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PROCEEDINGS
OF THE
GENERAL CONFERENCE ON
FOREIGN MISSIONS

PROCEEDINGS

OF THE

GENERAL CONFERENCE ON FOREIGN MISSIONS

HELD AT

THE CONFERENCE HALL, IN MILD MAY PARK,
LONDON, IN OCTOBER, 1878

EDITED BY

THE SECRETARIES TO THE CONFERENCE

LONDON

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GENERAL CONFERENCE

ON

FOREIGN MISSIONS.

INTRODUCTION.

IN March, 1860, there was held at Liverpool a GENERAL CONFERENCE on Foreign Missions, to consider the extent and character of the work then being carried on, and to gather up some of the conclusions which might be drawn, as to the best methods of rendering that work more efficient. The members of that Conference were a hundred and twenty-five in number; they were drawn from all Churches and Societies in Great Britain engaged in missionary work; and consisted of the Missionaries themselves, of the Members and Directors of Missionary Committees, and the principal supporters of Missionary Societies and schemes. The meetings of the Conference occupied four days; a great amount and variety of information were contributed by men who had been labouring in all parts of the world; the discussions on the various plans adopted and experiences detailed were frank and free; and the spirit of brotherly regard and mutual co-operation exhibited on every side was very striking. The deliberations of the Conference were purely consultative. The object aimed at was to gather information and to compare experience. No attempt was made to judge the methods of Societies or individuals; or to press the acceptance of common conclusions. Every Missionary and every Society was left perfectly free to use in their own way the facts and conclusions presented by their brethren.

Conference held in Liverpool.

Its object.

The subjects discussed ranged over the entire field of missionary labour. It was observed, with special interest, that

Range of topics discussed.

there was a wonderful similarity in the plans carried out, in the methods by which agencies were adapted to their different spheres of effort, and in the results which all these Societies were gathering in. It was seen that with "differences of administration" there was the one Spirit; and that the same Lord over all had been rich in blessing all His faithful servants. The record of these deliberations was heartily welcomed on all sides, and was extensively circulated.

Growth of
Missions
since then.

Eighteen years have passed since that most pleasant gathering; and with great thankfulness must it be acknowledged that the missionary work, so carefully reviewed, has greatly advanced beyond the point then reached. The missionary workers, foreign and native, are more numerous, and their efforts cover a far wider area. Those efforts are also pressed in great strength and fulness, whether by the tongue or the pen, amongst old and young, Christians or heathen; and the results which have been gathered, though themselves but the earnest of still greater fruit in coming days, are far more extensive, more solid, and more valuable. The resources of the home churches have also grown stronger; the contributions to Missionary Societies have greatly increased; and the deep interest felt in missionary work, as a settled branch of the Church's duty, is exhibited in many ways.

Another such
Conference
suggested.

More than a year ago, it appeared to many friends that the time had arrived when another General Conference on Foreign Missions might be gathered, similar to that at Liverpool; in order that those who are closely identified with the practical side of missionary life might again compare notes in regard to the character and position of their work; and specially might consult together as to whether they can combine their forces and increase them, so as to secure a larger range of Christian service among the heathen nations of the earth for that gracious Lord whose Kingdom all are anxious to establish.

Matters
which it
might con-
sider.

It was felt that in such a Conference several important questions might be considered with great advantage: questions which are pressed to the front by the present condition of the various Foreign Missions, and a complete understanding of which would tend to make those Missions more efficient. A careful review (for instance) of the position which has been attained, of the agencies now employed, of the resources available, and of the direction in which plans and results are moving—would furnish an excellent starting-point for these new deliberations. The number, character, and growth of the Native Churches already gathered; the number,

training, and strength of the Native Pastors and Missionaries available ; and the degree to which, with a moderate amount of guidance from English Missionaries, these new Christian Communities may be expected to run alone, and so Christianity be firmly planted in foreign lands with a prospect of continuance, would furnish other topics of useful discussion. It might be well, also, more or less to review the position and needs of general Education, of Christian Literature, and Bible Translation, with other details of work, as well as the home methods of raising funds and securing economical administration.

A principal topic of discussion it was wished should be the increased fulfilment of the great commission by the extension of missionary work to regions hitherto untouched by the Gospel. This would embrace two questions. 1. How far can we, by continued readjustments, secure the largest amount of aggressive evangelisation from the Missionaries already in the field, away from the care of the young Churches which they have founded there ? 2. How far, by the increased consecration of the Churches, both in men and money, as well as by wise and brotherly co-operation with each other, may existing Societies enlarge the sphere of their general operations and carry the Gospel into new territories ? These questions are all of vital interest in regard to that usefulness for which all are striving, and it is only in a General Conference of those specially concerned that they could all be adequately considered.

On the twentieth of June, therefore, 1877, a large number of gentlemen interested in this object met in the Committee Room of the British and Foreign Bible Society, under the Presidency of the Earl of Shaftesbury, when the following resolution was unanimously adopted, viz :—“That, in the judgment of this meeting, a General Conference respecting the present position, labours, and prospects of Protestant Evangelical Missions in Foreign Countries, is likely to prove of great interest and benefit to the Committees, Missionaries, and friends of those Missions ; this Meeting therefore cordially sanctions the proposal now made to gather such a Conference in London in the autumn of next year, 1878.”

At a subsequent meeting held in the same place on the sixth of July, Major-General Sir William Hill in the chair, a large number of gentlemen, selected from all the Missionary Societies, consented to act as a General Committee, and an Executive Committee, composed as follows, was chosen from among them ;

with power to raise funds, to fix on days and place of meeting, and to prepare for the General Committee a programme of the proceedings of the Conference :

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Preparations completed. The Conference meets.

For several months the Executive Committee patiently continued their labours; corresponding extensively with leading friends and officers of Missionary Societies on both sides of the Atlantic; arranging days and topics for discussion; and securing readers of papers and speakers at the meetings which they deemed it desirable to hold. In due time their programme was approved by the General Committee; and on the 21st of October the members of the Conference assembled together.

In the Hall at Mildmay Park.

The place selected for their meetings was the Conference Hall, Mildmay Park, on the north side of London; an institution amply supplied with the convenient rooms which are essential to such gatherings. During the four central days of the week the Conference held three sessions; and the amount of information given, and the number of topics brought forward, proved to be exceedingly great.

A larger number of members than at Liverpool.

On several important points this Conference differed from its predecessor, and was superior to it. In the recent gathering, a far larger number of Societies was represented than in Liverpool;

and delegates mustered in strong force; though, strangely enough, the Missionaries themselves were not so numerous. The list of members shows that seven Secretaries or Directors represented the Berlin, the Rhenish, the Basle, and the Paris Missionary Societies; and several American brethren testified ably to the work carried on by the Missionary Agencies which flourish so greatly on the other side of the Atlantic. Special interest was felt in the presence of these foreign visitors. From all quarters, in private as well as in public life, they received a hearty welcome; and to the American brethren especially that respect was shown which their position and usefulness eminently deserved. As at Liverpool, the English and Scotch Societies were well represented by their principal officers and members of Committee; and as then, so now also, some of those able Indian officers, who, having retired from public work, have devoted themselves heartily to Christian work in London, greatly contributed to the efficiency of the Conference and to its success.

Foreign Societies well represented.

Another feature in which this gathering differed from its predecessor at Liverpool was the form which its deliberations assumed. Instead of discussing the various plans now generally pursued in mission work, and on which opinion is pretty well unanimous, the Conference considered the numerous missions carried on in their geographical distribution, and thus regarded them as a whole. It exhibited their number in special localities, their peculiar forms, and their prominent results. The immediate effect of this arrangement was to show the great extent and effectiveness of missionary work in the world at large; to throw into prominence the vast number of countries, tribes, and nations, amongst which evangelising efforts are being carried on; and the enterprise, courage, and perseverance with which they are maintained.

Missions considered geographically.

Unlike the discussion at Liverpool again, these deliberations were carried on in public. A considerable audience gathered at every sitting; and throughout listened with extreme and intelligent interest to all the details which were brought forward. The personal enjoyment experienced on every hand by these few but constant listeners was undeniable; and the men to whom such gatherings prove a special benefit, the Missionaries and Directors of the various Societies, were diligent in their attendance, and took a hearty share in the deliberations. To these brethren in particular the entire Conference proved a time of refreshment and profit.

A larger general audience present.

Addresses given brief and pointed.

From the nature of things, some papers, addresses, and speakers were listened to with greater interest and ease than others. But the subjects were so varied, the information given was so original and important; and details were so strikingly illustrative of the power of the Gospel, that the interest scarcely ever flagged. In such a gathering, though it lasted for a whole week, time was precious: the papers therefore were limited to twenty minutes, and the speakers to ten; and though the bell brought some addresses to a close before they were quite finished, yet it tended to concentrate information and to secure as large a contribution to Missionary facts as possible from the many brethren who were anxious to present them.

Deep impression made, that Modern Missions are wide-spread and very effective.

As the discussions proceeded, the impression became profound that Missionary Agencies occupy a nobler place in the elevation of heathen nations than the Christian Church herself is aware: that they are at work in many thousand places, are widely spread in quiet corners, as well as in great empires: and that the Gospel of Christ is as powerful now to convert individuals, to purify family life, to restore order throughout social life, and to elevate and renovate all nations, as at any period of its history. The record of these deliberations is therefore sent forth with the hope and the prayer, that the workers of the Church will be strengthened by the story of their brethren's labours; that solitary labourers will be comforted by the assurance that the Lord is working everywhere with His people; and that if we give the Gospel time, if we labour on in faith and with patience, the fulfilment of prophecy is sure. "The knowledge of the Lord shall cover the earth as the waters cover the sea."

Final victory is sure.

LONDON, *November 20th*, 1878.

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Dr. LOCKHART, Director.
Rev. M. A. SHERRING, Missionary, Benares.
Rev. W. G. LAWES, Missionary, New Guinea.
Rev. JAS. SIBREE, Missionary from Madagascar.
Rev. J. H. WALTON, Missionary, Bangalore.
Rev. J. E. PAYNE, Missionary, Calcutta.
And others.

XXXIII. *British Society for the Propagation of the Gospel among the Jews.*

Rev. M. NACHIN, Missionary, Roumania.

XXXIV. *Irish Presbyterian Mission.*

Rev. W. FLEMING STEVENSON, Secretary.
Rev. R. MONTGOMERY, formerly Missionary in Surat.
Rev. W. BEATTY, Missionary in Guzerat.

Members of
Conference,
Delegates,
and Mission-
aries.

XXXV. *Other Members.*

- Right Rev. BISHOP PERRY.
 Rev. DANIEL WILSON, Vicar of St. Mary's, Islington.
 Rev. D. B. HANKIN, Vicar of St. Jude's.
 Sir T. FOWELL BUXTON, Bart.
 Rev. CANON AURIOL.
 Rev. H. GEDGE.
 Hon. Capt. MORETON.
 Sir W. MUIR, K.C.S.I.
 † Major-Gen. Sir WILLIAM HILL, K.C.S.I.
 Rev. LUKE B. WHITE, Secretary, Religious Tract
 Society.
 Major MALAN.
 Rev. R. S. ASHTON, Secretary, Evangelical Continental
 Society.
 LOCKHART GORDON, Esq., Secretary, Christian Vernacu-
 lar Education Society for India.
 Rev. H. GRATTAN GUINNESS.
 ROBERT PATON, Esq.
 Rev. Dr. LEGGE, Oxford, formerly Missionary in Hong-
 Kong.
 Rev. ARNOLD FOSTER, B.A., Missionary, Han Yang,
 China.
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PROCEEDINGS OF THE CONFERENCE.

PRELIMINARY MEETING.

October 21st, 1878.

THE First Meeting of the Conference was held at the Conference Hall, Mildmay Park, on the evening of Monday, October 21st, 1878, at 6.30 P.M., when a large number of friends assembled, specially to commend the proceedings and deliberations of the Conference to God in prayer. Previous to the public service, the various Delegates and Members of Conference who had arrived were introduced to Sir WILLIAM MUIR, the Chairman of the Conference Committee. Meeting on
Monday
Evening.

At the Public Service, Sir W. MUIR presided; and opened the proceedings by giving out the hymn, "Come let us join our friends above." The Rev. D. B. HANKIN read the 145th Psalm; and offered prayer. The assembly again sang a part of the hymn, beginning: "Jesus shall reign where'er the sun;" and the Chairman then delivered the following Address:— Devotional
Service.

OPENING ADDRESS,

BY SIR WILLIAM MUIR, K.C.S.I., LL.D.

LABOURERS FROM THE MISSION FIELD! We greet you in Sir W. MUIR.
your MASTER'S name.

FRIENDS and SUPPORTERS of Christian Missions! We bid WELCOME.
you welcome to our Conference.

May grace, mercy, and peace from God the Father, and from the Lord Jesus Christ, be with us all. Throughout the week may the Spirit of love and wisdom, and of a sound mind, rule in our hearts, and guide our communications and our counsels.

We meet to deliberate on the progress and prosperity of Foreign Missions. And what subject is there of higher interest than this?—the gathering of lost and wandering sheep into the fold; the regeneration of mankind: the coming of that kingdom for which we daily pray;—the work of Christ himself.

Sir W. Muir.
Reproach
once cast on
Missions.

It used to be urged against the zealous advocate of Missions that there was more important work for him at home. Enthusiasm for the imaginary claims of the heathen (so ran the popular cry) overshadowed urgent demands for the sick and starving, the ignorant and vicious, at our own door. In short, pressing duties near at hand, under our very eye, were sacrificed for dubious conversions, and for the romance of missionary fields, attractive only in proportion to their distance and uncertainty. Some of us are old enough perhaps to remember the day when such retort was frequent, and gained general assent. But I think that this sentiment has now almost died away. And why is this? Why, but that the world sees that the liveliest interest in Missions to Foreign Lands not only consists with the sense of nearer obligations, but materially quickens the recognition of them. It is patent to the world that those who are forward in sending the Gospel abroad, are the very men most forward also in promoting charitable and Christian enterprise at home. The great writer of fiction, who delineates so faithfully the traits of English life, certainly never made a greater mistake than in the portraiture of one who in her zeal for missionary enterprise in Africa neglected all other duties, social and domestic. Why is it that, while other characters of that great author are as household names amongst us, this one is never mentioned? Is it not because the description is so utterly travestied as to be unrecognisable in daily life? In point of fact, it has no existence.

