basle Mission* carries on the work commenced by him in Hong-Kong.

Among the many distinguished missionaries sent to China by the *London Missionary Society,* none deserve more honorable mention than Dr. Legge. After laboring for several years in the Anglo-Chinese college at Malacca, he was transferred in 1843 to Hong-Kong, where he proved himself a most patient, steady, and successful worker. Not to refer to other fruits of his labors, it may be mentioned that, "out of his preaching in Chinese chapels—two of which were built by native subscriptions, and in which he was effectually supported by a native pastor of his own training, whose preaching powers he often likened to Spurgeon's—out of his preaching in those chapels gradually arose a native church, which is not only self-supporting, but supports by its own contributions another native church which its pastor founded in the interior." In the report of the society for the year ending May, 1877, we read, in reference to the mission at Hong-Kong, that "the past year has been marked by a greater measure of success than any previous year," and that "the church, which is avowedly striving to obtain a native pastor of their own, and eventually to dispense with all pecuniary aid and superintendence by the London Mission, will ever look back, to the past year with pride, as the time when it formally discarded the leading-strings of the foreign missionaries, and having, so to say, come of age at last, assumed the *toga virilis,* and deliberately constituted itself as the Independent Native Church of Hong-Kong."

The great *Church Missionary Society,* which has ever been forward to respond to providential calls for the evangelization of heathen nations, has carried on operations in this island since 1862. Among its various agencies is a Training College, which, however, has not hitherto been attended with the success which was anticipated by the excellent bishop by whom it was established.

Connected with the several missions laboring in Hong-Kong, and including out-stations on the mainland, there were at the close of 1875 no less than 2,200 native Christians, of whom 1,400 were communicants.

The five ports opened by the Treaty of Nankin have all formed important centres of missionary effort.

1. CANTON (*Kuang-Tung* Province).—There are here the missions of the *London* and *Wesleyan* Societies; missions of three American churches, viz., the *Presbyterian* (*North*), the *United Presbyterian*, and the *Baptist* (*South*); also the *Rhenish* Mission. A mission in connection with the *American Board* existed in Canton for some years, but the absence of visible results led to its abandonment. The *Board of Foreign Missions of the Presbyterian Church* had but thirty-three converts after twenty-five years' patient labor, but during the next seven years the converts increased sixfold.

2. NINGPO (*Cheh-Kiang* Province).—The churches or societies laboring here are the *American Presbyterian*

(*North*) the *American Baptist Missionary Union*, the *Church Missionary Society*, and the *United Methodist Free Church*. Connected with the Church Mission, which has been in operation since 1848, there are no fewer than fifteen out-stations, at distances varying from ten to thirty miles. It employs, along with the bishop, three European missionaries and four native pastors. The year 1878 witnessed the ordination of three natives to the diaconate, and one to the priesthood.

3. FOO-CHOW (*Fuh-Kien* Province).—The *Church Missionary Society*, the *American Board*, and the *Methodist Episcopal Church of America* occupy this city. *The British and Foreign Bible Society*, and *The Society for the Promotion of Female Education* have also agents at work. With reference to the Church Mission, commenced in 1850, it appears that eleven years passed without a single convert. Out of five missionaries, two had died in the interval, two had retired, and the fifth died soon after reaping the first-fruits of his labors. In 1864 several other large cities were occupied as out-stations by native evangelists. "In 1866 the first two or three converts from these were baptized. Now, after ten years' further labor, we find 1,500 adult converts in more than fifty towns and villages, of whom one-half are communicants; five native clergy, eighty catechists, about 100 voluntary lay

helpers, nine regularly-built churches, sixty-six preaching chapels." This is the fruit almost entirely of native agency, and it has been reaped notwithstanding bitter opposition on the part of the Mandarins, gentry, and others. During 1877 four natives were ordained. That year is reported to have been one of great blessing; but it appears also to have been one of great trial from without. The blessing, however, was given almost entirely to the outlying districts. The city of Foo-Chow "still continues dead and barren."

The hostility of the Mandarins and *literati* culminated in the month of August, 1878, in the destruction, by a gang of hired vagabonds, of two of the houses in the Mission Compound in this city (Foo-Chow), much damage being done to others, and in the destruction also of the new chapel at Kiong-Ning-Fu, an important city of the same province, 260 miles inland, which had been occupied by the Church Mission in 1875. From this latter station the catechist was ignominiously expelled, and sent down the river in a most cruel manner to Foo-Chow. These outrages were duly communicated to the authorities both in this country and in China. Eventually certain conciliatory proposals, made by the Chinese Viceroy of Foo-Chow, were accepted by the missionaries and approved by the Directors of the Society.

The mission of the *American Board* embraces seventeen out-stations including as a centre the important town of Shao-wu, recently occupied, and situated 150 miles by direct line from Foo-Chow, and 250 by the river. It has a native pastorate (in part supported by their flocks), a medical mission, boys' and girls' boarding schools, and a training school for preparing native teachers.

The American Methodist Episcopal Church has been working in this city and in other districts of the same province since 1847, and with most gratifying success. The latest returns show 1,468 in full communion, and 697 catechumens, the total native Christian community being 2,841. The mission comprises a *Biblical Institute*, with twelve students, who spend two afternoons a week in out-door preaching, and perform circuit work during the vacation. They are said to maintain a good reputation among the membership.

4. AMOY (*Fuh-Kien* Province).—The three churches or societies laboring in Amoy are the *London Missionary Society*, the *Presbyterian Church of England*, and the *Board of Foreign Missions of the Reformed Church in America.* Few, if any, of the missions in China have been conducted with more ability and zeal, or been instrumental, by the blessing of God, in achieving greater success than that of the Presbyterian Church in England.

It was in 1845 that the Synod of that Church resolved on a mission to China; but its actual launching did not take place till two years later. The delay arose from the want of the suitable man. At length this want was supplied in the person of William C. Burns, in whom were combined "the ardent zeal of a Xavier, the patient constancy of a Morrison, and a consecration of heart and an abnegation of self equal to any of those who had ever trod that distant shore." Arrived at Hong-Kong in November, 1847, Mr. Burns set himself to acquire the language, in which he made such rapid and satisfactory progress that at the end of the first year he was able to undertake preaching excursions on the mainland opposite. In 1850 he endeavoured to establish himself at Canton, which had been the scene of Morrison's early efforts, but while meeting with considerable encouragment in that city, he failed to secure suitable premises. Divine providence guided to another portion of the field. It came about in this way:—Dr. James Young, a member of the small congregation to which Mr. Burns ministered while in Hong-Kong, having offered his services for missionary work and been accepted, proceeded in 1850 to Amoy, an island in South China, separated from the mainland by a very narrow channel, and containing a population of a quarter of a million. The inhabitants of the town of Amoy are stated at 150,000.

Missionary operations had been carried on in the town since 1842 by agents of the other two societies already named. By these Dr. Young was warmly welcomed. He forthwith opened two schools and a dispensary, both of which proved signally useful. Mr. Burns removed to Amoy in July, 1851, acquired the dialect, fitted up a chapel at his own expense, was constantly occupied in proclaiming the gospel message, not only in the town itself, but throughout the entire island, and ere long extended his evangelistic labors to the numerous villages on the mainland. In the published memoir of this truly apostolic and remarkable pioneer-evangelist will be found a record of his abundant labors in preaching and translation work from the day that he set foot on the shores of China until the memorable 4th April, 1868, when he rested from them at the port of Neuchwang, on the borders of the kingdom of Manchuria, whither he had proceeded after fulfilling an important mission to Sir Frederick Bruce at Peking in the interests of Christianity in China.

In consequence of the addition from time to time of like-minded laborers, one of whom, the lamented Dr. Carstairs Douglas, rendered most valuable service for a period of twenty-two years, the operations of the mission have been gradually extended, until now the Amoy district embraces 25 stations; the Swatow district, in the Canton province, 22; and the island of

Formosa, 5. The aggregate in communion with the churches at the beginning of 1880 was 2228. It is noted as a "sign of cordial and harmonious co-operation in missionary effort at Amoy, that the Board of Examiners in the year 1877 included the missionaries of the London Missionary Society, the same rules applying to the students and helpers of all three societies, and securing to the students of each mission the benefit of the teaching power in all."

The work at Lai-sia, the most northern of the stations on the island of Formosa, has had to be abandoned for the present, as "the brethren there feel it quite impossible to hold their ground against the persistent attacks of the neighboring savages." This is so far disappointing; but it is more than counterbalanced by "the ordination of the first native pastor over the native self-supporting congregation at Pechuia," by the increased number of students in the Training College, by the growth in native contributions, by increasing interest in the work of the medical missions, and by other encouraging symptoms of progress. A memorial church, provided by Mr. G. F. Barbour, of Bonskeid, and other friends, has been erected at Swatow in memory of the Rev. W. C. Burns, who was the first Protestant Missionary to occupy that city. Medical missions are carried on in Amoy, Formosa, and Swatow.

Another of the free ports remains to be noticed, viz:—

5. SHANGHAI (*Kiang-en* Province). The work in this city and district is carried on by no fewer than nine churches or societies, of whom five are American and four are British. One of the American churches is that of the *Protestant Episcopal Church.* It entered the field in 1840. For seven years there were no baptisms. *Now* (including the Wuchang district, where operations were commenced in 1868), it is able to report 300 communicants, and an average attendance of 1,000 at public worship. It has a Training College with an efficient staff of professors, 13 students in the Theological School, and between 40 and 50 in the College Classes and the Preparatory Chinese Classical School; 30 Day and 4 Boarding Schools, with an attendance of 705 pupils. The churches and schools are cared for by five foreign and six native clergymen, and two foreign medical missionaries, all under the superintendence of Bishop Schereschewsky.

The conference at Shanghai, held in May, 1877, and attended by 120 missionaries, marks an important era in the history of Protestant missions in China, and affords ground of hopefulness as regards the future. The mere fact of such a gathering indicates a great inroad on Chinese exclusiveness. One of its more immediate results must have been the strengthening of the hands of the missionaries laboring in this important centre.

III.

THE LIGHT BREAKING.

PROTESTANT missions in China received a great impulse by the later treaties, especially that of Peking in 1860, which gave to Western nations the right of free intercourse with the inhabitants of the interior of the empire. Besides Hong-Kong and the five treaty ports, already referred to, numerous other great cities, in consequence, became the centres of evangelistic effort. Among the more important of these may be mentioned, Peking, Nanking, Che-foo, and Tein-tsin, in the north; Fooh-chow, Hang-chow, Fat-shan, and Kiu-kiang, in the south; Han-kow, Wu-chang, and Gan-king, in the central provinces.

With a population of about two millions, and the place of all others in China from which the influential classes receive their instructions, and to which for these they continually resort, it could not be otherwise than that an earnest effort should be made to occupy

Peking for Christ. It has been described as "a city of splendor, dirt, and decay." But it is, in spite of the two latter characteristics, politically, commercially, and religiously, beyond doubt *the* chief centre of influence. The number, size, and costliness of the temples, built by the Government, and supported by its revenues, arrest the attention of visitors. Accordingly, soon after the sacking of the summer palaces by the allied English and French forces in 1860, missionary operations were commenced, and have been carried on in that city with considerable vigor ever since. There are at least eight societies laboring in Peking, with an aggregate of about thirty missionaries, of whom fully two-thirds are American. In 1861 the London Society opened an hospital in a house attached to the British Legation. It was afterwards removed to a more central position. There are five missionaries at work in connection with this society, and the communicants, including those at eight out-stations, number 258. Dr. Edkins reports "the work growing strongly on every side." The society has also a mission to the Mongol tribes, with its headquarters in Peking.

The *Church Mission* in Peking was established in 1863. The progress hitherto has not been so great as elsewhere. One of the missionaries observes, "If the friends of missions could only see and feel, as we do, the terrible evils of the use of opium, they would not cease their efforts until England cleared herself of this guilt." The Society has during the present year withdrawn from the capital, and will henceforth concentrate its energies upon Shanghai, Ningpo, Hangchow, and other stations in Mid China, where the work is now under the supervision of Bishop G. E. Moule.

The mission of the *American (North) Presbyterian Church* was also commenced in 1863. Its founder, the Rev. Dr. W. A. P. Martin, was afterwards appointed to the presidency of the Tung-weng Imperial College orUniversity of Peking—a most important appointment, we have reason to believe, not only for the university, but also in the interests of the mission. With it, as with the other missions in Peking, it is still, for the most part, a "time of laying foundations." One important event marked its history in 1877, viz., the opening of *the first Presbyterian Church in Peking.*

More recently, consequent on the week of prayer at the beginning of the year 1879, there were indications of "the first general awakening known in Peking." Some forty persons had asked for prayers, and the work which had been in progress for several weeks is said to have had all the appearance of a genuine work of grace. An evening class for servants and others, and the Sabbath school, have been mainly instrumental in producing these favorable results.

In the report of the *American Board* for 1880, we read: "Twenty years since, partly with the view to having a field to themselves, and partly from considerations of health, the missionaries of the Board withdrew from Shanghai, and established the North China Mission, of which Peking was to be the central station. The first convert in this new field was baptized by Dr. Blodget in June, 1861. From small beginnings this has now become one of the largest missions of the Board. In April last the churches reported numbered fourteen, with a membership of 613, of whom 200 had been added during the year previous." The *American Methodist Episcopal Church* has had a vigorous mission since 1869 in Peking, with stations at Tientsin and other important places in North China. There is an aggregate membership of 162, and 115 catechumens. Referring to the history of one of the chapels, the missionary speaks of it as "one long record of difficulties, a chapter of discouragements." It has, however, "ended with good cheer, and a bright promise of a better day."

Han-kow, in the "flowery middle kingdom," 600 miles up the river Yang-tse, is occupied by the *London* and *Wesleyan* Societies. Quite remarkable progress has recently been made in connection with the former. During 1876 no fewer than ninety-six were added to the church there, the result mainly of the labors and instructions of the native Christians, especially of one of their number, who has since been set apart as an evangelist in his native district. One striking feature of the work is the large number of converts, well advanced in years, who have been gathered in.

The China Inland Mission is second to none in the extent and interesting nature of its operations. Its founder and mainspring is the Rev. J. Hudson Taylor. He had gone to China in 1854, in connection with the Chinese Evangelization Society. On his return to England, some years afterwards, he resigned that connection, and formed the idea of attempting to do something for the evangelization of the unoccupied provinces of the empire, and in 1862 sent out the first missionary. But the *Inland Mission* was not actually formed until 1865. Its object, as already indicated, was to carry into the whole of the interior of China the tidings of a Saviour's love ; and the plan adopted was "to send two missionaries, together with two native converts, to each unevangelized province, who may begin by itinerating through the province, locating themselves for a period of years in some important centre (say the capital of the province), and extending to the capitals of circuits, then to prefectures, and subsequently to country cities."

It was hoped that the unevangelized provinces of

Western China might be reached *viâ* Burmah. But this was found to be impracticable at the outset, owing to the Mohammedan rebellion in the south-western province of Yun-nan, and from the unsettled state of Burmah and the wild border tribes. The work was therefore commenced at Ningpo, in the province of Cheh-kiang, as a basis, and thence by the Grand Canal and the Yang-tse-kiang river to the unoccupied province of Gan-hwuy. But ere long the Irrawaddy was opened to commerce as far as Bhamo, a city in Upper Burmah, within a hundred miles of the western frontier of China. British steamers now ply on the waters of that great river, and a British Resident has been stationed at Bhamo. The way being thus opened, agents of this mission were, in 1875, settled in that outpost, with the view of breaking ground in the virgin soil of Western China. The facilities for doing so are very considerable, inasmuch as the city is much resorted to by Chinese traders. The Chinese, indeed, form one-half of the population.

In the autumn of 1876, six young missionaries commenced the visitation of Kan-suh, Shensi, and Shansi, provinces in which, till then, there was not a single Protestant missionary, though in the two latter something had been done by means of colportage. By the autumn of 1880, there were seventeen missionaries, resident at four stations, or itinerating from them.

The *Inland Mission* has already occupied sixty-eight stations, situated in eleven provinces, and embraces seventy-two missionaries and one hundred and one native helpers, viz., twelve pastors, thirty-six evangelists, thirty-three colporteurs, ten Bible-women, four schoolmasters, and six chapel-keepers. During 1880, the operations of the mission were extended to the women of Western China. European ladies have carried the gospel message into the provinces of Shen-si, Si-ch'uen, and Kwei-Chan, and have been visited by large numbers of Chinese women. This is a new thing in Western China. It is reckoned that about 1000 have been brought to the knowledge of the truth by the Society's labors. The work hitherto has been for the most part of the nature of pioneering. For the permanency of its fruits much will depend on the manner in which it is followed up. The Society's missionaries are drawn from the leading evangelical denominations, and its expenses are met by voluntary contributions.

The mission of the *United Presbyterian Church of Scotland* to North China originated in a proposal by friends in Glasgow, John Henderson, Esq., of Park, again giving the movement his effective aid. The proposal was made in consequence of the break-up of the Evangelical Society of London, which had for five years supported Dr. Parker as a medical missionary at

Ningpo. The Synod of 1862 responded to the invitation to undertake the mission for three years, the friends referred to guaranteeing the necessary means for that period. Dr. Parker was accordingly again sent out early in the following year to Ningpo, where he had established for himself a good reputation, as the agent of this church; but in less than a year from the time of his arrival, his labors were unexpectedly brought to a fatal termination, in consequence of the stone slab of a canal bridge giving way beneath his horse's feet, whereby he was precipitated into the water. He was succeeded by his brother, also in the capacity of a medical missionary.

The principal stations of the mission now are Chefoo and New Chwang, in Manchuria. The former is occupied by Dr. Alexander Williamson, whose valuable published works, and whose successful efforts, as the agent of the National Bible Society of Scotland, to promote the circulation of the Scriptures among the teeming millions of North China, have given him a first place among the laborers there. The missionaries in Manchuria, which was entered in 1872, are engaged in the translation of the language of Corea, where the door, still practically closed, will undoubtedly, at no distant day, be opened to direct missionary labor.

Missionary operations, embracing a medical department, were commenced in 1869 in the same field by the

Mission Board of the *Presbyterian Church in Ireland*, the Port of New Chwang being the first station occupied. Since then the sphere of labor has been extended to Tien Chwang Tai and to New Chwang proper; and a proposal has been made to one of the missionaries to transfer his services to the unevangelized interior.

The Propagation Society has a mission at Che-foo. *The Established Church of Scotland*, in 1878, commenced a mission at Ichang, the navigable head of the Yang-tse-Kiang river. And the Presbyterian Church of Canada has also recently entered the field.

The *American Methodist Episcopal Church* has resolved to extend its missionary operations to the province of Si-chuen in the far west of the empire, adjoining Thibet—a province containing more than 22,000,000 souls, all without the Gospel.

Most important service is rendered to the various missions by the agents of the British and Foreign Bible Society at Shang-hai and Fooh-Chow; of the National Bible Society of Scotland at Peking; of the American Bible Society at Shang-hai; and of the Religious Tract Societies of Britain and America.

In the exercise of ordinary discretion, missionaries may traverse the entire country preaching the Gospel and circulating the Scriptures, and in doing so experience no more molestation than is to be met with in

Papal countries on the Continent. And it has yet to be proved that the door into any of the unoccupied provinces is closed against Protestant missions. Experience rather leads to an opposite conclusion. Dr. Williamson, for example, states that "there is no hostility on the part of the people of North China towards Protestant missions," of whatever nationality, the fact being that they "have been laboring unmolested for some years in many of their inland cities." He went in 1866 from Peking on an extensive tour through the provinces of Chih-li, Shan-si and portions of Shen-si and Hon-an, no European traveller in modern times having preceded him in these parts except a few Romish priests who travelled in disguise.* In the following year he accomplished another tour through the southern and central portions of Shan-tung—the "central flowery kingdom," as the Chinese delight to call it—these also being regions previously unvisited by any Protestant missionary. One of the places visited by him was Kiofoo-hien, the city of Confucius, which is inhabited by the descendants of the great sage, and where, on a hill in the neighborhood, he is believed to have been born. There, also, are his tomb, and a temple to his honor, the most imposing structure of the kind in China. Another place visited was Tsiu-hien, outside the south gate of which stands a temple dedicated to Mencius, who holds the place next to Confucius in the estimation of the Chinese. Even in these cities Dr. Williamson had an opportunity of preaching the Gospel and of selling large numbers of books.