Foreign Mis-
sions pro-
duce Home
Missions.

The reason of
this.

The truth, on the contrary, is that zeal for the spiritual welfare of other lands but stimulates zeal for the welfare, both temporal and spiritual, of those at home. As iron sharpeneth iron, so the exercise of each reacts upon the other. And even thus, missionary zeal (apart altogether from the direct benefits conferred abroad) has an indirect, but not the less an invaluable, effect upon ourselves. It feeds the fire of faith and love. Ceasing to be missionary, love wanes and languishes; cold and lifeless orthodoxy steals over the frame of a living Christ-like faith, and paralyzes its activity. This sentiment finds remarkable expression in the journal of the great pioneer of missions in Africa, who, meditating near the close of his journeyings on earth, close by the lonely shores of the Tanganyika, thus writes :—

The spirit of missions is the spirit of our Master, the very genius of His religion. A diffusive philanthropy is Christianity itself; it requires perpetual propagation to attest its genuineness.

Thus far as respects the advantages accruing from missionary work to ourselves at home. But the work has a still more important bearing on the position of our countrymen abroad; for the neglect of missionary effort in any heathen land places the Christian sojourners there in a position that is not only inconsistent with the profession of our holy faith, but of great danger to themselves. How remarkably has this been illustrated by our history in India! In olden times, when Christianity was in abeyance there, the English community in India began to contemplate with indifference, and even with complacency, the idolatry and superstitions of the land. Their convictions were deadened, if not perverted altogether; till in the end too often they "learned to do after the abominations of those nations." The sad process is but too intelligible. Where no endeavour is made to impart the truth of the Gospel, is there not a practical confession that the people do not need it—that the native systems are sufficient for them? Christianity, no longer sovereign, gradually relaxes her grasp upon her own adherents; and then follow the fatal fruits of infidelity and careless living. Such was once the case in India. But, thank God, a marvellous change has taken place within the last half-century. And while to this happy result various agencies have contributed, a powerful influence, one might be bold to say the most powerful of all the influences at work, has been the attitude of the Church asserting for our holy faith its legitimate supremacy as the Regenerator of mankind. In truth, Christianity cannot brook a rival. And if, in a spirit of worldliness and compromise, the Church unfaithful to its trust should assign to Christianity a lower place, and fail either in theory or practice to bow to her as paramount, or should fail loyally to urge the spread of her life-giving truth; in short, should be content to speak and act as if Christianity were one (albeit the chief) among many faiths;—not only will the Gospel be dishonoured and degraded in foreign lands, but the divine features of our faith as professed by such a Church will surely be obscured, and its quickening spirit checked. The effect upon the Church itself will be to deaden and enfeeble. Thus the cause of missions is the cause of Christianity; its promotion essential, both at home and abroad, to the life and doctrine of the Church.

Sir W. Muir.
They greatly
help our
countrymen
abroad.

Case of the
English in
India.

Such then is the grand agency—at once the pioneer of Christianity and the handmaid ever reappearing in its wake, the interests of which we are met to consider, and (God helping us) to promote.

Need to look
upward.

Sir W. MUIR. In the task, what need have we to beware of regarding the work in its merely human aspects, trusting to material effort, and leaning upon our own wisdom. "Thus saith the Lord, *cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh. . . . Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.*"

The work
God's.

Nor yet may we approach presumptuously. The ark of a jealous God may not be touched by rash hands, even if it be with good intent. It is the work of the Almighty; let us not be handling it as if the work were ours; as if *we* could scan His great designs and purposes, and in our vain short-sighted judgment pronounce upon them. He sitteth on the circle of the heavens. None can stay His hand, or say unto Him, What doest thou?

Yet He ap-
points hu-
man agency.

On the other hand, it is equally true that God, in His providence, has made the success of the Gospel in heathen lands, as elsewhere, dependent, under certain conditions, upon human agency; on the wisdom, forethought, and design of man; on his devotion and self-sacrifice; and, in some mysterious way, on the prayers and aspirations of the Church. How solemn the reflection, that it has been left in great measure with us,—weak, ignorant, and erring as we are,—to carry on the work. The great design may be retarded, or it may be hastened by us. Wisdom, energy, devotion, the Saviour's spirit working in our hearts and lives, may make the cause advance and the kingdom quickly come; while, alas! error, neglect, and sloth may mar success, and cause the enemy to triumph.

Mean our
duty to work
and that
wisely.

While, then, it is woe to him that will touch the ark rashly and unadvisedly, it is equally woe to all that come not forward to its help. Let us approach reverently, and with humility and a child-like reliance on our Father's help, inquire whether we are doing this aright. We have to consider whether the agencies, appliances, and organisations in use are well suited for the end in view, and whether they are being worked in the right spirit and with the needful energy. Then the arrangements, designs, and methods,—are they framed with wisdom and judgment, or do they need correction? Are the fields of operation well selected;

are there any in which efforts may be slackened or relinquished, and others demanding extended help and increasing vigour? Are there indications that any one class of agencies, or mode of applying them, is more successful than another? In short, is any change desirable, either in the instruments or the objects, in the nature or the direction, of missionary labour? Sir W. MURK.

As we approach these great questions and their like, let us constantly bear in mind that they deal with the spiritual and supernatural; and ever strive to steer clear of mere human theories, as well as of prejudiced, rash, or presumptuous conclusions. Let us see that our reasonings are based on the Word of God and the leadings of the Spirit. The different sections of the Church, using, it may be, various means and methods for the spread of the Gospel, are here gathered together to compare their several experience; if so be, that we may find out the secret of success, and pursue it, or the ways of failure, and avoid them. Where there is deadness, apathy, obstruction, the causes should be probed. Where the Spirit of God is manifestly blessing the work, let us pause, as Moses before the symbol of Divine presence at the bush, and reverently inquire the lesson to be learned. If there be any precedent of success, of plain and general application, then, with child-like simplicity, let us follow the teaching. Where the door is manifestly open, let us enter in and follow on. Need of humility.

But even thus we must proceed with humble and cautious step. "The wind bloweth where it listeth: we hear the sound thereof, but cannot tell whence it cometh and whither it goeth." We may not condemn an agency because of apparent failure. On the other hand, success may be due to causes that are hidden from our view, or which are of special and not of general application. We may not be able to say why this tree is fruitful and the other barren. Journeying through the wilderness, the eye, wearied with the endless waste, lights at length on a verdant spot, with waving corn and fruitful gardens. Hard by, a thousand-fold more labour brings in no return whatever. We wonder, and well we may: for hidden springs below the surface cause the difference. It is the Divine prerogative to make waters break out in the wilderness and streams in the desert; One alone can give the increase. Undoubtedly, failure should lead to jealous inquiry, both as to the fitness of the agency and the spirit of the labour. But it is possible to mistake the true cause of barrenness, and to lay the blame where no blame is due. "Known unto God are all His works from the beginning of the world;" as for us, it Need of patience, of faith, of rest in God's will.

Sir W. MUIR. is but in part that we see and know. The Word must be preached and the testimony borne, whatever the result.

We may hope for some fields from results in others.

But though, in the highest sense, we are not responsible for success or failure, and must shrink from apportioning the blame of the one or the credit of the other, yet where the Gospel is widely accepted, and God is thus manifestly blessing endeavour by the gathering in of souls, a duty devolves upon us to compare the fields thus fruitfully cultivated with less flourishing scenes of labour, and see whether the analogy may not be improved; so that haply the hand of the Lord may be with these also; and the Word of God may grow mightily and prevail at length, wherever from any cause it may now be hindered. "Until the spirit be poured upon us from on high; and the wilderness be a fruitful field. . . . The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God."

Hence our need of comparing experiences.

Such, then, my friends, I take to be the object of our Conference. To bring together representatives from all our missions, and from their various scenes of labour; to collate their several experiences and sentiments; to note the circumstances of failure or success, and observe how far these may be connected with variety of instrument or treatment; to receive suggestions, advice, and information from all quarters, and to draw therefrom appropriate lessons. And finally, and very specially, to stimulate interest and action in the great work of Missions, and to encourage those who in any way, by effort direct or indirect, are engaged in it.

Programme of plan of this Conference.

With the view of securing these results, the Committee have carefully arranged the various assemblies, and laid out the programme of business for each. Many points, involving sometimes alternatives of difficulty, have had to be determined. The time available is short; and yet it was felt that a week was all that could be expected. Most can give that, few could give more.

Then as to the programme, we had to decide between treatment by groups of subjects, or by quarters of the globe and countries. Each has its advantages, and each its drawbacks. After much deliberation, it was resolved to adopt the territorial arrangement, yet so as to leave ample scope for the treatment of individual subjects. The whole area of Missions, province by province, will thus be travelled over, so that no important field of labour can be

left out of view ; and at the same time every leading question will, in the territorial progress, meet us by the way. SIR W. MITCHELL.

Again, my friends, in the name of the Committee, we greet you heartily. For the Missionary Representatives from the United States and from the Continent, we have a special welcome. Welcome, especially to our visitors.
 From various nations, and from divers churches, it is good for us to be here on common ground ; for thus we show forth the vitality of our union in a common faith. It is good for us to come for a little while apart ; good, to leave thus for the moment our separate camps and our separate banners ; good, here to forget our various watchwords, how necessary soever these in their place may be ; and, oh, how good and blessed, to rally round the great banner of the Cross and its simple watchword, *Grace be with all them that love the Lord Jesus Christ in sincerity*. In this warfare we need well to stand shoulder to shoulder, that we may fight the good fight unflinchingly.

For the Church is militant now ; and, until the kingdom come, militant she must remain. The Church's warfare for God.
 In his first address, after he was elected Caliph on the Prophet's death, Abu Bekr said :—
 "Hearken now unto me, and know that when a people leaveth off to fight in the ways of the Lord, verily God casteth aside that people in disgrace." Abu Bekr spoke wisely for the Moslems ; but his words have a far truer application for ourselves. Ours, indeed, are not the weapons of Islam, the Bedouin lance, or the Damascus blade, nor even the eloquence of man's wisdom. If he would conquer, it is "the sword of the Spirit which is the Word of God" that the Christian warrior must wield ; it is the helmet of salvation he must put on ; his feet must be shod with the preparation of the Gospel of peace ; and it is of the shield of faith he must lay hold. Ceasing to use these weapons valiantly, failure and defeat must surely follow the Christian's step. But harnessed thus, he may advance fearlessly to fight under the banner of Him who goes forth conquering and to conquer, whose kingdom shall soon extend from sea to sea, and from the rising of the sun to its going down :—

Stand then in His great might,
 With all His strength endued ;
 And take, to arm you for the fight,
 The panoply of God.

Let your doubting hearts be glad,
 March in heavenly armour clad ;
 Fight, nor think the battle long,
 Soon shall victory crown your song.

After singing the hymn, "Hark! the glad sound, the Saviour comes," the following Address was delivered:—

ON THE INCREASED CO-OPERATION OF MISSIONARY AGENCIES.

By the Rev. Dr. MULLENS.

Dr. MULLENS.
Recent interest in Central Africa.

Three years ago a new and deep interest was suddenly aroused in Christian minds in the spiritual condition of Central Africa. The discovery of Livingstone at Ujiji; his subsequent death; and the publication of his journals with their many touching entries, brought home to Christian men the painful darkness of its teeming tribes, and their need of that Gospel which had never been fully preached to them. The way, too, seemed to be open; and three schemes were rapidly framed and carried out for the occupation of this virgin soil.

Three schemes commenced.

The Presbyterian Mission on Lake Nyassa.

Our Presbyterian brethren in Scotland were first in the field: and owing to the hearty union of the three Churches, they equipped and sent forth a strong expedition, with Medical Mission, artisans, and steamer complete, to found a Mission at Livingstonia, and commence the evangelisation of all the tribes around the Lake Nyassa. The publication of Mr. Stanley's striking letter respecting Mtesa and his kingdom of Uganda, called forth the energies of the Church Missionary Society, and secured a second well-prepared expedition which should commence a Mission on the shores of Lake Nyanza. A third scheme was at the same time proposed to the London Missionary Society, and was speedily provided with men and means for occupying as its Mission field the shores and tribes round Lake Tanganyika. Gladly and gratefully was the new opportunity embraced. And there was a singular completeness in the way in which these three important Missions unite together and supplement each other, by jointly occupying the three great Lakes of Central Africa which, with brief intervals of land, run along the country for a thousand miles, and give a marvellous access to a multitude of people among its ignorant and scattered tribes.

That of the Church Missionary Society.

That of the London Missionary Society.

Close union and co-operation between these schemes.

One peculiarity soon appeared in their relations to one another. While the southern scheme of the Presbyterian brethren on Lake Nyassa, from its easy access to the sea, was able to act independently of the others, it was observed that the second and third of these missions, proceeding west and north, and having the same

starting point in Zanzibar, had many things in common. From the outset therefore there was much consultation between them, as to the line of road to be followed; the stopping stations to be occupied and used in common; the fitting of these stations so as to support each other; and the like. And the third scheme specially benefited by the previous arrangements and views of the others, in regard to the framework of these expeditions, the plans most suitable, the character and quantity of stores to be provided, the transport of boats and steamers, and the important question of expense. On all these points, frequent communication took place between the Societies; the printed papers of the one were placed at the command of the other; and an amount of sympathy with each other's work, and of mutual help in rendering that work efficient, has been called forth which has never been exceeded in previous efforts to carry out some new extension of the common kingdom of Christ. And heartily will the members of these Societies welcome to other portions of the same field the schemes of other Evangelical Societies now in preparation; and co-operate as fully with them for the same great end.

Dr. MUL-
LENS.

Mutual con-
sultation and
help.

Other such
schemes de-
sired.

This brotherly union and co-operation in the aggressive schemes of Missionary Societies is only natural and right. There is nothing remarkable about it. It may have been peculiarly close and practical in the present case, but such union is nothing new; and in a cause so noble as the deliverance of these long deserted Africans from their ignorance, their sufferings, their great wrongs, rivalries, differences, and collisions, would not only have been painfully out of place, but must have brought disgrace and shame upon those who could originate them.

This union
between
Societies is
not new.

The world misunderstands us considerably on this point. It seems to think that, because we are of various churches, which it likes to call sects and denominations; and because some differences exist in our modes of organisation and the forms of our worship, while we are yet of the same evangelical faith, we must be always in rivalry and collision with one another. That is not true of our home Churches; and it is far less true in reference to the mutual relations of our Missionary Agencies abroad. From the outset the actual workers found they had many interests and plans in common. And especially in foreign countries the union of Missionaries and of their converts has been cordial and close.

Societies mis-
understood
as to their
mutual rela-
tions.

Dr. MUL-
LENS.

Illustrations
of their close
union.

Seven Gene-
ral Confer-
ences held in
recent years.

Close union
among Mis-
sionaries in
daily life
abroad.

Arrange-
ments to
avoid col-
lision.

New fields
divided
among
Societies.

That union is at the present day displayed in many forms. In London the Secretaries of the Evangelical Missionary Societies of all Churches have for many years held a monthly meeting, at which they give information respecting their work, or discuss some plan or topic of general interest. It was in this Meeting of London Secretaries that the scheme and purpose of this Conference were arranged. In the three cities of Calcutta, Madras, and Bombay, a similar monthly gathering of Missionaries takes place. During the past twenty-three years, seven General Conferences of Missionaries and Missionary Committees of various Societies have been held, in which the whole range of Missionary agencies, plans, and experiences has been considered, weighed and summarised, with the greatest benefit to all concerned. The volumes which describe the local Conferences in India and China are all of great value; and that which contains the records of the General Conference at Liverpool in 1860 embodies a larger amount and range of missionary experience, and has been more extensively studied than any volume of the kind ever published. The agreement, co-operation, and goodwill prevailing among these Societies is constant, has lasted long, is sincere, hearty and full of profit. The collisions and interferences between them have been exceedingly small and few.

But this union is seen more fully in the practical daily life of Missionaries than in these public and formal consultations. It is seen in their rule, generally acted on, of not taking each other's converts, agents, and pastors, without previous inquiry and friendly arrangement. How often personal friendships exist between them; or they preach together at heathen festivals: or take long missionary tours: or visit each other's stations: while the native ministers of one Mission are known and welcomed in other Missions both by Missionaries and converts, and are held in high regard by them all.

Even in 1829, John Williams and his colleague made a formal agreement with the Wesleyan Missionaries, Cross and Turner, that the latter should occupy Tonga and Fiji, while the former evangelised Samoa; a happy arrangement, which the Home Societies ratified and acted on. When the Punjab was first opened to missionary effort; when the Oude Missions were established, friendly consultations took place between several Societies; and new stations were established, not only without collision, but so as to strengthen the work of all. When, lately, under the new treaty with China, the noble province of Szchuen

was in a measure opened to the Gospel, the Missionaries of the Established Church of Scotland proceeding thither, were welcomed to China by the Missionaries of another Society, and were accompanied by them as advisers, and settled in comfort in their new home. How these things deepen our regard for one another, and our interest in each other's work. The entire "household of faith," which asks "Have we not all one Father?" regard the work of all its members as their own; "they rejoice with them that rejoice, and weep with them that weep." From all Churches went up thanksgivings for the great work accomplished in Madagascar. All Churches have rejoiced in these new schemes for Africa. What a sigh of sympathy and sorrow went forth from all when Dr. Black died at Livingstonia; when Lieutenant Smith was assassinated on the Nyanza; and George Perks was laid in his untimely grave. How many members of many Churches gathered round the grave of Arthur Tidman, of Henry Venn, of Alexander Duff. Because we have "one Lord, one faith, one baptism;" because we have one commission to preach not ourselves, but Christ Jesus the Lord; because here we have "the common salvation" from the same common ruin; how can we be otherwise than one, in the heart, the life, the Spirit with which our commission is fulfilled.

Dr. MUL-
LENS.

Care for each
other's work
produced by
it.

Mutual joy
and sym-
pathy.

All this should lead us to the simple conclusion that henceforth our union and co-operation shall be closer, more brotherly, more complete than ever. After all our training, the experience we have acquired, the lessons we have learned, the common blessing which has rested on our toil, and when we have again and again shown our longing for a higher and nobler Christian life, truly worthy of our service and of its aims, surely in our mutual relations there should be manifested a stronger love, a closer fellowship, a greater willingness to serve one another, and so serve our lost fellow-men. Here, above all other systems, the union of separate workers in Christ's Church is strength added to all. Of no class is it so true that these workers are picked men, whether the Missionaries who go abroad, or the managers of the work at home, selected by their brethren for special aptitude of place and service, and sustained by their confidence, their contributions, and their prayers. Standing alone, every Missionary is a power in the world. United with his brethren, combining his service with theirs in any city or district of heathenism, his power and theirs is greatly increased. But with every band working in harmony with every other, who

Let this
union and co-
operation be
henceforth
more close
and loving.

Union is
added
strength.

Dr. MUL-
LENS.

shall calculate the moral force with which such men press the truth of Christ upon a heathen country.

God has
blessed it
in the past.

Surely here we find an explanation of the mighty progress made by our modern Missions. The Lord has not only made His truth fruitful: He has added a special blessing on their brotherly love. How else shall we account for the courage with which a hundred and fifty Missionaries are pressing into the heathenism of the millions of China, and are steadily making way. We talk of a "thin red line" of Englishmen opposing battalions of their enemies. What is this to the **six** hundred **Missionaries** from Europe and America **confronting** the idolatries of nearly **three hundred millions** of India, settling firmly to their great work, and already winning priceless victories?

The wide
work de-
mands it.

The work itself calls for this closer union. Every year the field open to Christian efforts grows wider, larger: the souls of men ready for instruction grow more numerous. Our instruments of service year by year grow more effective, and become available for wider areas. Our experience in adapting modes of labour to the varied spheres we occupy is richer and more ripe. Our modes of travelling are so efficient, and are supplied with such abundance, that in occupying our fields we save time, we diminish waste of strength, and we save money.

Advantages
in our
separate
Churches
and Socie-
ties.

And here I would claim that, labouring in such a spirit, the variety we exhibit in our Churches, our Societies, our modes of service, is not an evil to be mourned over: it is a positive blessing to our cause. The area of work now open to the Christian Church is much too vast for any single organisation to overtake or superintend. However simple and limited the range of our efforts at the outset, the field has widened beyond all expectation, and the number of opportunities and forms of agency required has multiplied a hundred-fold. No single mind, no set of minds working in one line of operations, has power sufficient to grasp this mighty whole. It is a great blessing that it was never attempted; and that many institutions sprang up to undertake the work which we now see it was impossible for any one to accomplish.

No single
agency can
overtake the
work.

Varied fea-
tures among
both the
workers and
their agen-
cies.

Besides, the varieties of mind and disposition among Christian workers are great. There is a tendency in each to take limited and partial views. One set of minds will pay marked attention to truths which are overlooked by others. That over-zeal for one aspect of truth will, by natural reaction, call forth much attention to its opposite. Lines of truth and service are thus

sharply defined, more definitely advocated, and more fully lived. How many separate Societies in this way fulfil separate functions! Those which preach extensively are supplemented by others which educate or translate. Native Churches are organised on somewhat different plans. In the mighty field of Missionary service there is abundant room for each and for all. Individuality is called out; personal interest is strengthened and encouraged; and whether within great Societies, or through minor agencies, that individuality which is so striking a feature of the Anglo-Saxon races finds ample scope for employing its powers in the highest degree in that best of all causes, the renovation of the entire human race. Our Union is not perfect; it is as incomplete as our service for the Master is poor. The life we lead falls far short of our Christian ideal.

Dr. MULLEN'S.

Societies supplement each other.

Individuality valuable.

Especially among Englishmen.

But the service is the noblest thing which human life can offer. Over the vast field of human suffering and sin and woe we move forward in the name of Him who is our Model and our Master, to seek like Him, like Him to save, the souls that are being lost. True friends of the slave, the idolater, the followers of false religion, we see all wounded, we gather them to Him who only can heal, the true Physician, the Eternal Comforter: satisfied if at last he shall condescend to smile on our labour and to say, as he accepts both us and them: "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me."

The service the noblest of all.

At the conclusion of the Address, the Rev. Dr. CLARK, Foreign Secretary of the American Board, offered prayer. The hymn beginning, "Thou Whose Almighty Word" was then sung: and the Rev. Dr. MURRAY MITCHELL, of the Free Church Mission, Edinburgh, offered prayer. After which Dr. CLARK pronounced the blessing, and the sitting terminated.

Meeting concluded.

FIRST SESSION.

TUESDAY MORNING, *October 22nd.*

FIRST SES-
SION.

THE first Session of the Conference was held on Tuesday morning, Oct. 22nd, in the Conference Hall, at 10.30 A.M., when there was a large gathering of members.

The EARL of CAVAN was in the Chair.

AFRICA and
the West
INDIES.

The topic selected for consideration both Morning and Afternoon was as follows: Missions in AFRICA and the WEST INDIES. Facts in the establishment, progress, and results of the Missions in the West Indies, the West Coast of Africa, and the Gulf of Guinea; rise of Churches; increase in the Native Ministry; growth of Missions in the Cape Colony, Kafirland, Natal, and Bechuana Land; advantage or otherwise of Mixed Churches; deficiency of Education and Native Agency in South Africa; recent extension of missionary work into Central Africa; Mohammedanism in Africa.

Chairman's
Address.

The CHAIRMAN having invited the Assembly to join in singing the hymn, "Behold the Glories of the Lamb;" and having then read the first verses of the Acts of the Apostles, proceeded to address the Assembly as follows:—

Our Meeting
a happy one.

That was an exceedingly happy suggestion which has led to the convening once again of a Conference like this. It is a long time since the last took place in Liverpool. We are thankful that

Christ's pre-
sence needed.

we have gathered here this morning; for such a Meeting can work nothing but good. When we remember that the subject-matter of our deliberations is the Glorious Kingdom of our Adorable Redeemer, we can only pray that there may be much of His presence felt, and that these assemblies may prove most edifying and most refreshing to our souls. There is only one word that I would like to say in reference to the fourth verse of this first chapter of the Acts. Observe the expression: "And being assembled together with them." What an important and solemn meeting is indicated. The blessed Lord Himself, the sovereign ruler of all, is giving His last command to His apostles previous to His departure from them. We need to gather unto Him; we need to see that we have been endued with the Holy Spirit, and then none will presume to go forward into mission work without

He meets
with His
people.

We need His
Spirit.

having a direct call from Himself. May the Spirit of God be put into the hearts of an increased number of the rising generation. May there be many young men, realising what the Lord has done for them, stirred up to devote themselves to His service in the Mission field. May His presence be much with us: and may all we do be to His praise through our Lord Jesus Christ.

The Rev. WILLIAM BOYDEN, President of the United Methodist Free Churches, then offered prayer.

Dr. MULLENS laid before the Assembly the LIST of DELEGATES and Members of the Conference, and introduced them to the Meeting. After which the Chairman called on Dr. E. B. UNDERHILL to read the following Paper:—

SOME RESULTS OF EMANCIPATION.

By EDWARD BEAN UNDERHILL, LL.D., Hon. Sec. of the Baptist Missionary Society.

SEVENTY years have passed away since the cessation of the Slave Trade was decreed by the British Parliament; and forty years since slavery itself was extinguished in all the possessions of Great Britain by the same authority. For three hundred and fifty years from the date of the discovery of San Salvador by Christopher Columbus, were the beautiful islands of the western main the arena of cruelties almost unexampled in history. Certainly, never were races of men subjected to such oppression, to torture, to the loss of every human right for so long a period, as were the successive inhabitants of the islands of the Caribbean sea.

Under the Spanish domination, avarice, greed for gold, lawless passions, inflicted untold horrors on the timid and gentle tribes which Columbus, his companions and followers, found dwelling amid the luxuriance and abundance of their tropical homes, and extirpated in the few short years of their unbridled tyranny and lust. The African races, torn from their native soil by violence, who filled up the void thus cruelly created, fared no better. They became the victims of a system whose dread even now, after forty years of freedom, weighs as a nightmare on the memories of the free.

Whatever hope of ultimate advantage to the emancipated slave might be cherished by those who sought his release from the thralldom which pressed him to the earth, it was not *this* motive which for the most part awoke the sympathies and roused

Delegates introduced.

Dr. UNDERHILL.

Emancipation recent. The Slave System lasted long.

Its exceeding cruelty.

It was not material advantages which were sought by emancipation.

Dr. UNDER-
HILL.

the energies of philanthropists and Christian men. Two great facts stood out beyond all others, and stirred to their depths the humane feelings of the British senate and people. Under their authority, and protected by their power, cruelties and abominations were practised by the owners of slaves, the severity of which was almost beyond belief. As the result, the negro population, no longer replenished by the slave trade, was rapidly passing away. The supply, by natural laws, could not keep pace with the exhaustion of their numbers, owing to the frightful ordeal of labour and suffering which the slaves had to endure. In the determination to bring their long agony to a close, all considerations as to the effect of emancipation on the commercial and material prosperity of the West Indies were deemed of little moment. Even with slavery, the advocates of emancipation were told, the islands were hastening to ruin. Some thought, indeed, that slavery was the true cause of the ruin which was impending; and that the material interests of the owners of the soil would be benefited by emancipation. But were no such good result to follow, that would not for an instant have stayed the hands that were lifted up to smite the wicked and atrocious system of slavery. It was felt to be a gain in itself to close the long centuries of woe, and to bring to a perpetual end the sorrows of a pagan people, who deserved better treatment at the hands of a nation calling itself Christian. Humanity, to say nothing of the Gospel of mercy and peace, demanded the extinction of slavery, be the result what it may.

But the nation determined to bring to an end this cruelty and wrong.

Great gain to humanity when the system fell.

It is not my intention to recall the sickening story of the dark days of slavery. They are gone—never to come again—and with them have passed into oblivion the perpetrators of the crimes which horrified the consciences of mankind. I refer to the subject only to say, that, apart from all other beneficial results, the gain to humanity alone by the abolition of slavery is an all-sufficing reward for its cost. Even had emancipation involved the ruin of every planter, and of every material interest of the slave colonies, freedom would have been cheaply won. To close the barracoon; to strike off the slaves' fetters; to spare him the cruel and dreadful lash, the torture of the stocks and the prison-house, the hopeless life, the miserable death, and the rending of every human tie,—the everlasting cessation of these miseries and oppressions was in itself a gain which might well give joy and gladness to every human being.

For this reason I am not prepared to allow that the great and

righteous Act of Emancipation ought to be judged by its effects on the material interests of the West Indies. Its adoption by the Crown and Parliament of Great Britain finds ample justification, were it needed, in the stoppage put to the cruelties of the slave system, and in the continual growth in numbers ever since of a population which slavery, by a frightful process, was extirpating from the earth.