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* The Romish Church is not over-scrupulous in pressing into its service the most questionable expedients, on the principle that the end sanctifies the means. Thus, in 1860, when the Treaty of Peking was agreed to, Romish missionaries at once availed themselves of the opportunity to advance into the interior. One of them mentions that he had prepared himself to go *incognito* to Lassa, in Thibet, "as it was in this manner the former missionaries tried to penetrate into China." The Romish missions in this field, established by Corvino in 1293, are said to embrace twenty-one bishops, 278 European missionaries, 233 native priests, and about 500,000 converts.

A few remarks in regard to the character of the Christianity in China: In answer to the question, "Is any real work being done?" one of the missionaries of the London Missionary Society states that in the course of an extensive tour in the Han-kow district, he found as "warm-hearted, uncompromising Christians" as are to be met with anywhere; and that "their houses are as free from all traces of idolatry" as his own, "they themselves being everywhere known as disciples of the Lord Jesus." Another missionary of the same society writes from Shanghai: "Our native pastor, who has been with us since 1855, is evidently passing away to his rest. He has maintained a beautiful Christian character; and in his scholarship, his acquaintance with Scripture, his piety and prayerfulness, he ranks high in the estimation of all around him. Calling on him the other day, I asked him what he was doing. His answer was, 'I am gathering all my thoughts and feelings, hopes and aims, and centring them on Jesus.' Have you any fears in regard to passing away? 'None. I have long known the Saviour, and am trusting in Him alone.'" One of the missionaries of the Church Mission writes: "Almost every portion of this mission field (Fuh-kien) during the year (1876) has been the scene of the most bitter and violent persecutions;" and, after giving some details, adds, "I rejoice to say that though many of the inquirers have been frightened away from us, not one of the baptized has gone back, even when death was the threatened penalty of adhesion to their faith." Dr. Edkins, of Peking, says: "Some of our best Christians have died in these parts. There was one remarkable man, who would walk any distance to talk to an acquaintance about Christ. Before his conversion, nine years ago, he was accustomed to give much to idolatrous processions and worship. The change in him became visible to all his neighbors. He died of fever at the age of thirty. He walked fifteen miles to be baptized."

The brief but pointed remarks of the lamented Dr. Mullens, in reference to the London Missionary Society, well describe the general aspect of missionary work in China. He put the matter thus: "Many inquirers; intelligent examination; large congregations; frank apologies for mistaken opposition; freedom for the missionary; growing churches; well-instructed pastors; liberal contributions; shrewd and intelligent self-management; active and earnest volunteers seeking relatives and others, to draw them into the kingdom;—what are these but tokens of a coming day when 'these shall come from far, and these from the north and west, and these from the land of Sinim?'"

There is now a body of about 15,000 converts belonging to some 300 churches as the fruit of the various agencies at work; and the number is increasing rapidly year by year. These foreign agencies are represented by some 250 ordained missionaries, most of them married, sixty foreign single ladies, eighty ordained native ministers, 500 evangelists, 100 colporteurs, and 100 Bible-women.

Two events having a most important bearing on missionary work in China demand a passing allusion. The one is the great Tae-ping rebellion, which commenced in 1848 in the south-west of the empire, and did not run its course until the capture of Nanking by the imperialists, and the death of Hung-Seu-Tseun, the rebel king, in 1864. It was carried on at a fearful and most unjustifiable sacrifice of human life, large portions of the country being also utterly desolated by the rebels. It proved a great hindrance to the prosecution of missionary work, all the more that the leaders were known to have had previously considerable acquaintance with Christian truth. Although the attempt to overthrow the Tartar dynasty failed, the rebels dealt a great blow to the idolatry of the empire, the entire overthrow of which was one of the main objects aimed at. The breaking up still further of the barriers which Chinese exclusiveness had erected against all external influences, was another result of that disastrous civil war.

The other event referred to is the famine in 1877, which for many months arrested the attention, and appealed to the sympathy, of Christian people in this country and America, and which on account of the multitudes affected by it, was nothing short of a national calamity. We question whether in the world's history anything approaching to it in magnitude has ever been witnessed. It is heartrending to read that, in the single province of Shan-si, out of a population of ten millions, *one-half* that number had either died from starvation and disease, or migrated. We content ourselves by simply stating the fact, without entering into any of the harrowing details furnished by trustworthy eye-witnesses. The picture is dark enough, but it has a bright side. Britain contributed upwards of fifty thousand pounds for the relief of the famine-stricken. Referring to the relief thus bestowed, the British Consul at Tien-tsin, in a letter to the committee of the Famine Relief Fund at Shang-hai, writes:—"The distribution of the funds your committee have so kindly sent by the brave and judicious band of missionaries now engaged in the work will do more, really, to open China to us than a dozen wars."

A religious movement has been in progress since 1877 in the Maritime Province of Shantung, and especially in Chan-Hua, one of its principal towns, distant more than two hundred miles from Peking in a southerly direction. Dr. Edkins, who visited the Province in March, 1878, states that "all over the country the people are in an impressible condition; that prejudices are being overcome; and that the new converts are themselves laboring as co-workers with the native evangelists." And in reply to the inquiry, "What have been the human agencies employed in bringing about this change of feeling?" the missionaries are of opinion that among other reasons "probably the help afforded (in 1877) by foreign residents in China to the famine-stricken districts has had much to do with it. Undoubtedly the kindness shown them in their distress has favorably impressed the people, and disposed them to think more kindly of us, and more highly of our religion." A missionary of the American Board writes: "I have seen no such field for work as this in China. . . . . . . There—in Shan-Tung—I felt that the wall of *antagonism* had been broken down, only the wall of ignorance remaining." No less cheering and hopeful are the remarks of Mr. Griffith John of the London Society's mission at Hankow. He writes: "Looking at the Empire generally, it may be safely said that the missionaries are taking possession of the land as they never did before, and that Christian work is carried on with an energy and on a scale which completely dwarfs the attempts of earlier days."

In taking leave of this vast field, we ask the special attention of the rising ministry belonging to the various Protestant churches, to the following pertinent remarks by a missionary who had penetrated to a city situated 140 miles to the north-west of Peking. Standing just within the great wall which forms the boundary between China and Mongolia, he thus expresses himself:—

"Oh, that the young men in the churches at home, who remain there because they do not feel that they have ever been called to preach Christ among the heathen, had stood by my side upon the wall of that heathen city, and looked over the sea of human habitations which lay beneath my eye, at the same time remembering, that of the myriads who dwell in them hardly one has ever listened to the truths of the glorious Gospel of salvation in their purity, and perhaps comparatively few even in the corrupt form of Romanism, and I am sure they would have heard a call as much louder than any church or parish at home ever sent, as the salvation of a hundred thousand souls surpasses in importance that of a single thousand!"

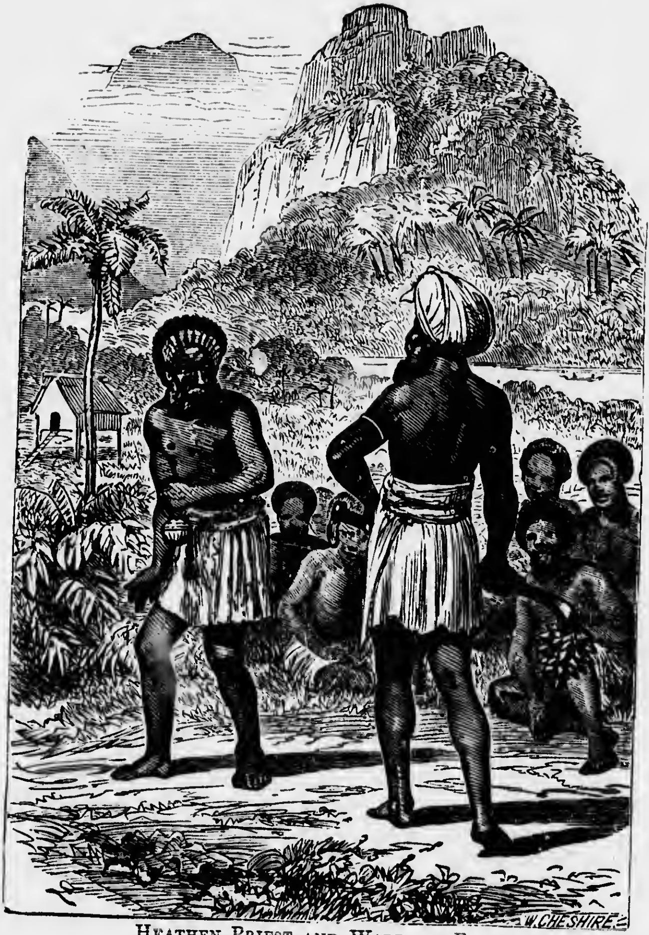
Let the churches of Christ ponder well this fact that there are in this vast empire five provinces, with an aggregate population of *not less than* 65,000,000, WITHOUT ONE SINGLE RESIDENT PROTESTANT MISSIONARY!

CENTRAL POLYNESIA.

I.

MISSIONS TO THE CANNIBALS OF FIJI.

THE Fiji Islands, first discovered by Tasman, a Dutch navigator, in 1643, embrace some 225 in the entire group. Of these, 80 are inhabited. Geographically and ethnologically, they form a connecting link between the Malayan and Papuan races which inhabit the wide expanse of Polynesia. The principal island of the group are MBAU, the seat of the chief political power of Fiji; SOMOSOMO, the residence of the ruling chiefs, and described as "covered with luxury, beyond the conception of the most glowing imagination," possessing as it does every characteristic of Fijian scenery; VANUA LEVU (Great Land), more than 100 miles long, with an average breadth of 25 miles; NA VITA LEVU (the Great Fiji), measuring 90 miles



HEATHEN PRIEST AND WARRIOR, FIJI.

from east to west, and 50 from north to south; and LAKEMBA, the largest of the eastern islands. Like the other groups is the Southern Pacific, they are singularly varied and beautiful in their outward aspect. Like them, too, they were, previous to the introduction of Christianity, sunk in the most debasing superstition, and addicted to revolting cruelties and nameless abominations.