Dr. UNDERHILL.

I must leave to others the consideration of the question—whether emancipation has in any sense ruined, or even injured, the material interests of the West Indies. Mr. Charles Buxton, in his little book on “Slavery and Freedom in the British West Indies,” has amply discussed it. In his conclusions I entirely concur. “Under slavery and monopoly,” he says, “the owners of the soil were reduced to the greatest distress. Under slavery and monopoly the labouring class was miserable, and was perishing miserably. Slavery and monopoly were bearing the West Indies to ruin. Under free labour and free trade they are rising to great wealth. Not only are the former slaves enjoying a degree of comfort and independence almost unparalleled, but our own trade with these islands is becoming of higher and higher value.” His closing words are also worth quoting; and they are even more true now than when first written: “The spread of commerce and civilisation in West Africa; the happiness of the happiest peasantry in the world in the West Indies; the improving agriculture, the extending trade of these islands; the cheering news which Governor after Governor is sending home of their thriving state;—such is the reward, to her own self as well as to them, which England is reaping from her generous, self-denying, Christian policy.” (p. 92.)

Yet material interests have been benefited.

Mr. C. Buxton.

His weighty words.

At the time of emancipation the population of the eighteen colonies constituting the British West Indies, numbered 820,000 persons. The population of the twelve following islands and their dependencies, viz.:—Jamaica, the Bahamas, the Virgin Isles, Antigua, Montserrat, Barbadoes, St. Vincent’s, Grenada, Tobago, Trinidad, and Dominica, now alone amounts to 1,039,259 individuals. The first settlers in the chief of these islands were members of the Church of England, and that form of the Christian faith was established in them. Its spiritual labours were, however, mainly confined to the Europeans or planters; and only in rare cases was any attempt made to instruct the slave, either in secular knowledge or in Christianity. The Moravians were the first religious body to visit the West Indies,

The negro population before and now.

First Christian efforts in the West Indies.

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in 1734; and in the island of St. Thomas they commenced their self-denying efforts to give the oppressed negro the comfort of the words of eternal life. In 1778 the Wesleyans opened their very successful labours in the West Indies, in Antigua; and in 1814 the Baptist Missionary Society sent its first Missionary to Jamaica. If much had not been done by the Church of England towards the evangelising of the slaves, it must be remembered that the malign genius of the system of slavery was adverse to the attempt. We do indeed find some of the island legislatures, like that of Jamaica in 1696, passing Acts directing slave-owners to instruct their negroes, and even declaring, to use the words of a report of the House of Assembly of Jamaica in 1797, "that instruction in the principles and doctrines of the Christian religion conduced to the public morals, and tended to the establishment of virtue" (Hill's "Lights and Shadows of Jamaica History," page 81). But it would appear that little if anything was done. Indeed, the Assembly took into consideration the question whether, as their stipends were about to be increased, the clergy should not be compelled to instruct "free persons of colour, and slaves willing to be baptised in the truths of Christianity." In fact, whatever Christian agencies existed, they were of the most meagre sort. Only here and there did a planter or a converted free negro put forth any efforts to bring the slaves under Christian instruction.

Reason why
little was
done among
the Slaves.

Their ignor-
ance and de-
gradation.

Utterly neglected, without the opportunity or the means of learning, the negroes for the most part practised the fetishism of their native land, and were sunk in the most degrading lusts and superstitions. Marriage was scarcely known amongst them. The constant sales of the slave stock of the estates broke up every family tie that had been formed. Concubinage, with all its evils, became the normal practice of the people, and its mischief invaded the homes of their better-instructed masters. The advent of Missionaries, teaching and observing the precepts of Christian love and duty, soon stirred up opposition. Laws were passed which forbade the instruction of slaves except under very onerous and almost prohibitive conditions. Licences to preach were refused. Ministers of the Gospel were imprisoned. They "incurred penalties of twenty pounds for every slave that had been counted in their congregations" (Hill, p. 82). Up to 1814, in Jamaica, a legal interdiction existed on all teaching and preaching on plantations. It was not, however, possible to prevent the settlement of Missionaries in the towns, nor the

secret resort of the slaves to their assemblies. Under the pressure of home influences, access was gradually, though only partially, obtained to the labouring population. To the very close of the apprenticeship in 1838 the negroes were cruelly treated, and if discovered, whether by night or by day, resorting to gatherings which met, sometimes in the dark recesses of the forest, or in the darker depths of mountain caves, for the worship of God, the most cruel punishments were inflicted. The freedom now enjoyed must in large measure be traced to the revelations made by Missionaries of the frightful penalties exacted in the house of bondage. The struggle for freedom was long and severe. Imprisonments and death were suffered by not a few in the cause of the slave; and the low mutterings of insurrectionary forces warned the slave-owners of the dangers at hand if emancipation was refused or long deferred. It came. The munificent gift of twenty millions sterling by the British Parliament set every slave free. With freedom came, too, the fullest opportunity for the play of moral and Christian agencies, devoted to the social and religious elevation of the emancipated people.

DR. UNDERHILL.

Punishments inflicted.

Emancipation secured.

The first effect was a large addition to the number of places of worship, and to the congregations attending them. New Chapels were built, and, with the old ones, were crowded with worshippers. Schools were multiplied. With little or no assistance from the ruling authorities, and indeed in the face of much opposition, strenuous efforts were made to meet the sudden demand for instruction. It was a period bright with promise, springing from the gratitude shown by the emancipated people, from the liberality they evinced, and from the anxiety displayed by multitudes to use aright the advantages placed within their reach. Then came a time of trial. Severe commercial depression set in, arising from causes in great measure apart from the natural effects of the change in the conditions of labour. It was intensified by the mistakes in legislation made in those islands possessing the power of self-government. Epidemics fatal to at least a tenth of the population fell upon some of the islands, and the promise of the first few years of freedom seemed for a time blighted. It was soon apparent too that emancipation did not, as indeed it could not, eradicate the vices characteristic of slavery. The moral habits that slavery had fostered, such as unchastity, falsehood, fraud, and theft, did not fall away with the cessation of their cause. The best efforts of Christian men, even when assisted by legislation,

Churches built.

Schools.

Time of adversity and trial.

State of morals among the slaves.

**DR. UNDER-
HILL.**

were at first inadequate to exorcise these evils, or for years to impose a decisive check on their manifestations. No reasonable man could indeed expect that even in one or two generations the legacy of evils left by slavery would be exhausted. If any improvement has taken place, however moderate in amount, it must be regarded as all gain. And if the sanguine anticipations of many have not been fulfilled, yet it will appear that with every drawback, the most cheering progress has been made. In estimating this progress no satisfactory standard can be appealed to. The hope of the Christian that every man and woman may become regenerate in heart and life, and every child be brought up in the nurture and admonition of the Lord, is a bright vision which experience in so-called Christian lands proves that we are not likely to realise in the present dispensation of human affairs. The exclusion from society of every vice, a strict observance of law, perfect uprightness in the transactions of life, fidelity in service; that these blessings and virtues should immediately spring forth from the soil of a bitter and cruel slavery, is also visionary. They have not yet been perfectly secured, even in England. We must, in fact, take the case as it stands, and judge by a consideration of all the circumstances whether the progress made, notwithstanding every failure and drawback, is such as, on the whole, to prove that the labourers in this vineyard have not laboured in vain.

Yet progress
made.

The growth
of morals re-
quires time.

Education by
the Churches
and Societies.

I have already said that immediately after emancipation was achieved, strenuous efforts were put forth to provide education for the people. These efforts were almost entirely confined to the various religious bodies having Missionaries in the several colonies. There were a few endowed schools, but they were exclusively devoted to the education of the white population. The Imperial Government made grants to the Mico Charity in Jamaica and Trinidad, and to some other islands; but by the local authorities the education of the children of the negro, and of the negro himself, was utterly neglected. The Missionaries were unable to meet the demand which had so suddenly arisen. Fit teachers could not be provided. The number required could not be obtained from England, on account of the vast expense it involved, and neither the home nor the local governments would furnish the requisite funds. Hence the early enthusiasm of the negro for education soon cooled, and for a time a tide of discouragement set in. Many schools that had been hastily opened were closed. The teachers were inefficient, and the danger became apparent that education itself would be regarded as

Difficulties in
the way.

Education
went back.

valueless and therefore unnecessary. The chief expenditure of the Missionaries was confined to the congregations under their charge, and to the schools in connexion with them. Thus the mass of the population were left without the means of instruction, for the sums voted by some of the Island legislatures were ludicrously inadequate to the purpose. For many years the House of Assembly of Jamaica set apart the paltry amount of £1500 a year for educational objects, and this is a fair sample of the order of things which existed throughout the West Indies for many years subsequent to emancipation.

DR. UNDERHILL.

Public grants small.

During the last ten years a better time has come. In almost every colony a more just and rigid administration of school funds has been secured; and in many the authorities have established a system of grants in aid, under efficient inspection, which bids fair to embrace the entire population, and in less than a generation to change the social habits of the negroes. The regulations are of such a broad and comprehensive character, that the Missionaries of every religious denomination have been able cordially to accept them, and Mission day-schools are now everywhere merged in the Government system. As a general and present result there now exist in the twelve colonies already named, among a population of 1,039,259 persons, eleven hundred and twenty-three day schools, attended by seventy-eight thousand six hundred children, at a cost to these colonies of £37,087. The largest development of the system has taken place in the island of Jamaica, the population of which has grown to more than half a million of people; it enjoys the advantages of 569 day-schools, with 46,470 children in attendance. As Jamaica contains half the population of the islands of the British West Indies, so it possesses half the number of schools existing, and with more than half the number of the youth attending them. Large, however, as these returns appear, they are far below the number of children who ought to be at school. At least three-fifths of the children of school ages are growing up without education. Much has been done during the ten years of revived interest in education, but much more yet remains to be accomplished. With some variation the reports from all the Islands show gratifying progress; especially so in Jamaica. This is largely owing to the hearty co-operation of the Missionaries. On this point we may take the remarks of the Inspector of Schools in Jamaica as generally applicable throughout the British West Indies. He says, the Government system "has enlisted the sympathy and hearty co-operation of the most

Recent improvement.

Grants in aid given on healthy conditions.

Amount paid.

Deficiencies existing.

Help in Jamaica from Missionaries.

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HILL.

influential men of the community—viz., the ministers of all the religious Societies in the Island. To their valuable assistance as school-managers must be attributed, in a large measure, the success that has attended the carrying out of the system." (Blue Book for 1876, p. 39.)

Number of
churches and
chapels.

Since emancipation, the means of public worship have very largely increased. The energy displayed, however, during the early years of freedom, in increasing every kind of ecclesiastical building, gradually declined. Still, it has not entirely ceased, and churches and chapels are rising in all the islands, in number approaching to the wants of the population. I have not been able to find complete or accurate returns of the capacity of the structures devoted to public worship; but the Blue Books give tolerably perfect returns of the number of attendants. From these sources it appears that from among a population of 1,039,259 persons, 251,592 may be regarded as regular frequenters of the means of grace supplied by the various denominations.

Attendants
at worship.

By far the larger number belong to the seven following bodies:—

Church of England	72,444
Wesleyan	72,277
Baptists	53,034
Moravian	20,064
Roman Catholics	16,392
United Presbyterian	9,177
Independents	5,150

248,538

The remaining 3054 are divided among the United Methodist Free Church, the Church of Scotland, the Hebrew community of Jamaica, and one or two minor bodies. To these numbers we may probably add one-fourth, as representing a large body of persons who not unfrequently visit a place of worship, but who cannot be regarded as regular attendants. This would result in the conclusion that about one-third of the entire population are being brought, with a certain degree of regularity, under the Ministry of the Gospel. It is usually regarded in this country that 58 per cent. of the population ought to be found in the House of God on the Lord's Day, and that provision should be made for that number. Assuming this proportion to be equally true of the British West Indies, about 31 per cent. of the population are in the habit of attending public worship, and the provision made is for about 36 per cent. There is, therefore, a large margin left for improvement. There ought to be present

Two-fifths
still wanting.

at Divine Service at least 26 per cent. more of the people who are now heedless of their religious obligations. If much has been done, it is obvious that much more remains to be done, before all the inhabitants of the Isles of the West can be leavened with the truths and precepts of Christ's kingdom. It is not possible to estimate with accuracy how many of the hearers of the Gospel are actually in full communion with the Churches. The Missionary returns, compiled by the Rev. W. Boyce in 1874, give the number of communicants in the Mission Churches as 82,919; but this number does not include the communicants of the Church of England. It may, however, be safely affirmed that at least some 85,000 individuals, by their observance of the great Eucharistic ordinance of the Christian Church, testify an active interest in their soul's welfare, and do thereby express their sole dependence on the One true Sacrifice offered for the remission of sins.

DR. UNDERHILL.

Number of Communicants.

Relatively to the entire population, one person in thirteen would thus seem openly to declare his adhesion to the Gospel of Christ; and to profess to walk according to its laws—alas! far too small a proportion, yet one which may favourably compare with the results of Christian labour in any land.

Only an approximate idea can be obtained of the cost at which these results are obtained. In 1876 it was found that the Missionary Societies of this country were expending about £27,769 on their Missionary operations, and the various Governments of the islands £53,450 on their ecclesiastical establishments. But this last amount is declining. In some islands, as in Jamaica and the Bahamas, Government aid is being withdrawn as the present incumbents pass away. In others, the grants have totally ceased; while in three or four cases, especially in the islands where Roman Catholics abound, a system of concurrent endowment has been introduced; but by far the larger part of the cost of maintenance of public worship is drawn from the resources of the people themselves. This is particularly the case in Jamaica, where, in the course of a few years, the Church of England will, in common with all other bodies, rely entirely on the liberality of the worshippers. The expenditure of the Missionary Societies is also undergoing continual diminution, especially in those islands where a native ministry has been formed.

Cost of these results.

Public grants.

Self-help.

Everything in the condition of the Churches of these islands points to the necessary and gradual formation of a purely native ministry, not to the entire exclusion of a European ministry, but as eventually becoming the mainstay and support of the Gospel.

A native Ministry for the West Indies.

**DR. UNDER-
HILL.**

Already in Jamaica there is a considerable body of such men in the largest denominations, and efforts are being made both there and elsewhere to increase their number. It cannot be doubted that as education spreads its beneficial influence, so will there arise a more numerous class fitted to become "pastors and teachers" in Christ's holy Church.

**For Africa
also.**

To the same source we may look for a supply of men for Christ's service in Africa. But few have yet offered themselves to labour in the land of their fathers; those fit for this work are painfully needed at home; and perhaps many years must elapse ere, in any number, the free men of the West Indies will come forward as Evangelists to the tropical regions of Africa. For results like these the nation and the Christian Churches may justly give God thanks.

Sir T. FOWELL BUXTON then next read the following Paper:—

DISCOVERY AND CHRISTIAN MISSIONS IN SOUTH AFRICA.

By Sir THOMAS FOWELL BUXTON, Bart.

**Sir F. Bux-
ton.**

**Our former
scanty know-
ledge of in-
terior Africa.**

WE cannot regard our recent discoveries in Central Africa without comparing the knowledge to which they have advanced us, with the state of knowledge which prevailed at the beginning of the century.

**The African
Association.**

Those who about the year 1788 knew most about it constituted the AFRICAN ASSOCIATION, and drew up a report which exactly indicates what they knew on the subject. In every detail they prove to have been wrong. They denied the existence of great lakes and broad rivers flowing from the centre to the coast. They spoke of the great mass of Central Africa as consisting of vast deserts bare of vegetation, bare of animal life, and, above all, bare of men.

Their views were expressed in the following paragraph:—

**Their curious
statement.**

"Africa stands alone in a geographical view! Penetrated by no inland seas like the Mediterranean, Baltic, or Hudson's Bay; nor overspread with extensive lakes like these of North America; nor having in common with the other continents, rivers running from the centres to the extremities; but, on the contrary, its regions separated from each other by the least practicable of all boundaries, arid deserts of such formidable extent as to threaten those who traverse them with the most horrible of deaths, that arising from thirst! . . . But the public are not to expect, even

under an improved system of African geography, that the interior part of that continent will exhibit an aspect similar to the others ; rich in variety ; each region assuming a distinct character. On the contrary, it will be meagre and vacant in the extreme. The dreary expanses of desert which often surround the habitable spots, forbid the appearance of the usual proportion of towns ; and the paucity of rivers, added to their being either absorbed or evaporated, instead of being conducted in flowing lines to the ocean, will give a singular cast to its hydrography ; the direction of their courses being, moreover, equivocal, through the want of that information, which communication with the sea usually affords at a glance.”

Sir F. Buxton.

The information won for us by many a hard struggle has brought to our knowledge a vast continent, singularly rich in lakes and rivers, but such as will need the application of human labour to make them available for human use. But we must not forget the extraordinary rapidity with which this knowledge has reached us. The ignorance continued till about 1850.

The facts as now known.

Sound knowledge is quite recent.

At that time two Missionaries were endeavouring to work their way and form a station on the East Coast of Africa. Mr. Krapf and Mr. Rebmann carefully investigated and compared the rumours that reached them, through natives and Arabs, of the great water-system of the interior.

Krapf and Rebmann.

They were the instruments in the hands of God for giving to Europe the first hints that so rapidly led to further results.

The men of science owe it to the agents of Missionary Societies that the first start was given to that course of discovery of which they are so justly proud.

Since 1850 the whole continent has been unfolded with a rapidity that cannot fail to suggest to us that it is intended to attract our attention, and to impress us with a sense of the duty we owe to it. But again we must notice the effect upon ourselves.

Rapid increase of interest in Africa.

The last few years have seen a most remarkable awakening of interest in England and the Continent on behalf of Central Africa. An eminent authority, Sir George Campbell, formerly Lieutenant-Governor of Bengal, writing in the *Fortnightly Review* of February, 1877, says, “The civilisation and utilisation of Africa is the great enterprise of the future.”

The works of Burton, Speke, Grant, Livingstone, Baker, Stanley, and Cameron, furnish such full and accurate data as to the region we are to consider, that no information really needed for our purpose is wanting.

Sir F. Bux-
ton.

Climate and
Health.

We have still much to learn in reference to the effects of the climate on European constitutions. But with regard to our present knowledge, I believe we may say that we see no reason for reversing the opinion expressed by Sir Bartle Frere, that the health of Europeans may be secured as fully as in India, if only such arrangements are provided as are there found necessary. Sir Bartle Frere, speaking of the remarks of Dr. Steere on this subject, says, in his report to Parliament:—"I cannot but think that Dr. Steere takes too unfavourable a view of the effects of the climate: Zanzibar and the East Coast of Africa appear to me to be unhealthy from the same causes, and apparently not in much greater degree than the West Coast of India; and the precautions taken in the latter place for the preservation of health would probably be equally efficacious if strictly observed in Zanzibar and East Africa. Caution against unnecessary exposure either to the sun or malaria, care with regard to drinking-water and food, and other obvious sanitary precautions, would probably go as far to lower the rate of mortality in Africa as they have done during the memory of living men in India."

Character of
Natives.

We cannot pass over the interests to be derived from an inquiry into the characters of the natives of Africa, which, like those of men in other parts of the world, are various; and to which the old-fashioned generalisation that a negro lay in the sun and did nothing, all day long, has but little application. There are tribes who show great industry, growing corn and cotton, and manufacturing pottery and iron, and who have shown themselves exceedingly hospitable to travellers; but at the same time there are tribes not far distant showing characters exactly the reverse, who live by robbery, and who are inclined to exhibit great hostility to foreigners and intruders—hostility, which may be shown to be often the result of fear, knowing what had happened to their neighbours by intercourse with strangers, and thinking similar dangers would happen to themselves.

On this subject I am bound to say that the account furnished by Captain Burton attributes to the Eastern African negro every variety of vice, depravity, and mental and moral degradation, without one redeeming feature.

Add to this the fact that for a considerable extent of country there is a repetition of just that succession of petty tribes, hostile and independent, which is one of the obstacles to the spread of a higher civilisation in West Africa, and we must confess that the prospect is not inviting.

Captain Burton's observations are, however, limited to the tribes who occupy the eastern approach to Central Africa proper. I am happy to say that from personal experience and from the accounts we have from East Africa, we are able to express our dissent from the unfavourable view taken by Captain Burton. I have alluded to them in order to bring out in marked contrast the characteristics of the tribes who occupy Central Africa proper.

Sir F. Buxton.

As against these unfavourable reports, we may refer to some of those who have employed negroes for wages.

Industry of Natives.

The experience of Mr. Stanley among the Waganda, of Mr. Young among the Makololo, and others, shows that cases are not wanting in which they have laboured with marked industry and honesty.

It is clear that what is wanting to them, is the habit of continuous labour. That is, I believe, what must come from intercourse with Europeans, from the earning of wages, such as is now going on in the diamond-fields and gold-fields of the British territories. While on this subject of the African character, we cannot lose sight of the Mohammedans and Hindoos, who are found in the interior, and in greater numbers on the coast.

I am anxious to express the strong opinion that we should endeavour to win their sympathies, and to avoid all direct antagonism with them, and to aim at using them, as middle-men, in that perhaps not distant period, when English commerce will seek a field of labour in the Continent of Africa, as important as that which it now occupies in the Peninsula of India.

Mohammedans and Hindoos.

We may remember, too, that one great difficulty which has met us in the past, is now in great measure removed.

Their slave trade. Its recent diminution.

I allude to the effectual suppression of the slave trade. The efforts of Bishop Mackenzie were premature, and came to an end, because of the disorders that arose from the slave trade.

The prosperous beginning of Missionary Stations, in the same region, would have been impossible, had not the efforts of the Government to suppress the slave trade been crowned with success. This fact, no less than the advance of discovery, proves that difficulties are being removed, and that the way is being made easy, to a degree that has not been experienced before.

Though our country has for the better part of this century had relationship of various kinds with Africa, Protestant missionary enterprise up to this time has done little more than mark the vast Continent at a few isolated spots with, as it were, a fringe of evangelistic effort.

Missions hitherto on the Coasts in the East and West.

Sir F. Buxton.

On the West, commencing from the Gambia, the Missions of the Wesleyans, the Church Missionary Society, the American Presbyterians, the Basle Society, the Scotch United Presbyterians, the Baptists, the German Missions in Damara Land, the Moravians and French Protestant, the London Missionary Society in the Cape Colony, have laboured among a great variety of Coast tribes, from the Northern Mandingoes to the Hottentots and Kafirs of the Cape Colony on the South Eastern shores of the Continent in the East. In the last forty years the Church Missionary Society and the Jews' Society have both attempted Missions in Abyssinia. The Church Missionary Society, and the Independent Methodists, have Missions among the Wanika, and the Universities Mission has Mission Stations at Zanzibar, and between Kilwa and the Nyassa at points on the mainland.

The enterprise we are now called upon to consider is the attempt to carry the Gospel to the interior of the Continent, and by the blessing of God to establish Missions in Central Africa. Here several schemes have recently been set on foot.

Scotch Free Church.

Beginning from the South we have the Valley of the Zambesi and the Shiré, and the country surrounding the Lake Nyassa which have been especially selected by the FREE CHURCH MISSIONS, and in connexion with them the Established Church and the United Presbyterians.

The proposal of penetrating the interior of Africa was first made as long ago as 1861 by Dr. Stewart. For the purpose of investigating the scene of his recent labours Dr. Stewart joined Dr. Livingstone, and spent a considerable time, nearly two years, on the Zambesi and Shiré rivers, and, returning, laid his information before the Committee of the Free Church.

Livingstonia begun on Lake Nyassa.

The actual advance was made in 1875. In May of that year the party under the leadership of Mr. Young, R.N., established themselves at Livingstonia, and have done much to initiate their work—they have a force of seventeen Europeans in houses suitable for healthy living: they have begun their schools and their missionary instruction. From the first they have met with the most kindly welcome from the natives and their chiefs, who have displayed a readiness to labour for wages and an honesty in the care of goods entrusted to them, which offers the greatest hope of their being able to fall into the ways of civilised men.

The *Ilála* steamer.

In its way nothing can be more striking than the story of the conveyance of the pieces of the boat *Ilála* up the seventy miles of the Murchison Cataracts under the direction of Mr.

Young. Those who know best the difficulties of the undertaking are lost in admiration of the wonderful success with which the whole has been accomplished, and can only ascribe it to the special blessing of God.

Sir F. Buxton.

From all we learn of the character of the Makololo, we may feel sure that there is much to encourage those who are about to enter on commercial enterprise in that region. For I cannot doubt that among uncivilised races the introduction of regular labour, the working for wages, the fact of having a definite work to do in order to attain some definite purpose, are means intended to be used in the cultivation of men's intellectual powers. When Missionaries use such means they are exposed to the taunt that they are engaging in commerce. I hope that no such taunts will prevent their use of so valuable an aid to their own more direct duties.

The Makololo.

This mission has another great advantage arising from the success of their past labours. I refer to the assistance they derive from the Kafirs trained at Lovedale, who have shown themselves reliable and trustworthy men. Their aid may be all-important in dealing with the Maviti, the one race from whom danger has to be feared. They are a branch of the Zulu race, and able to converse with the Kafirs trained at Lovedale from the South.

Knowledge of the Kafir and Zulu tongues.

I find that fear is expressed that this hostility will be intensified, in consequence of the recent collision between them and English travellers. I think that fear well-founded.

Fighting Englishmen.

Any hostile collision may be unavoidable, and as wholly free from blame as that between the Maviti and Capt. Elton's party; but I am anxious to express the opinion that every collision of the kind is nothing less than a calamity. It raises new difficulties in the way of establishing friendly relations with the natives. The timid will avoid our travellers, and the courageous will attack them. No travellers need be ashamed to act under instructions similar to those drawn up for the Belgian explorers and for the expedition of the Geographical Society, instructions which enjoin "conciliation and friendly intercourse rather than force" as the means to be used.

The land lying between the Lake Nyassa and the east coast has been in a measure occupied by Bishop Steere and his colleagues sent out by the UNIVERSITY MISSION. Their stations at Magila and Masasi have been established, and their efforts to afford industrial training to the released slaves and other natives

University Mission.

Sir F. Bur-
row.

in them, and in the schools in Zanzibar, appear to have been highly successful, as is proved by the fact that no expedition to the interior is thoroughly complete without one or more of the lads trained in the schools. It was one of these lads, Dallington, who, with the permission of Mr. Stanley, was left at the Court of King Mtesa, and performed so much good work in translating and reading the Bible, and following up the efforts of Mr. Stanley to unfold the main truths of Christianity before that chief and his Court.

London Mis-
sionary So-
ciety.

Turning to the North, we have the LAKE TANGANYIKA, and the tract of country surrounding it. That district is designed to be the scene of the labours of the LONDON MISSIONARY SOCIETY. They have the advantage of traversing a line of country which is the best known to Europeans, but they have had their full share of misfortunes. While attempting to introduce waggons on the line of route their cattle died from the bite of the tsetse fly, and for the conveyance of the stores necessary for two years they have had to fall back on the former system of native porters.

Their party established themselves for the rainy season at Kirasa, two hundred miles from the Coast; and starting again in May, they have already reached Mirambo's Town and people, and three of their number hoped to arrive at Ujiji at the end of September. A fourth member of the Mission will remain at Mirambo's Town, as originally planned, and commence a Mission there.

Church Mis-
sionary So-
ciety.

If we consider the position of the VICTORIA NYANZA, its distance from the Coast, our ignorance of many of the tribes that inhabit its banks, and the fact that some of them already regard Europeans as their deadliest enemies, I think we shall conclude that the work undertaken by the CHURCH MISSIONARY SOCIETY was (in some respects) the most enterprising of all. However, they have believed that the duty lay clearly before them, and have not hesitated to put their hand to it, and there is much to encourage them in it.

Uganda, an
inviting
sphere.

From the reports of travellers, such as Speke, Grant, and Stanley, we learn that this region, North and West of the Lake, is the most inviting to missionary enterprise. The kingdom of Uganda appears to be fertile, healthy, and to enjoy a moderate temperature. The Government is strong; the king, Mtesa, maintaining a powerful fleet, and keeping open the public roads through a great extent of country. The people, apparently descended from an Abyssinian stock, are law-abiding and orderly compared with most tribes in the interior.

Their religion consists chiefly in a belief in spirits connected with the natural features of the country—the Forest, the Lake, and even the Small-pox, each have their presiding deity. But from the king and his chiefs to the people they show a remarkable readiness to learn and accept the teaching which they feel to be higher than their own and purer than that of the Arabs.