The distinguishing feature in the wicked customs of these islanders, and that which gave them an unenviable pre-eminence, was their *cannibalism.* In other groups this inhuman practice, it is true, was not uncommon. But among the Fijians it was interwoven with the whole framework of society, so much so, that not only in the case of prisoners taken in war, but on the most ordinary occasions—such as the building of a house, the launching of a canoe, and the like—the offering and the eating of a human sacrifice was considered indispensable. Cannibalism was one of the most important parts of the training of the young Fijian. Mothers have been known to rub a piece of human flesh over the lips of their children in order to imbue them early with a taste for blood; while in one of the favorite games of the children, the whole process of a cannibal feast was by imitation gone through. To such an extent was this crime indulged in, that death by natural means was of somewhat rare occurrence, and for the same cause an old man was seldom seen on the islands. One missionary estimated that within four years 500 persons were sacrificed and eaten within twenty miles of Viwa. And the Rev. Robert Young, who visited Fiji in 1853 as a deputy from the Wesleyan Missionary Society, writes thus:—"After visiting Lakemba and Viwa, I proceeded to Mbau, the capital of the country, and doubtless the deepest hell upon earth. Here I was shown six hovels, in which eighteen human beings had recently been cooked, in order to provide a feast for some distinguished stranger; and the remains of that horrid repast were still to be seen. I next went to one of the temples, at the door of which was a large stone, against which the heads of the victims had been dashed, and that stone still bore the marks of blood. I saw— but I pause. There are scenes of wickedness, forms of cannibalism and depravity in that country, that cannot be told."

The religion of the Fijians, such as it was, corresponded to their deep moral degradation. The gods worshipped were endowed by them with their own worst qualities. And, as might have been expected, the priests wrought upon the superstitions of the people, over whom, in concert with the chiefs, they exercised absolute control. It is a dark picture; let our readers try to imagine such a state of society among ourselves.

Such, briefly, were the people among whom Messrs. Wm. Cross and David Cargill, Wesleyan missionaries from the Friendly Islands—about 300 miles distant—landed on the 12th October, 1853. We may well believe that only love to Christ, and an intense desire for the spiritual and eternal welfare of the nations, could have induced them to venture on these inhospitable and treacherous shores. The guiding and overruling providence of God may be distinctly marked in the carrying out of the undertaking. King George of Tonga, who favored it, sent an influential person with a message, accompanied by a present to the King of Lakemba, to which island there had been a large immigration of Tongans, representing the benefits he and his people had derived from the teaching of the missionaries, and urging them to give them a favorable reception. They were accordingly received in a friendly spirit. He promised them land for mission premises, and undertook to build temporary dwellings for them as soon as possible. They and their families spent the first night on shore in a large canoe house, open at both ends, the chief inconvenience being that innumerable and unusually large mosquitoes and numbers of pigs disputed with them the right of occupancy. The house-building was commenced on the 14th, and on the evening of the 17th the mission families took possession of their new home.

The missionaries opened their commission by preaching twice on the following Sabbath. About 150 Tongans and Fijians attended, the king being, by invitation, present at the morning service. Although able from the outset to preach in Tongan, they made it one of their chief concerns to acquire as speedily as possible a knowledge of the Fiji language.

By the close of the first year, 79 adults and 17 children, chiefly Tongans, had been received into the Christian Church by baptism. During that and the following year, a considerable number of these Tongan converts removed at different times to their own land. Others, however, remained in the land of their adoption, and were most zealous and successful in diffusing the blessings of the Gospel. As teachers, class-leaders, and exhorters, their services were invaluable, while as pioneers, they did much to spread a knowledge of Christianity throughout the adjacent tributary islands. At Lakemba itself, the good behaviour of the Christians, under most trying circumstances, favorably impressed the heathen. In consequence, an increasing number attended the services; and many began to question the claims of the priests. These indications of progress only intensified the opposition of the priests and of others in authority. Threats were repeatedly resorted to by them. Happily, except in one instance, they were restrained from carrying them into execution by the circumstances that an influential Tongan chief, whose followers in Lakemba were strong enough to secure that island against subjection to its more powerful neighbors, had cast in his lot with the Christians. His aid stood the Christians in good stead in the case referred to.

Messrs. Cross and Cargill longed to carry the Gospel to the most important islands of the Fijian group. The opportunity of doing so was ere long presented to them. Tui Nayau, King of Lakemba, was often urged to embrace Christianity, but excused himself for fear of the consequences. He suggested that one of them should go and live with the King of Mbau or of Somosomo, and persuade him to take the lead in becoming a Christian. Acting on this suggestion, Cross, with his family, left Lakemba at the close of 1837 for Mbau. On his arrival he witnessed the closing scenes connected with a seven years' civil war, which resulted in the return of Tanoa, the old king of the island, who had been long exiled. The rebels, many of whom were chiefs of rank, were delivered up to their former master, whose return was celebrated by a feast for which the bodies of the prisoners furnished the material. Two of them were in the ovens when Cross arrived. Thakombau, the king's son, a bloodthirsty savage, seemed favorably disposed; but the missionary judged it better to place himself under the protection of the king of the neighboring island of Rewa, whose dispositions towards Christianity were more friendly. Thither accordingly he, with his family, removed after a few weeks. Unfortunately, the room set apart for them was so low and damp that the health of the missionary was in the utmost danger. Intermittent fever followed by cholera, and then by typhus fever, thoroughly prostrated him. It was a trying dispensation, but he was in due time mercifully restored. Soon after, a leading chief and his wife became Christians, and opened their house for worship. Till then, the services had been held in the open air. A school was commenced about the same time. But these hopeful symptoms of progress stirred up the active hostilities of the heathen, from whose violence the missionary was saved only by the king's interposition.

About the close of 1838, Viwa, an island north of Mbau, was occupied. The movement in this instance originated with the chief Na-mosi-malua, a ferocious savage, who, in 1834, had captured the French brig *L'aimable Josephine,* and killed the captain and most of the crew. A request for a teacher from such a quarter was justly regarded with great suspicion. Nevertheless, on the advice of the old king, Tanoa, it was acceded to. Namosi built a large chapel, and, along with many of his people worshipped in its walls.

The work thus begun in faith, and in the midst of almost overwhelming discouragements, was now to receive a great impulse. The missionaries in the Friendly Islands, from whose ranks the mission in Fiji had been founded, felt that a reinforcement of the little band there was urgently called for, and, accordingly, sent home an earnest appeal, which was extensively circulated. It resulted in the appointment of three additional missionaries, who, along with their wives, reached Lakemba in December, 1838. About the same time, two of the missionaries in the Friendly Islands were transferred to Fiji, thus increasing the staff in the latter group to seven. Of the three who came from England, one was the Rev. James Calvert, who labored for seventeen years in Fiji, and from whose valuable "Mission History" we have drawn the greater portion of the information here presented to our readers. Another was the Rev. John Hunt, than whom it would be difficult to find a finer specimen of the true missionary, and the memoir of whose life, it has always appeared to us, well deserves to be read and pondered by all aspirants to the Christian ministry. The characteristic devotion and unselfishness of the man were discovered at the very commencement of his missionary career. For, as Mr. Cross had got permission to proceed to Australia to recruit his shattered health, Mr. Hunt nobly consented to go to Rewa and relieve him, notwithstanding his inexperience and ignorance of the language. Happily the health of Mr. Cross considerably improved, and, encouraged by the presence of Mr. Hunt, he resolved to remain and afford him all the help in his power.

Thus reinforced, the mission progressed rapidly. Temples, gods, and priests were abandoned by many of the natives, who betook themselves to earnest prayer and other religious duties. At Rewa and Viwa, 140 professed their faith in Christ. Rewa was frequently visited by inquiring natives from Mbau; while Viwa was visited once a-fortnight by the missionaries, who called on the way, when possible, on King Tenoa and the Mbau chiefs. The darkness was still intense, but a light had been kindled in Fiji, which was destined never to go out, but to spread and illume the gems of the Pacific.

In view of the arrival of Mr. Lyth from Tonga, the missionaries were led to consider in what way the staff could be most effectively distributed. As the result of a conference at Rewa, it was resolved that that island should henceforth be the central station, that the printing press be removed thither, and that two new stations be occupied. One of these stations was Somosomo, from which an urgent request for a missionary had been received. To this island Messrs Hunt and Lyth removed in July 1839. It was a place, as they soon discovered, of "dreadful cannibalism," with all the other "horrors of Fijian life in an unmixed and unmodified form." The old king had ingeniously pleaded for missionaries. On their arrival he gave up a house for their use. But beyond this, their position was painfully discouraging. The moral heroism and martyr-like faith displayed by these missionaries and their wives alone relieves one of the darkest pictures ever furnished by the heathen world. Let us note a few of the scenes through which they passed. At the time of their landing on Somosomo, it was reported that the king's youngest son, who had gone to the Windward Islands in a fleet of canoes, had been wrecked near the island of Ngau, where he was captured and eaten by the natives. As usual on such occasions, several women were at once set apart to be strangled in honor of the young chief. Through the interposition of the missionaries the sad fate of these wretched victims was delayed once and again to afford time to search for the missing chief. The rumours having been confirmed, the king indignantly refused o listen to further remonstrance, and was not satisfied until sixteen women had been strangled. The bodies of the principal women were buried within a few yards of the missionaries' house.

Scene No. 2.—The natives of Lanthala had killed a man. In revenge, a large number—about thirty according to some, and between two and three hundred according to others—were put to death. Of the dead bodies brought to Somosomo, eleven were laid on the ground in front of the missionaries' house, for the purpose of being divided among, and eaten by, the chiefs, priests, and people. Among the victims was the principal chief, regarding whom Mr. Hunt says, "I saw him after he was cut up and laid on the fire (the ovens were very near his dwelling), to be cooked for the cannibal god of Somosomo!"