Sir F. Buxton.

The people and their region.

On November 15th, 1876, appeared Mr. Stanley's famous letter in the *Daily Telegraph*, announcing his arrival in Uganda, and communicating King Mtesa's readiness to receive Christian teachers. Three days after a sum of £5000 was offered to the Church Missionary Society towards the expense of a Mission to the Victoria Nyanza, and another promise of £5000 was soon afterwards received.

Occasion which suggested the Mission.

Within seven months from the resolve of the Society to undertake the work, a picked Missionary party, fully equipped with every appliance, both for the arduous march before them and for a settlement far in the interior, stood on the shores of the great Continent. They were seven in number. One of these was to establish an intermediate station at Mpwapwa in the Usagara mountains; two others, after marching 230 and 300 miles respectively, were sent back to the Coast invalided. Four men, after six months' march, reached Kagei, at the southern end of the Lake, in the early part of 1877. These were Lieut. G. Shergold Smith, R.N.; the Rev. C. T. Wilson, B.A.; Mr. T. O'Neill, an architect; and Dr. John Smith, a medical man. The last-named died at Kagei, shortly after his arrival.

Its members.

In June, 1877, Lieut. Smith and Mr. Wilson sailed across the Lake to Uganda, and reached Rubaga, the capital, on the 30th. They were welcomed most warmly by Mtesa, who avowed himself a believer in Christ, and asked for further instruction. For several months Mr. Wilson continued, by Mtesa's invitation, to hold Christian services regularly in the palace, with many tokens of encouragement. In the meanwhile, Lieut. Smith returned across the Lake to Ukerewe, where Mr. O'Neill had remained to build a large boat for the conveyance of their heavy stores. While it was being finished, Lieut. Smith explored some of the rivers and creeks in the neighbourhood, and constructed some valuable maps and charts, which were duly sent to England.

Sad experiences.

The sad events that followed are well known. A quarrel arose between Lukongeh and an Arab trader; and ultimately the latter being attacked and wounded, fled to the Mission party for protection. Lieut. Smith and Mr. O'Neill were then in their turn

Sir F. Buxton.

attacked, and they and their Native followers all killed except one man. This was in December.

The Church Missionary Society is fully resolved, in the name of the Lord, and in full dependence upon His help and guidance, to prosecute the Victoria Nyanza Mission with unabated energy. Reinforcements are on their way to the Lake, both from the East Coast and by way of the Nile. The Committee fully realise the difficulties of the undertaking; but, believing in the promise of the God of the whole earth, they have no doubt of ultimate success.

Colonel Gordon and Egypt.

Another point may be alluded to. Letters have been received from Colonel Gordon, strongly urging the establishment of a Mission on the North-West Coast of the Albert Nyanza. When we remember Bishop Crowther and his efforts to ascend the Binnè, the Eastern branch of the Niger, we cannot but look forward to the day when the Church Missionary Society will see their Missions extending like a chain from the Atlantic to the Indian Ocean.

A Chain of Missions across Africa.

The Mission on the Congo.

Again, we must not forget that another attempt is being made to reach the interior from the West Coast. The Baptist Missionary Society has chosen the CONGO as their route towards the interior, and have already taken steps towards obtaining the best information.

Sierra Leone.

The objection may here be fairly urged, even by the friends of Missions, What have all the great efforts for the evangelisation and advancement of Africa up to the present time accomplished? And the question may be asked, Is not the fact that Missionary effort has only thus fringed the Continent an indication that it is hopeless to attempt an advance into the interior? The experience of the past may prove a guide for the future; it may, therefore, be well to glance for a moment at the history of the philanthropic efforts of the early part of the present century, which made Sierra Leone the base of their operations. It is tolerably well known that the colony of Sierra Leone was founded in connexion with the exertions of Granville Sharp, who, in obtaining the judgment of Lord Mansfield in the case of the negro Somerset, established the noble principle that slaves, on touching British soil, become free. The Sierra Leone Company carried on their operations with varying success until the year 1808, when they surrendered their possessions to the English Crown, the Company being well pleased to withdraw from their beneficent but arduous enterprise. The rising colony was then placed by the Government under the

Founding of the Colony.

care of a new society, called the African Institution, and that body laboured most earnestly to introduce into Africa, through the young colony, the arts of civilisation and social improvement, and schools were established for general improvement. The growth of cotton, indigo, rice, coffee, and even silk, was encouraged, and, in short, no attempt was left untried to induce a taste for agriculture and commercial enterprise. The Government did what they could to assist, spending freely in support of the young colony. Hence one would suppose the experiment was fairly tried, and that we should be justified in asking for results in some measure commensurate with this lavish expenditure of life and money. Has Sierra Leone proved a centre whence the influence of English arts and civilisation have radiated to any extent? I fear, that as far as the immediate vicinity is concerned, we cannot say much for the beneficial influence of the colony. To the north, on the Bullom shore, separated by a few miles of water from the colony, British influence is unable to put a stop to tribal disputes, going the length of frequent murder and bloodshed. On the south, in the Sherbro country, the British commandant, Mr. Davies, recently nearly lost his life in endeavouring to reduce some hostile tribes to subjection; while to the east, in what is called the Quiah country, the influence of Sierra Leone does not extend much beyond the borders of the colony. The explanation, however, of all this is not very far to seek. The chief cause of the apparent want of success in these philanthropic efforts was the constant warfare in which the Sierra Leone Company and the African Institution were engaged with the slavers of that time. Instead of being left free to carry out their benevolent designs, they were confronted at every turn by this accursed system; while, subsequently, the rapid increase of the colony through the liberation there of slaves captured by our cruisers, still further paralysed the attempt to systematically introduce English arts and agriculture. Again, the geographical position of Sierra Leone has prevented the spread from it of any largely civilising influence. It never has been, and never will be, a great emporium for trade; its exports and imports are insignificant, as compared with those of Lagos or the Gold Coast.

Sir F. Buxton.

Government help given.

Opposition of the Slavers.

Can it, then, be fairly said that no fruit has been borne of all the labour on behalf of Africa? Has it all been swallowed up in the insatiable maw of that small peninsula, leaving no trace of vitality behind? We have to look to another part of Africa, more than a thousand miles away, for the answer; and we find it

What fruit has it borne?

Sir F. Buxton.

at Lagos, in the Yoruba country, along the Gold Coast, on the Niger, and to the north, at the Gambia river. At all these places, the native traders, who are carrying on a large share of the business, are men who have received their training and education at Sierra Leone; while the development of the trade of Lagos, with its imports and exports averaging more than £800,000 per annum, is due very largely to the return to their own land, from Sierra Leone, of large numbers of the Yoruba tribes, who had been the victims of the West African slave trade, and had been brought under English influence. They were accompanied by the men who had been their teachers, who, when the returning emigrants reached their own land, directed their attention to the cultivation and collection of the cotton, palm oil, and other products, which now form the staple of the exports of Lagos. In connexion with trade here and on the Niger, the education given at Sierra Leone has proved beneficial. The affairs of a well-known trading company on the Coast are now managed by a negro, and we have the testimony of a managing director of that company that they are admirably administered. We may also point with satisfaction to the large body of well-educated men who are filling the positions of chaplains, ministers of religion, doctors, and teachers, along the West Coast.

Trade at Lagos.

Individual excellence.

Obstacles from the Climate, and the effects of the old system.

It may, I think, be fairly accepted that the obstacles which have barred the spread of a higher civilisation in West Africa have been mainly two:—1st, the deadly climate, preventing the constant presence, for any length of time, of the European, to whose example and force of character the aboriginal race always owes so much in the attempt to acquire new habits, both of thought and action; and 2nd, the politically incoherent, unstable character of the people, caused partly by the disintegrating influence of the slave trade, and partly by the low moral condition to which incessant feuds and intertribal warfare have reduced many of the races with whom we come in contact.

The Portuguese in East and West Africa.

Another failure, but of a more complete character, must be alluded to. I refer to the complete extinction of all traces of the Portuguese Missions that exercised great influence in the Western half of the Continent in the sixteenth century.

They had all the support of a powerful Government—and of active friends at home.

But at present no signs are found of any Christianity remaining in the country.

I must point out what appears to me the most striking feature

in the present Missionary operations. That is, the sincere and practical harmony that prevails among the various agencies at work—the readiness to consult together, the desire to keep to their own district, and to avoid all appearance of interfering with each other’s work, and the eagerness to render mutual assistance have been shown, not indeed for the first time, but to a degree that deserves our warmest recognition.

Sir F. BURTON.

Harmony among the Workers in the New Schemes.

Can we doubt that it is owing to the fact that they all feel only a desire to be advancing the kingdom of God, and with the prayer in their hearts that “His way may be known upon earth, His saving health among all nations.”

Their service and their desire one.

The hymn beginning “Come, Kingdom of our God,” was next sung, and the topic of the day was then thrown open for general Discussion.

The Rev. THORNLEY SMITH, formerly Missionary in South Africa, after noticing that he had been present at the Conference held in Liverpool, and that a large number of those present there had finished their work and had entered into rest, observed that at the present time we want to know our real position. We want to know what our new starting-point is to be; we want also to know what our prospects are in relation to the future of this great and glorious work.

Rev. THORNLEY SMITH.

Our present position.

As one who had spent the earlier years of his ministerial life in South Africa, and who would not have these years cut out of his history for all that the world could give, he regarded the Missions in South Africa as a success, and he would venture to say, despite Kafir wars and all other hindrances, they were a great success. He believed that there were not less now than a hundred and eighty thousand professing Christians there. There were thousands of children and young people in the day and Sunday schools. There were thousands upon thousands who are listening every Sabbath-day to the preaching of the word of God in their own language; and the whole Scriptures have been translated into the Kafir and other tongues.

His early life in South Africa.

Success of African Missions.

A vast field is open to all Missionary Societies; and he would be glad that young men in this great metropolis, and in our Churches throughout the length and breadth of the land, would come forth and lay themselves on this Missionary altar. The service of Christ was the noblest in the world.

We want young men Missionaries.

Rev. Dr.
WANGEMANN.

The Rev. Dr. WANGEMANN, Secretary of the Berlin Missionary Society, next addressed the Conference. He said: Christian friends,—The Berlin Missionary Society, which I have the honour to represent before this Conference, has, though limiting its labours to South Africa, acquired a very large field for its operations. It has spread out its net of forty-two Mission stations over a country a thousand miles in length, and five hundred in breadth, comprising within its limits seven different nations, among whom the Gospel has to be preached in seven different languages. Besides its fifty-three ordained labourers, four colonist Missionaries give instruction to the natives in industrial branches. About eight thousand baptised converts from among the heathen come together in our churches; two thousand children are in our native schools; and there are more than a thousand inquirers in the rooms of our catechists.

Work of the
Berlin Society.

Stations and
Missionaries.

8000 Com-
municants.

Stations,
where placed.

Our forty-two Mission stations extend over the whole of South Africa. Five of them are in the old Cape Colony; five in Old Kafirland; six in the Orange Freestate: six in Natal; and twenty-two are in the Transvaal. The whole are divided into six superintendencies. I make bold to say that scarcely any missionary work in South Africa exceeds ours in extent.

Leaving statistical notices, permit me to give a short sketch of the spiritual features of our work.

Their
poverty.

One characteristic feature of our Mission is our poverty. Having only £12,000 a year to spend on this extensive work, it is evident that our Missionaries live according to the Apostolic rule: "Having food and raiment, let us be content." Indeed, I may say, that our Missionaries, having scarcely half the salary of their English neighbours, have not seldom to suffer want even of necessaries. But they know that in our country the other Apostolic rule holds good: "Not many wise, not many rich, have been called" to the holy work. The £12,000 are for the most part composed of widows' mites, and the contributions of the poorest; and they think it worthy of their holy vocation to labour, imitating the poverty of the Lord and of His Apostles.

The Mission-
aries well
educated.

Nevertheless, we in Berlin are very zealous in promoting the education and instruction of our Missionaries. For five years they receive daily instruction for two hours in Bible knowledge; and for three or four more in the ancient languages, systematic theology, and kindred disciplines. Before being sent out, they have to undergo a somewhat hard examination under the presi-

dency of a member of the Ecclesiastical Consistory. Therefore, our Berlin brethren generally, notwithstanding their poverty, enjoy the esteem of their English fellow-labourers. One of the chief workers on the new Bible translation into the Kafir language is our Berlin superintendent, Mr. Krapf, who has been repeatedly chosen president of the Annual General Missionary Conference of all denominations in King Williamstown. Our Missionary, Mr. Dohne, after whom a village in Kafirland has been named—the celebrated translator of the Zulu New Testament—was once charged by the British Government with the honourable task of compiling the well-known Zulu-English Dictionary.

Rev. Dr.
WANGE-
MANN.

A second characteristic of our work is its caution and sobriety. We only wish to win souls of poor heathens, whom we hope in future to meet in Paradise. We are, therefore, very cautious in baptising our converts. We never baptise anybody in whom we have not before seen visible indications of the working of the Holy Spirit. Nor do we ever employ worldly means to swell the number of our members. We exercise strict church discipline. You will not find in our reports highly coloured pictures of our labours and of their fruits; we watch over the accuracy and veracity of our statements. Should, therefore, the number of our baptised converts not be large in proportion to the number of our Missionaries and stations—the reason is, that we prefer having few, but those men upon whom we can depend. The consequence is, that among the great number of rebel Kafirs, scarcely one will be found to be a Berlin convert. During all the Kafir wars they have been found fighting on the side of Her Majesty's troops, and have got more than once very high acknowledgments from the British authorities. It is also very seldom that one of our converts will be found in prison; and while there is a general complaint against the Christian black servants in Africa, our people are sought in general as good, useful, trustworthy labourers and servants.

Their
caution.

They do not
overstate
results.

No rebels
among their
Converts.

A third characteristic of our work is its disinterestedness. Undoubtedly the first aim of every missionary work is to win souls for the Lord. But, besides this, in the case of some of our Missionary friends, a second aim is to open channels for Colonial and English mercantile operations. The Berlin Missionary work has as its simple aim to obey the Lord's command: "Go and preach the Gospel to every creature." It seeks no other reward than the joy of having been held worthy to contribute to the

Their disin-
terestedness.

Rev. Dr.
WANGE-
MANN.

They give
much to the
Colony.

They defend
public order

salvation of the heathen. The external advantages of our labours we leave to the English subjects of Her Majesty.