Scene No. 3.—The missionaries were plainly told that a similar fate awaited them. "One night there was every reason to believe that the murderous purpose of the savages was to be carried into effect. The natives had been growing bolder in their thefts and insults and defiance, and now the end seemed at hand. A strange and memorable night was that, in the great, gloomy house where they lived. Those devoted men and women looked at one another and at their little ones, and felt as those only can feel who believe that their hours are numbered. Then they went, all together, for help to Him who ever shelters those who trust in Him. They betook themselves to prayer. Surrounded by native mosquito curtains hung up to hide them from any who might be peeping through the frail reed walls of the house, this band of faithful ones, one after another, called upon God through the long hours of that terrible night, resolved that their murderers should find them at prayer. . . .' At length, "each pleading voice was hushed, and each head bowed lower, as the stillness outside was suddenly broken by a wild and ringing shout. But the purpose of the people was changed, and that cry was but to call out the women to dance; and thus the night passed safely."

Commodore Wilkes, with two ships of the United States' Exploring Expedition, visited Somosomo early in 1840. He expressed great sympathy with the missionaries in their trials, and offered to remove them and their goods to any other part of Fiji. But they had counted the cost, and were resolved not to abandon the work, in the firm belief that in due time God would own it. The Commodore thus alludes to them in his narrative:—"Nothing but a deep sense of duty, and a strong determination to perform it, could induce civilised persons to subject themselves to the sight of such horrid scenes as they are called upon almost daily to witness. I know of no situation so trying as this for ladies to live in, particularly when pleasing and well-informed, as we found these at Somosomo."

Death and the ovens were threatened by the chiefs as the punishment for embracing Christianity. But He who has the hearts of all in His hands, and can turn them whithersoever He will, as the rivers of waters, so ordered events that the first to renounce heathenism, and publicly to worship the true God, was the king's brother, a great chief. And the step was taken not only with the king's full concurrence, but even on his recommendation. He was followed a few days afterwards by another chief of rank and influence. And while the motive in both cases was not certainly such as might have been desired, their action removed a formidable barrier in the way of any movement in the same direction on the part of the people generally. Accordingly, the missionaries were able to report soon after that there were twenty-one professing Christians at Somosomo, of whom one was a poor girl whom they had rescued from the murderous hands of a chief, who was about to strangle her simply because she was ill. Other women were, on their intercession, saved from strangulation in the following year (1841). "The lives of war-captives were also spared in several instances; and even on the occasion of large canoes being launched, and making the first voyage, no human victims were killed—a neglect which at that time was unprecedented in Fiji. But perhaps the most important advantage of the Somosomo Mission at this stage was in the prevention of persecution elsewhere," through the powerful influence of the chiefs.

Notwithstanding these favorable circumstances, the work of the mission was prosecuted amid so much disheartening opposition, that at the district meeting in 1847 the missionaries resolved to abandon, for a time at least, a field so unpromising, and to concentrate their efforts on other and more hopeful islands. The king having been informed of their resolution, it was quietly carried into effect in September of the same year. Yet their labors on Somosomo were not altogether fruitless. Even had there been no other result, "the discipline of suffering and patience which their residence at this place of horror brought upon them," nerved them for service elsewhere.

We turn now to ONO, the principal of a small cluster of islands in the extreme south of Fiji, and distant from Lakemba about 150 miles. During 1835, the year in which the missionaries first landed in Fiji, this island was visited with an epidemic, which cut off many of the people. The gods of Ono were propitiated, but without avail. It so happened that Wai, one of the chiefs, who, with some companions, had gone to Lakemba with the customary tribute, met there a Fijian Christian chief who had visited Sydney, Tahiti, and the Friendly Islands. From him Wai first heard of the true God. That seed he carried back to Ono. Soon after the fruit appeared. Being convinced that the gods of Ono could not bring them out of their present trouble, Wai and his companions resolved to forsake them, and pray only to Jehovah. Following the practice of the Christians at Lakemba, they also set apart a portion of every seventh day for the worship of God. The difficulty as to the conducting of the service was so far got over by a heathen priest consenting to undertake the duty. It was truly the case of men who had begun to "seek the Lord, if haply they might feel after Him, and find Him." Then followed the desire for some one to teach them the way of the Lord more perfectly. Two messengers were despatched to Tonga for teachers; but it was not until the beginning of 1838 that the appeal was responded to. And, singularly enough the preacher sent—Isaac Ravuata by name—a native of Ono, who as a wild youth had wandered as far as Tonga, and having afterwards removed to Lakemba, became there a subject of the converting grace of God. On Isaac's arrival he found that 120 adults had cast off idolatry, and were worshipping the true God. He received from them a cordial welcome. Previous to his coming, they had been ministered to for eighteen months by a Christian Tonga, who had been quite providentially guided thither. Having set out with other Christians from Lakemba for Tonga, their canoe drifted by contrary winds to an island about fifty miles from Ono, from which, on hearing of the desire that had sprung up there for a teacher, he hastened to give them such temporary help as lay in his power

Such were the feeble beginnings of the work at

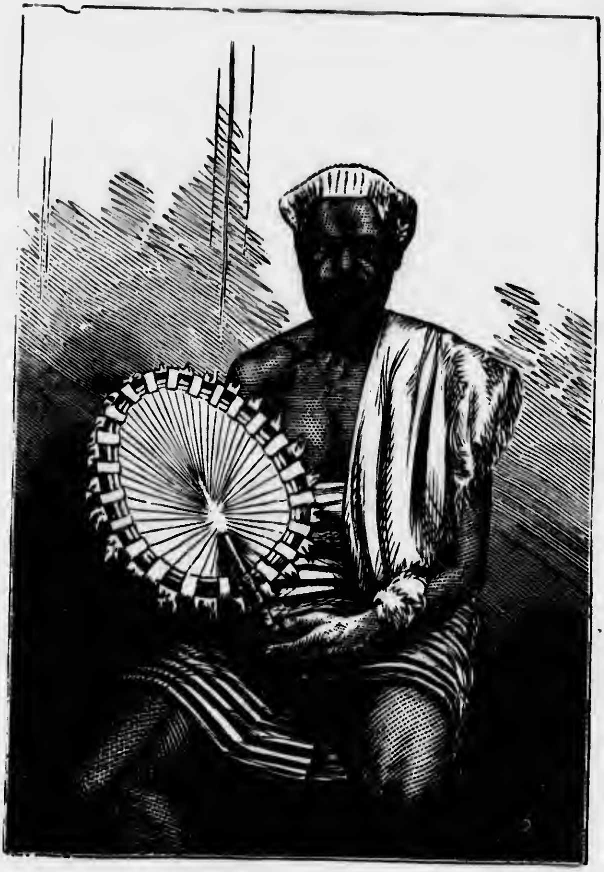
Ono. A visit by Mr. Calvert at the commencement of 1840, at great personal sacrifice, resulted in the baptism of 233 persons, and in the marriage, according to the Christian form, of 66 couples. Among the converts at Ono was a daughter of a chief of the highest rank, who had been betrothed in infancy, according to custom, to the old heathen King of Lakemba. She was remarkably intelligent, and unwearied in her efforts to do good. But Mr. Calvert declined to baptize her until she had expressed her firm determination to die rather than become one of the thirty wives of Tui Nayau. She was then received into the Christian Church, being known henceforth under the name of Jemima. This step, and the resolution of her father and all the Christians in Ono to suffer anything rather than give her up to Tui Nayau, led to a lengthened and bitter persecution, and to more than one warlike expedition by the king and his heathen chiefs, with the view of carrying her off by force to Lakemba. Having failed in their efforts, Jemima continued to reside at Ono, though unable to be married, as the king had never formally relinquished his claim, notwithstanding that he had promised to do so, and had even received and retained the usual gift of property as a compensation.

In spite of persecutions and wars and other discouraging circumstances—rather may we not say as the blessed fruit of these—the work continued to advance, so that when the Rev. Thomas Williams visited the island in 1842, only three of the inhabitants remained heathen, and even these were numbered among the Christians before he left.

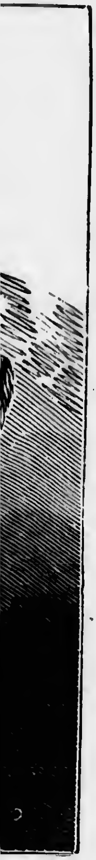
II.

PAGANISM ABANDONED—CHRISTIANITY EMBRACED.

RESULTS similar to those narrated in the previous chapter followed soon after in the more important islands of the group. There was to be in these a joyful reaping of seed sown in tears. Those especially around Lakemba, as also the island of Oneata, lying about forty miles to the S.E., abandoned Paganism and embraced Christianity. This happy result at the last-mentioned island was brought about chiefly through the labors of native agents. Among these, the principal chief, Josiah Tumbola, was noted for his intelligence, simplicity of character, and piety, as also for his efforts as a class-leader and local preacher. The inhabitants of this island, exceptionally industrious and enterprising, were able, in consequence, to hold their own against the chiefs of more powerful islands. Hence, too, on becoming



CHRISTIAN CHIEF, FIJI.



Christians, they were able to do much for the diffusion of the gospel, when voyaging from place to place.

So with respect to other islands, the leaven of the gospel was gradually making its all-powerful and peruasive influence felt in spite of all the efforts of the heathen to arrest its progress.

It required no ordinary courage on the part of the converts to hold fast the profession of their faith. There was much in the new circumstances to cause anxiety and to test their sincerity. Thus, the island to which reference has just been made being tributary to Somosomo, was to be visited by Tuikilakila, the cannibal king, who was justly regarded with the greatest dread, he having threatened to kill and eat any who should *lotu.* The Christians betook themselves to prayer, and their fears, happily, were not realized. Another trial followed with the same result. The presentation of tribute was fixed to take place on the Sunday. It was a great event. The Christians declined to take any part in the proceedings, after having failed to get the day altered. They did so, well knowing the terrible risk they ran. Having, however, presented their offerings on the following day, the king's wrath was appeased; and the affair produced a deep impression in favor of Christianity.