I think that the external advantages which the South African colonies have got from our Missionary work in the country, through the forty-four years of our labour, have not been inconsiderable. From forty-two Mission stations and schools a blessing must proceed even for the civilisation of the natives. Could this profit be all summed up, it would, I think, appear that a million of pounds sterling expended in these forty-four years on South Africa, would not have done as much to prepare the way for British Government in that country, as the assiduous work of our brethren has done, and is doing at this very moment. Even in the last Kafir war the very powerful chief, Siwane, was kept back from rebelling against the Government principally by the influence of our Missionary, Mr. Nauhaus, in Etembeni.

Christian friends, it is not to glorify ourselves that I have been saying what I have said. We neither need, nor wish human acknowledgment. I have spoken as I have, simply to gain a basis for an earnest request to this great Missionary assembly. It regards our Missionary station Pniel, in Griqualand West.

Pniel.

In this part of the land, where the first diamonds were found, our Society has been working among the tribe of the Koranna since 1842. Every other Missionary Society, after a few years' labour, gave up working among this very difficult tribe. Dr. Moffat, the celebrated Nestor of African Missions, once said he admired the tenacity of the Berlin Missionary Society in keeping hold of this tribe. Since the nation is a nomad nation, we bought in the year 1857 a pretty considerable property of sixty-one thousand acres, for the purpose of settling them near to the Missionaries. The Dutch Government of the country acknowledged and published our legal rights of possession to the land, for which we paid the public taxes during all these years. A map of our territory was acknowledged by that Government. In the year 1871, the British Government, taking possession of these districts, publicly declared that every possession *bonâ fide* acquired would be acknowledged. To-day we write 1878, and have nevertheless not been able to get our rights acknowledged; we are even hindered from getting the income and revenues of our lands, and some of our Missionaries are not only poor, but suffering bitter want in consequence. I am far from thinking that the British authorities would be capable of doing conscious

Anxious to
have their
title acknow-
ledged.

wrong; but in the Colonies there are very many people who
 mislead public opinion for their own selfish interests; and I
 cannot but think, that for this reason alone, highly insulting
 letters have been sent to us even from the public authorities
 with regard to our rights, with insinuations of land-jobbery,
 even after a public English court of justice (called the land-court)
 instituted in 1875 for settling the land question, publicly declared
 that our rights cannot be questioned. Three years more have
 elapsed without our rights being recognised by the supreme
 authorities, or the measures cancelled which hinder us from the
 profits of our own land. In consequence, not only have our
 Missionary labours suffered great hinderances, but even our
 Missionaries have in part had to suffer great personal privations.
 I hope, certainly, that the final decision of the Governor will be
 in our favour; but if this should not be the case, I sincerely
 hope that, as our Society is too poor for seeking its rights by
 process of law, some English, earnest Christian friend (in
 this assembly) will feel himself impelled to see that this spot
 may not tarnish the fair fame of the British nation; and that that
 land, once sold by a Christian Hottentot for the glory of the
 Lord, to be a refuge for poor heathen, and legally bought for
 this purpose by a Christian Missionary Society, should not be
 lost for the Kingdom of the Lord by the mistaken decision of
 the British authorities.

Rev. Dr.
WANG-
MANN.

Evil effects
of delay.

The Rev. O. H. WHITE, D.D., Delegate from the *American Missionary Association* of New York, and also from the *Freedmen's Missions Aid Society of London*, next addressed the Conference, as follows:—

MY LORD AND CHRISTIAN FRIENDS,—It gives me pleasure to
 bring to you to-day the greetings of the American Missionary
 Association. This Society was organised more than thirty years
 ago, in the interests of Emancipation, and for the elevation of the
 coloured races of the world. In that day it did noble, heroic
 service for the oppressed. Its founders suffered persecution; some of its Missionaries martyrdom. But God, whose throne is set in the heavens, so ordered, that in less than thirty years about five millions of immortal beings came up out of the house of bondage, in America, by the arbitrament of the sword. Here were two millions more than came up out of Egypt by the mighty hand of God. And it means something, it means something special, in this day of wonders in the earth.

Rev. Dr.
WHITE.

Missions to
the Freed-
men.

Rev. Dr.
Whitm.

God's pur-
pose in
caring for the
Negro race.

Our ancestors meant money out of slavery. But God meant mercy to Africa. In the reign of Queen Elizabeth (I am sorry to say it), British and Portuguese ships carried African slaves to the colonies of the new world. Now, after two hundred and fifty years, the American Missionary Association and the Freedmen's Missions Aid Society, in London, of which the Earl of Shaftesbury is President, for which I also speak to-day, are working together to prepare the ex-slaves of the United States for Teachers and Missionaries to their race, in the States, in Canada, in the West Indies, and especially in Africa.

Institutions
available for
their
instruction.

The Colleges under the care of the American Missionary Association are eight; the Normal Schools, eleven; others, seven; in all, twenty-six schools. In these are on an average about 6000 pupils. They are being trained in English studies, some in the classics, some in medicine, some in the law, and many in the common and practical duties and works of daily life. Besides this work and a large work among the Indians and the Chinese on the west coast of America, the Society has a flourishing Mission on the west coast of Africa, about one hundred and fifty miles from Sierra Leone, under the superintendence of the Rev. Floyd Snelson, a coloured man, with eight others, ex-slaves from America, well educated and fitted for their work, in great measure. They are by constitution adapted to the climate, are in sympathy by blood relations and common sufferings with the people to be reached and saved. And now, if we know our day, and dare take our opportunity with these freed Africans, there must open to that great rich continent and to the Protestant world a new and better life. Those who know them best, with all their faults, are convinced of this.

Missions in
West Africa.

Native Mis-
sionaries.

Great sphere
open to this
class.

Agencies of
the Associa-
tion.

The work of the Association, in which the Freedmen's Missions Aid Society has its part, is expanding with great promise. The Teachers and Missionaries are 209 among the Freedmen; 17 among the Chinese in California; 16 among the Indians; 10 in Africa; 252 in all. The coloured pupils taught in our schools will compare well, on the whole, with the pupils of any race taken from the same circumstances, and taught in like surroundings.

The way
being
opened.

Knowledge
of Africa.

And the way for them to be useful among their own people, by their warm, trustful, and peculiar type of piety, is now opening wonderfully before them, especially in Africa. And here two great correlated facts should be noted. One is, by a sort of inspiration the British people have been led to consecrate men and money (with a little help from America) for explorations in

Africa. So that we know more of Africa in thirty years than was known in three thousand years before. The other fact is, that in this same thirty years God stirred the thought and touched the conscience of the American people, till the bondmen of the States could be tied no longer in their chains. And the one event is made to match and help the other. Thus we expect our work to move on with accelerating speed and increasing power. Already we are testing the capacity and skill of the Freedmen to direct and control in the business and educational interests of the Mendi Mission in West Africa. There have been ten of the ex-slaves educated in America, and sent out to take the charge and do the work of this Mission, after the white Missionaries had fallen in death, or retired by reason of impaired health. And thus far they are doing nobly in the schools, and in the church-work. Others are being prepared to go. We ask the prayers and aid of God's people in this work. We began it in the States more than thirty-five years ago, and we mean by this coloured instrumentality, under the Divine providence, to carry it forward till we are able to drive the ploughshare of God's truth deep down, not only through those old slave-cursed plantations of America, but also deep down through the netted roots of the jungle, the spiritual Saharas, on all that vast continent of Africa, till the wilderness shall bloom, and the sand wastes thereof shall bring forth a rich moral fruitage unto God. And may the Lord of the harvest hasten it in his time.

Rev. Dr. WEAVER.

Slavery destroyed.

Special ability of the Negroes.

They take the place of white men.

The great outcome.

Rev. M. C. OSBORNE.

The Rev. M. C. OSBORNE, one of the Secretaries of the Wesleyan Missionary Society, said :—At the Wesleyan Mission House I have the special care of the West Indian Department, and I came to this Meeting altogether unprepared to make any formal speech. But just let me tell you in a conversational way something of what we have done and are doing in the West Indian Islands. Our Missions there were commenced by a slaveholder, a gentleman named Nathaniel Gilbert, who was the Speaker of the House of Assembly in Antigua. In this country he heard John Wesley preach ; he was converted by him, and when he was prepared to return, he endeavoured to induce Mr. Wesley to go back with him. But Mr. Wesley did not quite see it. He invited John Fletcher, of Madeley, to go, but he did not seem to see it either ; and so he returned to Antigua alone. When he got back he commenced family prayers in his house and invited his neighbours and friends to join him. Nine came to the first meeting ; twelve

Origin of the Wesleyan Mission in the West Indies.

Mr. Gilbert's Services in Antigua.

Rev. M. C. OSBOENE. to the second; and eighteen to the third: until, in the course of a little while, Mr. Gilbert found himself possessor of a church in his own house; and a few years afterwards, when he died, two hundred weeping negroes who had been brought to a knowledge of the Saviour by his instrumentality, followed him to the grave. His success was his great embarrassment. Just then a local preacher, John Baxter, who had been employed in one of the Government Dockyards in England, went out to take a similar situation there. He immediately went to Mr. Gilbert's meeting and began to preach to the people. By-and-by the work so prospered that he again was completely at his wits' end. So he threw up his situation in the dockyard; gave up an emolument of £400 a year, which was a great deal more than than it is to-day; cast himself upon the providence of God, and devoted himself entirely to this work. He gathered a large congregation and a large church around him; and just when he was being so much embarrassed Dr. Coke sailed from this country with a number of Missionaries for Nova Scotia. After they had been at sea some little time they were overtaken by a terrible storm, and were likely to have perished. The captain went stamping and swearing about the deck, and declared that there was a Jonah on board. He caught Dr. Coke busy with some books and papers; and declaring that he was the Jonah in question, threw his books and papers into the sea, and threatened that if he caught him at it any more, he should follow them. The storm was not appeased by this sacrifice, but continued to rage until the captain determined to put into the nearest port. This was in the Christmas of 1786; and the nearest port happened to be the Island of Antigua. Just as Dr. Coke was walking up the street, he met John Baxter walking down it on his way to preach the Gospel. John Baxter immediately seized hold of him and made him preach to the people there and then from the text: "Ethiopia shall stretch out her hands unto God." By-and-by Dr. Coke quitted the island, leaving three of his Missionaries behind. More followed in the course of a little time; and our work has gone on extending from that day to this, until at the present moment we have a hundred and six Missionaries engaged in the work in the West Indian Islands; fifty thousand church members, and a hundred and fifty thousand regular attendants upon the Methodist ministry. There are thousands of young people in our day and Sabbath schools; and I have given instructions this morning for a cabin to be secured for me for the 18th of November, by the Royal

Noble result.

Mr. Baxter succeeds him.

His self-denial.

Help arrives.

A storm at sea.

Violence of the Captain.

Puts into Antigua.

Three Missionaries land just when they are wanted.

Growth of the work.

And present extent.

Mail steamer, to visit those islands and churches, and see how they do. And if you will patiently prolong your conversation, or if at the end of the week you will adjourn till the middle of April, I will come back and tell you more about it. We have in the island of Jamaica a very flourishing High School and Theological Institution, in which young natives are being trained for the work of the Christian ministry. About one-third of our entire ministerial staff in the West Indies are natives; the sons of the soil, who have themselves been brought to a knowledge of the truth in connexion with our Mission work; and are now seeking to convert and to strengthen their brethren. Our churches do a great deal towards self-support, financially. In the island of Jamaica, last year, our friends raised above £16,000 for their own work, for the maintenance of their own ministry, chapel building, and other purposes. They raised upwards of £17,000 the year before. Hence, one great object of my visit is to see to what extent these churches may be made entirely self-supporting; and to what extent the friends at home may be relieved from this outlay, and money be set at liberty, so that we may go into Africa among the heathen proper, to preach among them the unsearchable riches of Christ.

Rev. M. C.
OSBORNE.

Jamaica.

Native
Ministers.Liberality of
the Churches.Can they
now run
alone?

The Rev. ELIAS SCHRENK, Missionary from the Gold Coast and Ashantee in West Africa, said :—I have the pleasure to stand before you to-day as Delegate of the Committee of the Basle Evangelical Missionary Society, who send to you their brotherly salutations and best wishes for the Conference.

Rev. E.
SCHRENK.

As African Missions are the subject treated to-day, I think it right to speak to you shortly about the work which my Society is allowed to do, on the Gold Coast and in Ashantee, Western Africa; I feel the more the duty to do so, as I myself have been a Missionary in Africa, from 1859 to 1872.

Basle Mission
on the Gold
Coast.

If I overlook the history of our Gold Coast Mission, it shows to me four different periods: first, a time of apprenticeship from 1828 to 1842. During this time all our Missionaries but one died, in consequence of the unhealthy climate. Yet the time has not been lost; we gained a large amount of experience, which was very useful for the following period, which dates from 1842 to 1852, and may be called a time of actual preparation. A number of Missionaries could, by God's grace, stand the climate, master the Accra and Tshi languages, lay out two stations, open several schools, and lay the foundation of some congregations. The

Its four
periods.Its first
period.Second
period.

Rev. E.
СНЯЖК.

Third period
Greater
fruit.

time from 1852 to 1876 is a time of increased fruitbearing and expansion of the work. The number of European Missionaries grew gradually to about thirty; the number of principal stations became eight, and that of out-stations about twenty, among a population of 200,000 people, speaking three different languages—Accra, Tshi or Ashantee, and Krobo. On these different stations we see four different branches of missionary work carried on.

Literary
Work.

(a) *Literary work.* The Accra and Tshi languages were reduced to writing, the whole Bible in both languages translated, and printed by the liberal and kind assistance of the British and Foreign Bible Society. In the name of my Committee I express our hearty thanks to this noble Society. A grammar, a vocabulary, and different other books, in those two languages, wanted for the Church as well as for schools, in the course of this time left the press.

Preaching.

(b) The Gospel was preached in nearly every town and village of the Eastern district on the Gold Coast. European as well as native agents shared in this most important work, which has been graciously owned by the Lord. In about twenty-eight congregations 3607 Christians have been gathered, and 237 people more were in the beginning of this year under instruction for baptism.

Congre-
gations.

Schools.