A variety of circumstances occurred from time to time, all tending to increase the interest already awakened. We read, for instance, that "a Lomaloma priest sailed in company with several Christian canoes and was wrecked. All on board escaped on the outrigger which had broken loose. The Christians heard of the disaster, and went down to the shore, and found the priest's canoe had drifted in. They took out the mats and other property, dried them, and returned them to the owner, who refused for a time to receive them, saying it was so contrary to Fijian custom. Two heathens who had got hold of some of the mats, acted in the old style and kept them. The priest was astonished, and wherever he went afterwards told of the wonderful effects of the *lotu.*"

In like manner, the conduct of the Christians in connection with the frequent wars that were waged with bloodthirsty cruelty between different districts or islands, exercised a potent influence. The leading men of Yandrana, the most populous town on Lakemba, stated to Mr. Calvert, who had walked a distance of twelve miles during the night in order to arrest the progress of a serious collision with the king's town, that as they would always be fighting so long as they continued heathen, they had resolved to embrace Christianity, that they might remain in their land and live peaceably. Some of these became decided Christians. Twelve years passed. Mr. Calvert again visited Yandrana. He found the chief in a dying state. The latter thus addressed him :—"I am very glad to see you once again before I die. My body is weak; but I trust in Jesus Christ who saves me. I think I shall not live long; but I do not trouble about that. I leave all to the Lord, contented to die and go and live with Jesus."

With a view to the efficiency of the Wesleyan Missions in the South Seas, the Rev. John Waterhouse was in 1839 appointed general superintendent; and to enable him to visit the various stations and to lessen the risk of the missionaries being left without the necessary supplies, the missionary ship *Triton* was provided. Most nobly did this devoted man pursue his arduous work until his lamented death in 1842, when he went to his rest exclaiming, "Missionaries! Missionaries!" His name is still held in loving remembrance by thousands. Two sons who entered into his labors in the same field did much to perpetuate its fragrance. Waterhouse was succeeded by the Rev. Walter Lawry, and in 1846 the *Triton* was superseded by a larger vessel named the *John Wesley*.*

In 1853, the Rev. Robert Young visited the Australasian colonies, and also the Friendly and Fiji Islands, in order to arrange for the Polynesian missions being committed to the management and support of the Wesleyan Methodist Societies in Australia. This object was successfully accomplished, the said societies being formally constituted a New Conference. The first meeting was held in Sydney in 1855, under the presidency of the Rev. W. B. Boyce, who was also appointed General Superintendent of the Missions in New Zealand and Polynesia.

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* The *John Wesley* was wrecked on 18th Nov. 1865, and a new vessel of the same name sailed from Gravesend on 18th May 1866.

The great Fijian war, which was protracted over many years, proved a serious hindrance to the work of the missions. On its conclusion, however, in 1855, a remarkable outpouring of the Holy Spirit was reported from Rewa. Thousands were anxious to be taught the way of salvation. Doors were opened on every hand. Earnest appeals were made for teachers. In many households family prayer was established. And by October of the following year there were 21,000 professing Christians. A reinforcement of the staff followed.

Besides the Old and New Testaments in the Fijian language, there issued from the printing press at Viwa from time to time, dictionaries, vocabularies, grammars, reading books, catechisms, &c. This department of mission work proved a most valuable auxiliary, exciting the curiosity and interest of all classes of the people. In its prosecution, the Revs. John Hunt, David Hazelwood, R. B. Lyth, David

Cargill, and James Calvert rendered signal service. Hunt died 4th October, 1848, and Hazelwood on 30th October, 1855, both having reached only their thirty-sixth year. Like our own M'Cheyne, it is said of them, "'Their lives were short, but crowded with earnest work, which shall last in its greatness of blessing as long as Fiji remains."

In January, 1857, Thakombau, the great chief of Mbau, the Africaner of Fiji, after having dismissed his many wives, was publicly married in Christian form to his chief queen. They were both admitted into the membership of the Christian Church by baptism, the king taking the name Ebenezer, and the queen that of Lydia. By request, the former addressed the assembly. The missionary thus describes the scene: "What a congregation he had! Husbands, whose wives he had dishonored! widows, whose husbands had been strangled by his orders! relatives, whose friends he had eaten! and children, the descendants of those he had murdered, and who had vowed to avenge the wrongs inflicted on their fathers! A thousand strong hearts heaved with fear and astonishment."

Before the close of 1858, cannibalism had ceased to exist in some of the islands. Polygamy and infanticide were also gradually passing away. Crimes formerly committed without the least restraint were now punished as in other civilized countries. The people were learning to place a higher estimate on the value of human life; while in their general conduct regard was being more and more had to the Word of God. A great work, in short, had already been accomplished. The greatness of it, however, can only be appreciated when the condition of the people previous to the introduction of Christianity is kept in view. Much, undoubtedly, remained to be done. This is forcibly stated by Calvert in the closing paragraphs of his "History," published in the same year, where we find him saying: "Every Sabbath many thousands meet in Fiji to 'hear without a preacher.' . . . The wail of suffering and the savage yells of crime still mingle with the 'new song' which has begun to rise from Fiji. Is the sound of joy to prevail? Is the reproach of Fiji to be taken away? And shall the Gospel, which has already cleansed so many of her stains, complete the work? . . ."

The appeal thus addressed to British Christians was heartily responded to; for in 1859 the Directors reported that twelve additional missionaries had been appointed to these islands.

The missionaries, however, rejoiced over the progress above indicated with trembling. They had before them the stern fact mentioned by Colonel Smythe, in his Report to the Secretary of State for the Colonies in 1861, that "of the native population less than one-third profess the Christian religion," while "among the remainder, cannibalism, strangulation of widows, infanticide, and other enormities prevail to a frightful extent." Three years later, there were 100,000 still beyond the pale of even nominal Christianity. The danger to which the missionaries were personally exposed from the continued existence of such a state of things received a melancholy illustration when, in 1867, the Rev. Thomas Baker and six native assistants were barbarously murdered while exploring in the interior of Na Viti Levu.

Four or five years later, an effort was made to unite all the leading chiefs of Fiji under King Thakombau. About the same time, the tribes on the island where Baker and the others were murdered, threw open their towns for the reception of Christian teachers.

Another cause of anxiety arose from the large and increasing European immigration to the shores of Fiji, with its usual accompaniment of European vices. In 1865 there were 3000 white inhabitants. Now, many thousands of Europeans and other foreigners, scattered over a number of islands, are engaged in sugar and cotton planting, sheep farming, and other pursuits.

The sovereignty of Fiji, offered in 1859 to the British Government by Thakombau, was declined, to the regret of the missionaries. In October, 1874, it was formally ceded to Great Britain, with the happiest results. The people were forthwith freed from enforced servitude. Heavy burdens of taxation were lightened. And many other hindrances to progress were removed.

No better illustration can be given of the onward progress of the work than what is afforded by the extension of the mission to heathen islands beyond the Fijian group. This was undertaken in 1875 by the Rev. G. Brown, assisted by ten native agents from Fiji and Samoa. This heroic little band was reinforced in the following year by one native minister and seven teachers from Fiji. Of the entire number, four were stationed on the Duke of York group, four on New Ireland, and the remainder on New Britain. These natives were well received on the various islands, the inhabitants of which showed their friendly disposition by the erection of six chapels, and otherwise.

It has not been practicable to obtain the separate returns of the Wesleyan Missions in Fiji. Those for the South Sea Islands generally, including Fiji, are as follows :—Chapels, 968 ; other preaching places, 459 ; English missionaries, 16; native ministers, upwards of 70, of whom over 40 are in Fiji ; local preachers, 2,850 ; Sabbath-school teachers, 3,191 ; attendants on public worship, 129,000, of whom 33,033 are fully accredited church members; pupils under instruction, about 46,000.

In the large number who are in the habit of attending more or less regularly on the means of grace, there is hope for the progress of the work in Fiji. For, as Mr. Calvert has pointed out, there is all the difference between the Fijian bowing the knee and his heathen neighbor.

The emphatic testimony of Miss Gordon Cumming to the transforming influence of Christianity upon the Fijians will be a fitting close to this chapter. In her "First Impressions in Fiji," she thus writes:—

"Strange, indeed, is the change that has come over these isles since first Messrs. Cargill and Cross, Wesleyan missionaries, landed here in the year 1835, resolved, at the hazard of their lives, to bring the light of Christianity to these ferocious cannibals. Picture it in your own mind. Two white men, without any visible protection, landing in the midst of these bloodthirsty hordes, whose unknown language they had in the first place to master. Slow and disheartening was their labor for years, yet so well has that little leaven worked, that the eighty inhabited isles have all abjured cannibalism and other frightful customs, have *lotued, i.e.,* become Christians, and are now, to all appearance, as gentle and kindly a race as any in the world. . . ."

MELANESIA.

MISSIONS TO THE NEW HEBRIDES.

THE New Hebrides group, embracing thirty inhabited islands, and extending over 400 miles, lie about 1200 miles N. by W. from Auckland, and 1,500 miles from Sydney. The nearest land on the east is Fiji, distant 600 miles. The following are the principal islands, beginning with the most southerly: ANEITYUM, 40 miles in circumference; TANNA, about 30 miles long, the average breadth being about 10; EROMANGA, with a circumference of 75 miles; FATE, about the same size; MALIKOLO, 60 miles long, and 150 in circumference; API, between 50 and 60 in circumference; AURORA, 30 miles long; and ESPIRITU SANTA, the most northerly as well as the largest of the group, 70 miles long by 40 broad.

Pedro Fernandez de Quiros, a native of Portugal, discovered Espiritu Santa in 1606. On it he laid the foundations of a town, which he named the New Jerusalem. In 1768, Bougainville, a French officer, discovered several more of the northern islands. The rest of the islands were discovered by Captain Cook in 1774. The entire group was named by him the New Hebrides. It has an estimated population of 150,000, which, from various causes, is decreasing.

"The natives are Papuan—not so fair, tall, or intelligent as the Malays, nor so black and degraded as the aborigines of Australia." They, along with the inhabitants of the Banks and Solomon islands, are Melanesian or Black Islanders. They are descendants of Ham; those in the Polynesian groups being the olive colored descendants of Shem.

The Rev. Joseph Copeland has described their domestic and social condition as one of poverty, discomfort, fear, isolation, cruelty, ignorance, and helplessness. And the extent to which they are under the influence of superstition may be seen from the following statement by the same missionary: "They are polygamists and polyandrists, and infants are betrothed. Circumcision is practised at the age of seven or eight, and they are inveterate cannibals. Chiefs often declare *tabu, i.e.,* certain places, fruit-trees, kinds of fish and food, are pronounced *tabu,* or forbidden, to certain parties for so many months. If you give a native food, he will not touch it with his bare fingers—a piece of paper or a leaf must interpose between his fingers and it. There are sacred men who, by their incantations, make rain, wind, death, and all other calamities. Hence the natives are careful to pick up all scraps of food, and even hair, lest some wizard find them and evolve evil from them. They have *feasts*, at which large collections of food, animal and vegetable, are made. Dancing, singing, and beating of hollow trees are practised at night at full moon. They believe in the existence of *gods* or spirits—superior beings, who have made, and who govern the world. There are *priests* who make offerings of food and drink to these spirits. They have *traditions* about the creation, but none as to whence their ancestors came. Their *religion* consists in a belief in magical incantations and spirits, and in the practice of unmeaning rites and ceremonies."

The first attempt to evangelise these islands was made in 1839 by the devoted Williams, though the project had lain on his heart from the year 1824. On the 4th of November, 1839, accompanied by a Mr. James Harris, who was on his way to England with the view of becoming a missionary to the Marquesas, he commenced what he designated "his great voyage." On the previous day—his last Sabbath on Samoa—he preached at Upulo a farewell discourse from Acts xx. 36-38, dwelling more particularly on the words: "*And* *they all wept sore, and fell upon Paul's neck and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more.*" The scene is described as deeply affecting. Mrs. Williams, having apparently some presentiment that the text was to receive an early fulfilment, is said to have remonstrated with her husband on parting against landing on Eromanga. On the 16th (Saturday) he writes to a friend: ". . . I have just heard dear Captain Morgan say that we are sixty miles off the Hebrides, so that we shall be there early to-morrow morning. This evening we are to have a special prayer meeting. Oh! how much depends on the efforts of to-morrow. *Will the savages receive us or not?* Perhaps at this moment you or some other kind friend may be wrestling with God for us. I am all anxiety; but desire prudence and faithfulness in the management of the attempt to impart the gospel to these benighted people, and leave the event with God. I brought twelve missionaries with me; two have settled at a beautiful island called Rotuma; the ten I have are for the New Hebrides and New Caledonia. The approaching week is to me the most important of my life."

Early on Sabbath morning the island of Futuna was reached. Two canoes approached, one of them containing four men, whose complexion, Williams wrote,

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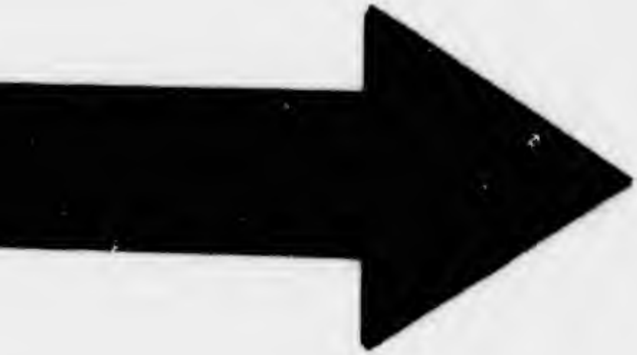

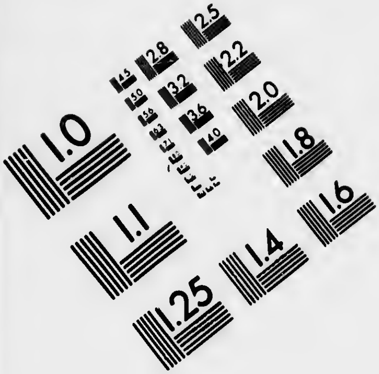

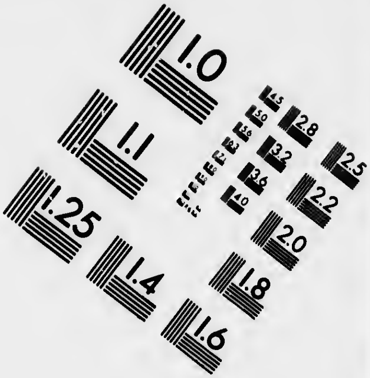

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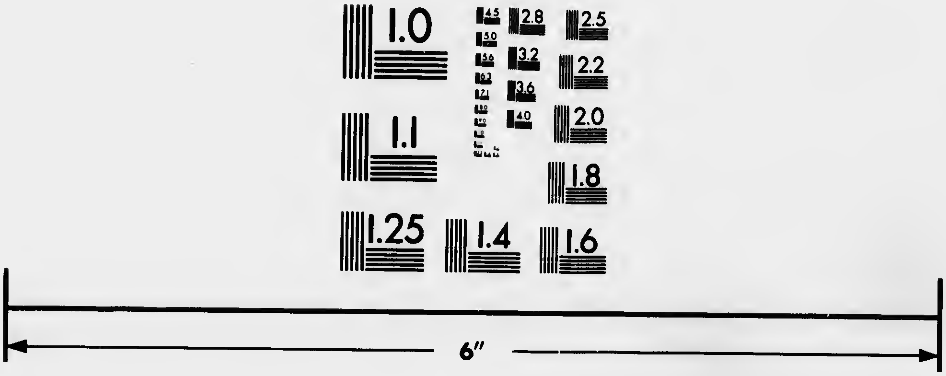

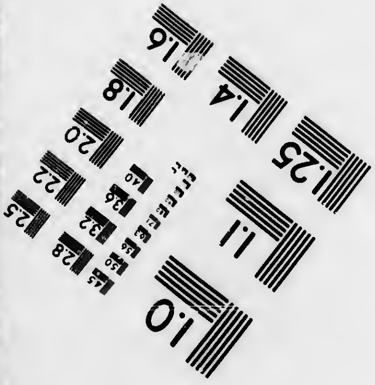

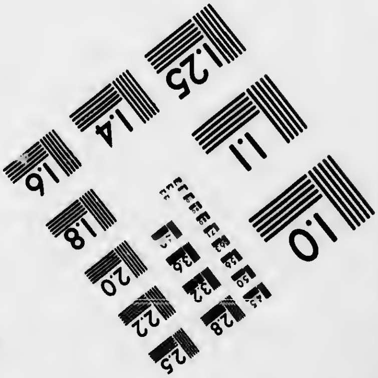

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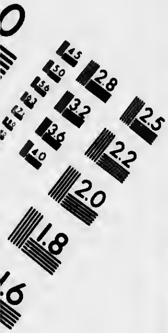
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"is not black like that of the negro, neither brown like that of the other south sea islanders, but of a sooty color. Their faces were thickly smeared with a red pigment, and a long white feather was stuck in the back of the head," &c. As none of them could be persuaded to come on board the mission ship, the boat was lowered, and on approaching the shore, a native sprung into it from his canoe, stating that he was an Ariki, or Chief, and wished to go on board. He remained there until the evening, having been for the greater portion of the day helpless through sea-sickness, "that annihilator of human distinctions," as Williams playfully expressed it. Being an intelligent, communicative man, a considerable amount of information was obtained from him. On preparing to return, he received a number of presents which he showed with great delight to his friends on the shore. They behaved with great civility to Williams and his companions, but none of them could be induced to accompany the mission party to Tanna. Williams summed up the result by recording his "conviction that such a friendly feeling has been excited as will enable us to settle teachers as soon as we can possibly spare them."

"This is a memorable day, a day which will be transmitted to posterity, and the record of the events which have this day transpired will exist after those who have taken an active part in them have retired into the shades of oblivion, and the results of this day will be ——"

These were probably the last words penned by Williams. They were entered in his journal, it is believed, on the Monday night. "The history of the unfinished sentence cannot now be recovered." In explanation of its somewhat remarkable phraseology, his biographer states that "although not free from apprehension, he was filled with the hope of shortly realising the visions, and accomplishing the desires, of many previous years.

On reaching Dillon's Bay, on the south side of the island, the whale boat was lowered, when Captain Morgan took in Williams, Harris, a Mr. Cunningham, and four natives. Some natives in a canoe that was paddling about along the shore were spoken to and invited to come into the boat. The invitation was declined, notwithstanding that presents were made to them. Beads afterwards thrown to natives on the beach were eagerly picked up. Other presents followed. Harris inquired of Williams if he had any objection to his going on shore. His reply was, "No, not any." He accordingly waded in, and after a little was followed by Williams and Cunningham. The course adopted was by no means clear. Captain Morgan especially had his misgivings, arising from the absence of the women, it being customary to send them out of the way when mischief is resolved upon. In order, however, still further to win their confidence, Williams sat down and divided some cloth among them. The sequel will be best told in Captain Morgan's own words in his letter to the Rev. Wm. Ellis, then the honored secretary of the London Missionary Society.

"All three," Captain Morgan writes, "walked up the beach, Mr. Harris first; Mr. Williams and Mr. Cunningham followed. After they had walked about a hundred yards, they turned to the right, alongside of the bush, and I lost sight of them. Mr. Harris was the farthest off. I then went on shore, supposing we had found favor in the eyes of the people. I stopped to see the boat anchored safely, and then walked up the beach towards the spot where the others had proceeded; but before I had gone a hundred yards, the boat's crew called out to me to run to the boat. I looked round, and saw Mr. Williams and Mr. Cunningham running; Mr. Cunningham towards the boat, and Mr. Williams straight for the sea, with one native close behind him. I got into the boat, and by this time two natives were close behind me, though I did not see them at the moment. By this time Mr. Williams had got to the water, but, the beach being stony and steep, he fell backward, and the native struck him with a club, and often repeated the blow. A short time after, another native came up and struck him, and very soon another came up and pierced several arrows into his body. My heart was deeply wounded. . . . . I pulled alongside the brig and made all sail, perceiving with the glass that the natives had left the body on the beach. I also ordered a gun to be fired, loaded with powder only, thinking to frighten the natives, so that I might get the body. The natives, however, made their appearance and dragged the body out of sight. Thus died," Captain Morgan wrote, "a great and good man, like a soldier standing to his post." A similar fate befel Harris.

Intelligence of the sad event was conveyed by the *Camden* to Sydney. At the request of the Missionary Auxiliary, Sir G. Gipps, the Governor, after satisfying himself that it was prompted by no revengeful feelings, despatched H.M.S. *Favorite*, to recover, if possible, the remains of the martyred missionaries. It reached Eromanga on the 27th February, 1840. At its approach, the natives flew in all directions. "At length, however, communications were opened, and the wretched creatures confessed that they had devoured the bodies, and that nothing remained but some of the bones. These, including the skulls, were, after hours' delay, brought to the boat; and having satisfied himself that he now possessed all the mutilated relics of the murdered missionaries which could be recovered, Captain Croker hastened from these horrid shores."

The *London Missionary Society*, too, followed up the intelligence of Williams' death by sending out in the year just mentioned Messrs. Turner and Nisbet to the island of Tanna, which was accordingly reached in June, 1842. Their anticipations as to the savage character of the people were fully realised. In vain they and their noble wives endeavored to conciliate them. They were in the midst of demons, who could be subdued only by a power that was divine. For seven months they courageously held the fort. But it could be held no longer. An epidemic having broken out, the missionaries were blamed for it. Their position was now one of extremest peril. Flight seemed the only alternative. At dead of night, therefore, they fled in two open boats; but returning next day, they were conveyed to Samoa in a vessel which opportunely appeared on the scene. The enemy was thus once more left in full possession of the field.

Few names occupy a more distinguished place in the annals of missionary enterprise than those of the apostolic Dr. G. A. Selwyn, the first Bishop of New Zealand, afterwards Bishop of Lichfield.

Having been joined by the Rev. John Coleridge Patteson in 1855, the islands of the New Hebrides were more regularly visited. This ardent and accomplished young missionary was consecrated Bishop of Melanesia in 1861, when the entire work in that mission-field, so far as the Church of England is concerned, was placed under his superintendence. As the southern islands were being occupied by Presbyterian missionaries, this good Bishop, with every desire to respect such occupation—a principle uniformly acted on also by Dr. Selwyn—confined his labors, after a time, to the more northerly of the group. Latterly, while these continued to be regularly visited, the Banks', the Solomon, the Santa Cruz, and the Swallow groups were the principal scene of his efforts, Norfolk Island, midway between New Zealand and New Caledonia, being selected as the head-quarters of the mission. His successful career was in 1871 brought to an unexpected and distressing termination. The facts are briefly these:—

On Bishop Patteson's return from Aukland in 1870, whither he had gone to recruit his shattered health, he made a tour of the islands. When drawing near Santa Cruz, on which for many years an opening had been sought, we find him writing: "It is very difficult to know what to do—how to try to make a beginning. God will open a door in His own good time. Yet to see and seize the opportunity when given is difficult." The last voyage commenced on 27th April, 1871. At Whitsuntide Island he was told that a "thief" ship had carried off some of the people. Starr Island was found nearly depopulated. On 16th May he landed at Mota, while the *Southern Cross* went on with Mr. Brooke, a fellow-laborer, to Florida, where he was informed that the "snatch-snatch" vessel had carried off fifty men. The extent to which unsuspecting natives were being deported is described as "startling." The practice was to decoy them on board, thrust them under the hatches, and convey them to Queensland, Fiji, and elsewhere, in order to be employed in forced labor on the plantations.

On the morning of 20th September the island of Nukapu, in the Swallow group, was reached. The bishop, after furnishing himself with presents, went ashore alone, not, however, without misgivings in the minds of some of the party. His lifeless body was found in the afternoon in a canoe. Club and arrow had done their deadly work.* "The next morning, St. Matthew's day, the body of John Coleridge Patteson was committed to the waters of the Pacific, his son after the faith, Joseph Atkin, reading the burial service."

The first to obtain a permanent footing in the New Hebrides was the Rev. Dr. John Geddie, who was sent out by the *Presbyterian Church of Nova Scotia* in

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* A few years later, Commodore Goodenough was murdered in another of the bays of the same island.

1848. Having on his way consulted with the missionary brethren in Samoa as to the most suitable sphere of labor, the island of Aneityum was fixed upon. Thither accordingly he was conveyed in the vessel belonging to the London Missionary Society, accompanied by a missionary from Samoa, who remained for a year, and rendered him invaluable service in beginning the work. After twenty-four years of faithful labor, during which he suffered many hardships, Dr. Geddie was seized with paralysis while attending the Mission Synod in 1872. Having been conveyed to Geelong, he there finished his earthly course on the 15th December in that year. A memorial tablet in the church at his station on Aneityum, contains the following sentence:—"WHEN HE LANDED, IN 1848, THERE WERE NO CHRISTIANS HERE, AND WHEN HE LEFT, IN 1872, THERE WERE NO HEATHENS."

The Rev. John Inglis, after eight years' service as a missionary of the *Reformed Presbyterian Church of Scotland* among the Maories in New Zealand, was, at his own request, transferred to Aneityum. He reached the island on 1st July, 1852, having been conveyed thither in the most generous manner by Dr. Selwyn. He was settled at Aname, on the north side of the island, Dr. Geddie's sphere of labor being at Anelcauhat, on the south side. After a laborious and successful missionary career, extending over a period of thirty-three years, Mr. Inglis returned to his native land in 1877, where he continues to further the interests of these Missions.

Of all the islands, Eromanga holds a sad pre-eminence among these "habitations of cruelty." From time to time, after the murder of Williams and Harris, in 1839, native teachers were left on the island. Once and again, however, they had to be removed, as their lives were in imminent peril. The Rev. G. N. Gordon arrived from Nova Scotia on 17th June, 1857, and for four years prosecuted the work with untiring zeal and energy. A destructive hurricane, followed by measles, carried off hundreds of the natives. According to Mr. Inglis, the general belief is, that "neither death, disease, nor any calamity is occasioned by natural causes; they are all produced by sorcery and witchcraft." Their sacred men are all disease-makers. The missionaries are all sacred men—they administer medicines, and profess to cure diseases; and the natural inference is, that if they can cure, they can also cause disease. The missionary and his wife were the victims of this superstitious belief. While engaged in building operations, the former was attacked by a band of eight or ten assassins, one of whom aimed a blow at him with his tomahawk. This he warded off, as he did also a second blow; but though a powerfully built man, considerably over six feet, he was in a few moments laid low. Mrs. Gordon, hearing the yells of the savages, rushed to the door, and asked a native, who was approaching, what was the matter. "Nothing," he said, "it is only the boys playing." "Where are the boys?" she enquired, and, turning round to look, was struck on the shoulder with his tomahawk. Another blow nearly severed her head from her body.

"A faithful band gathered the mangled remains of their revered teachers, and laid them in a grave on the bank of the river. Shortly afterwards, seventeen of those who attached themselves to the missionary fled in a vessel to Aneityum to tell the tragic story, and secure their safety. A few, however, remained, and were bold enough to ring the bell on Sabbath morning, and meet together for worship. Bishop Patteson was the first to visit the island after the sad event. He felt the bereavement keenly, for he loved the Gordons."

Mr. J. D. Gordon, a brother of the missionary whose lamented death has just been described, resolved to raise anew the banner of the Cross on these blood-stained shores. A noble resolve! which only strong faith in God, and intense love to the Saviour and the souls of the perishing, could have prompted. On the completion of his theological studies at Halifax, in

Nova Scotia, he proceeded in 1864 to Eromanga, and at once entered on his arduous and trying work. He continued to labor there for the most part, not without tokens of success, until 1872. During the summer of that year much sickness and death prevailed. Mr. Gordon was blamed for it. In particular, he had administered medicine to two children, both of whom died. The father, along with another man, called upon Mr. Gordon on a professedly friendly errand. In the course of conversation in the verandah, he watched his opportunity and struck him a fatal blow on the head with a tomahawk. Mr. Gordon dashed through a window with the weapon sticking in his skull! The native followed, and having secured his tomahawk, he made his escape. In a few minutes the missionary was lying lifeless on the floor. The sorrowful news was communicated by Soso, a faithful native assistant, who was in the house at the time of the murder.

The fallen standard was, during the same year, raised by the Rev. Hugh A. Robertson, from *the Synod of the Maritime Provinces of British North America.** He deliberately selected this stronghold of heathenism as his sphere of labor, and has been permitted to remain at his post to the present time, and to reap the fruit of the martyr blood there sown. In 1878 there were forty-three communicants and ten candidates for baptism, while the number attending Christian ordinances more or less regularly was estimated at six hundred. A stone church has been erected at Portinia Bay, and a grass church at Cook's Bay. Upwards of twenty native Christian teachers are employed in the work of instruction.

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* Since incorporated as the result of Union negotiations in the large and influential *Presbyterian Church of Canada.*

But great as this achievement is, it is after all only an instalment of what has yet to be accomplished, inasmuch as "there is no New Hebrides *dialect.* Every island has its own *language,* and on several there are two dialects." The variety of dialects is such as to have called forth the remark that "the people must have come straight from the Tower of Babel, and gone on dividing their speech ever since." Bibles in no fewer than twenty languages will be required ere the natives generally can read the Word of God in their own tongue. Six translations are, at the present time, being proceeded with.

The MISSION VESSEL, the *Dayspring,** a three-masted schooner of 160 tons, is an indispensable necessity. Her yearly expenses are about £1900, and are met by the children of the various churches interested in the missions. Her work is thus described by Mr. Copeland:—

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* There are also plying among the islands of the Southern Pacific:—The *Southern Cross* in connection with the Propagation Society; the *John Williams* and the *Ellengowan* with the London Missionary Society; the *John Wesley* with the Wesleyan Missionary Society; the *Morning Star* with the American Board.

"The *Dayspring* goes to the Christianised islands for native teachers, and settles them wherever there may be an opening on the heathen islands: Takes to the missionaries and teachers supplies of food, clothing, and medicine; letters, magazines, and newspapers; house material, and boats; as also all other materials for their own comfort and the progress of the work of God. Takes missionaries who are in danger to a place of safety; those requiring a change to a colder climate; new missionaries, or those who may have been recruiting, from the colonies to the islands; and the children to a Christian land, to be educated. Enables the missionaries, teachers, and native Christians on one island to write to and visit the missionaries, teachers, and native Christians of other islands, and all the missionaries to meet in Synod. Takes heathen natives to Christian islands, that they may see the effects of the gospel, and have their prejudices against it and against the missionaries and teachers somewhat removed. Returns strayed natives to their own island. Carries the Word of God from the press to the several islands, and the contributions of the native Christians for the support and spread of the gospel to a market.

About twenty additional missionaries are required to supply in any adequate measure with the means of grace the islands that are still heathen,– men willing to endure hardness as good soldiers of Jesus Christ, and if need be to seal their testimony with their blood.

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by Mr. Cope-

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