(c) Education was looked to from the beginning of that Mission as a most important branch of Missionary work. On all our stations we have opened elementary schools for male and female children. On the two principal stations, Christiansborg and Akropong, we find two middle-schools for more intelligent boys, and two training-schools for teachers. At Akropong is also a theological seminary with twenty-five students. The number of scholars in our different schools is 1362. Seventy-three native labourers, of whom six are ordained ministers, show that, by God's grace and mercy, our labour in education has not been in vain. There is every prospect of an annual increase of native labourers, who will, step after step, release the Europeans for advancing to the interior of that vast and yet dark continent.

Industrial
Work.

(d) *Industrial work.* A number of lay Missionaries have been sent out, who have opened carpenters', joiners', black and locksmith, and shoe-makers' shops. I know some people are against industrial work done by Missionary Societies. But I cannot see why a Christian artisan, who may be unable to serve in the pulpit or school, but very able to do a good work in a shop, should not

be allowed to glorify his Master as an artisan. It is a fact acknowledged by all Europeans who have been on the Gold Coast, that our industrial work has been an eminent blessing for that country, and a powerful stimulus for the elevation of the people. To the Lord be given all honour and praise for His blessing on our work.

Rev. E.
SCHERRER.
Its great
usefulness.

The fourth period of our Gold Coast Mission dates from 1876. In that year a new station was established at Begoro on the Ashantee border, and another station in the kingdom of Ashantee herself at Abetifi. God bid us to go forward by the captivity and liberation of our Missionaries, Ramseyer and Kühne, and by other unmistakable hints. Four years ago the word Ashantee Mission was a household word with many English people, but now the little Ashantee boy is standing in the background, because other children have been born on different Mission-fields, who claim your attention. How glad we are about these new children. Yet I must tell English people, do not forget the Ashantee boy. He asks you to remember him, not only because his purse is empty to-day, but chiefly because he is your child, your boarding-schooler. By your kind assistance we were enabled to bring the Gospel to the tribes conquered by the British army. Every new Mission has in its beginning a time of romance, which some people like. But how glad are Missionary Societies when that romance has made place for regular work. Thank God, we see to-day regular work done on these new stations, at Begoro by two Europeans and one native, and at Abetifi by three Europeans and one native. Begoro has by God's blessing already a small congregation of twenty Christians with an elementary school, and you will thank God with me, if I tell you that on the day of Pentecost of this year our Abetifi brethren have, in the presence of an influential chief and many people, baptised the first five Ashantee men. Also a school they have opened. So God himself has owned the Ashantee Mission. I am sure you will like to hear that Mr. and Mrs. Ramseyer, once for four years and seven months captives in Ashantee, are now at Abetifi, proclaiming the Gospel of God's love to those people.

Fourth
period.

Ashantee.

The effect of
the War.

Two
Stations.

First
Converts.

Some time ago two of our native Missionaries travelled to Salaga, a town on the upper Volta, which you find on every good map. There they have seen a large slave-market. A man is sold at Salaga for 30s. Oh! what a call for us to go forward. To go forward to Coomassie we were not allowed until now, but the time will come, it has to-day perhaps come already. Therefore

Rev. E.
SCHRECK.

again I say, do not forget the Ashantee boy, nurse him, make him strong to go forward with the proclamation of the Gospel. May the Lord stimulate many by these meetings to lay themselves on the Missionary altar as a living sacrifice! May He bless us all!

Mr. JAS.
STEVENSON.

JAMES STEVENSON, Esq., of Glasgow, a Member of the Mission Committee of the Free Church of Scotland, said:—I had no intention of saying a word to-day, but it has been represented to me that there is information of some importance to which I believe very few have access, and which should be given to this Conference. The part of Africa of which I intend to speak is that which has been already described by Sir T. Fowell Buxton.

Summary of
African Mis-
sion results.

The number of adherents of the various Missions in South Africa is a hundred and eighty thousand. Of these thirty-five thousand are communicants. The district in which these results have been gathered extends from the Cape almost up to the Zambesi. A year and a half ago, there was held in Edinburgh a General Presbyterian Conference at which were represented about twenty thousand congregations in Great Britain, America, and on the Continent of Europe: and, much to our surprise, two hundred and fifty congregations in South Africa. Now, one gentleman, the Secretary from Berlin, has already addressed you, who takes a very important charge in connexion with those stations. Dr. Wangemann represents the Mission which furnishes religious instruction to all the Transvaal which we have recently annexed. There is represented here also the Rhenish Mission, which furnishes religious instruction to the North-West of our territory, a territory which perhaps few of you know has been annexed within the last year to Great Britain. There is also represented here, by a Member of the Paris Missionary Society, a Mission which cultivates a very important field in the centre, Basutoland, which bears more resemblance to Switzerland than any other district in that part of Africa. To show the importance of these three Missions, I may mention that each of them has from fifteen to twenty thousand adherents. They are all pursuing the same course as our own Missions in South Africa: that is, they are not only preaching the Gospel to the people, but they are endeavouring to develop them in every way. They have most important educational institutions and important colleges for the training of Missionaries. They are also training the people in agriculture and in handicraft, so that the same objects which are pursued at Lovedale in the Cape Colony have been already pursued, and im-

Presbyterian
Congre-
gations.

Berlin
Mission.

Rhenish
Mission.

Paris
Mission.

Their impor-
tant work.

portant results attained in those countries which we have recently annexed. This, I think, is a very important matter for us. We find, in fact, that the extension of our empire is founded upon Christian Missions; and I believe that by being so founded on the work of Missions, it is more solidly founded than in almost any other part of the world.

Mr. JAS. STEVENSON.
Our Empire grows with Missions.

I shall occupy just one minute more in giving the most recent information we have in regard to the Missions in Central Africa, which have sprung out of the South African Missions. The Missions at Livingstonia and Blantyre were mentioned by Sir Fowell Buxton. I may mention that at each of these stations there are two hundred people who gather to hear the Gospel every Sabbath. They have also forty or fifty children at school. Among these, there are the sons in both places of the chiefs of the districts; and there are a number of persons already sent down into South Africa, who are being trained at the Institution at Lovedale. Now, with regard to the extension of these Missions, I should like to mention that there is at the present moment an expedition sent forth to visit the great chief of the Maviti, three hundred miles to the north of Livingstonia. These Maviti are a race of people who are spreading over Central Africa. They are conquering wherever they go; killing the men and taking the women and children to themselves, after the usual African fashion. The great question is whether we shall be able to create a peace party among them. We have every reason to believe that our reception will be favourable; for some of them have already visited us. They have been able to speak freely to those natives of South Africa who are with us. One of the natives of Lovedale, who was on the steamer which plies on the Lake Nyassa, read to these other natives the story of the Prodigal Son, and it was quite evident that they well understood what he was reading. I think that by prosecuting our labours northward and dealing both with the conquering race and the races which are in danger of being conquered, we may obviate much mischief to both, and do an important work in advancing the Mission cause. The chief of Usango was recently visited, and we found that he was going down before the Mavitis. We intend to send a Mission to both; and I believe we should do a very great deal towards putting an end to the system of slaughter which is desolating all that part of Africa.

Central Africa.

Congregations and Schools begun.

The Maviti.

Kafir Convert can converse with them.

'The Rev. F. FISHER, of the Established Church of Scotland, Rev. F. FISHER.

Rev. F.
FISHER.

was anxious to show to the Conference, and especially to young men present, what useful work a single man might do. He then described the history, and showed the usefulness, of the late Rev.

The late Rev.
W. Ross, of
Likhatlong.

W. Ross, who was for twenty-three years a Missionary in Be-

His history.

chuanaland, and was a colleague of Dr. Moffat's. Originally a ploughboy, at sixteen years of age he found Christ, remained on the farm till twenty-one, and then learned the trade of a joiner, that he might find time for study. At twenty-eight he became a student of the Secession Church, and studied till nearly forty. Stirred by an address from Dr. Moffat, he gave himself to Missionary life; was ordained at the same time as Dr. Livingstone, and proceeded with him to South Africa. Stationed north of the Orange river, he was anxious to establish a new Mission in a heathen village. He took his tool-chest and began to build. He

His energy
and useful-
ness.

was carpenter, mason, joiner, smith, thatcher, and glazier. He built there a temple to the living God, and he soon filled it with worshippers. He had seven hundred church members and three hundred children under his care, in nine schools; and after twenty-three years of labour fell asleep in Christ. Mr. Fisher

Dr. Black.

also alluded to the devotedness of Dr. Black, of Livingstonia, whom he had assisted in his studies at Glasgow; and urged that we should do everything in our power to induce young men, and young ladies also, to give themselves to the service of Christ.

Examples to
young men.

E. J. HUT-
CHINSON,
Esq.

E. J. HUTCHINSON, Esq., Secretary of the Church Missionary Society, said:—I should like to say a word upon the influence of Negro Emancipation upon Christian Missions. We have heard to-day from Dr. Underhill about the influence of Emancipation on the West Indies; and from Dr. White on the influence of Emancipation upon America. I should like to add a word with regard to its influence upon Christian work in South Africa. Before doing so, perhaps I might be allowed one minute just to express on behalf of some here the deep thankfulness to God with which we have heard of the results of the Basle Missionary Society, especially of the Ashantee Mission. I say it because the Church Missionary Society, in a spirit which I hope will always direct its counsels, has become the channel of receiving contributions for the Basle Mission work; and we have thus been able to send assistance to Mr. and Mrs. Ramseyer.

Influence of
Emancipa-
tion on
African Mis-
sions.

The system
of slavery a
great hinder-
ance to Mis-
sions.

With regard to the influence of Emancipation upon this work, let me say that I think that those who are familiar with Missionary work in Africa, and with its success there, will be ready to

connect it in some way with the efforts of this country for the abolition of the slave trade. The history of the past taught us that all Missionary labour seemed to be lost labour until this country took in hand the slave trade. It enabled the Missionary then to meet the negro on more favourable terms. While slavery was on its former basis it seemed impossible to penetrate into the interior of the country. Now, however, a new life seems to have been thrown into the work, and we are pressing on from the West Coast as from the East; and under Bishop Crowther we are endeavouring to advance up the Binnue river, and the countries to the north of it. Bishop Crowther has told us that the Englishman is known as the friend of the negro, and that as an inducement to go forward we shall have a welcome, simply in consequence of our action in connexion with the abolition of slavery. Our action does not stop on the West Coast. We have heard from Sir Fowell Buxton and from others as to the prospects of Missionary work in Central Africa, and of advancing from the East Coast. Now this question came before the missionary world years and years ago. In 1856 or 1860 the appeal came from Speke and Grant to enter and take possession; and that the Church Missionary Society longed to do. Both we and our friends were influenced by those stirring words of Livingstone which came to us when he said, "I go to open a door into Central Africa; take care that you don't close it behind me." Those words rang in our hearing; but the reason no response could be given was that we found that everywhere Missionary enterprise was paralysed by the slave trade. Therefore it was not for us, and not that part of Missionary effort, to attempt to penetrate the interior. We had first to do what was done in the old days—to sit down and fight the battle of the slave trade. Now, whereas it took a hundred years to root up and sweep out the old African slave trade, ten years have sufficed to bring to an end the East African slave trade, accompanied, too, with all those circumstances of horror with which we were familiar, though on a smaller scale. When it became known that the slave trade was put down, and that there was the opportunity of penetrating into the interior, there came the call which we, the Church Missionary Society, regarded as a call from God to found new Missions there in His Name.

But we were doing a good work in the meantime. Our settlement at Mombasa was steadily progressing. When we thought of leaving the place, we felt that there was a call from God to remain there. We did remain; and there we received in

E. J. HUTCHINSON,
Esq.

Its abolition gave new life and opened doors to their efforts.

New openings also in East Africa.

The C. M. S. wished to enter.

But Slavery had first to be fought.

Speedy victory.

Meantime. Mombasa.

E. J. HUR-
CHINSON,
Esq.

Its useful-
ness.

connexion with the agitation for the suppression of the East African slave trade the victims of the slave trade to the number of over four hundred, who are under Christian training at our hands. The influence of the work on that spot we cannot pretend for a moment to estimate. We have already sent some young fellows trained there to join our Mission stations on the Mpwapwa hills : and we trust that on the East Coast, as on the West, this successful struggle with slavery will secure a great blessing on direct Missionary work.

Rev. Dr.
HERDMAN.

The Rev. Dr. HERDMAN, of the Established Church of Scotland, said :—I wish to mention an interesting fact in connexion with the new Missions in Eastern Africa. At the Mission station on Lake Nyassa, in addition to the usual agents, ordained Missionaries and artisan Missionaries, and schoolmasters, we have a young lady, the only Christian female, I believe, within five hundred miles, the wife of the Rev. Duff Macdonald. On her behalf I would ask the sympathy and prayers of all here. Her important position will at once be recognised. She must be credited with no small amount of courage and faith in entering upon such a sphere of work : and I hope she will be borne in mind by praying sisters and brethren, in her difficult but important position.

There is one
lady among
the East
African Mis-
sions.

We should
specially
pray for her.

Rev. Dr.
MOFFAT.

The Rev. Dr. MOFFAT, after alluding to the hard climate of this country, for which he had had to exchange the sunny skies of interior Africa, said :—I came here with no intention of making a speech. I am quite unprepared to say anything. But whenever Africa comes up, that is a text upon which I can always speak. I am always willing to hear anything about Africa ; and am always willing to say something in regard to it. Of course it might be expected that I can say a great deal. For I have spent the most of my life in the interior of that vast Continent. In the year 1816 I laid myself on the Missionary altar ; and from that day to this, I have been advocating the claims of Africa. One friend just remarked that if he were a young man he would like to go there again. I would go out to-morrow were it in my power, and I think I am not too old yet. It was an over-taxed brain that brought me home, and brought on wakefulness, which nothing can cure.

He can
always hear
or speak
about Africa.

His long life
there.

Would like
to be there
still.

State of
things sixty
years ago.

My heart has been warmed and cheered by the grand things which I have heard this morning respecting Africa. Already great triumphs have been accomplished. When I first landed there, in the year 1816, there was only one Missionary beyond

the boundaries of the Colony. It was not until our Society resolved to send Missionaries beyond, that the thing was attempted at all. The London Missionary Society has been a pioneer society in this respect. It has so been to the South Sea Islands. It has been the pioneer to China. It has been the pioneer to Madagascar; and it has been the pioneer to the tribes beyond the boundaries of the Cape Colony. Until Missionaries were sent to the Kafirs and Zulus, nothing was attempted. The noble Moravians had established a Mission station near the coast; and noble Missionaries they are, and ever will be. But they confine their labours exclusively to the people about the coast.

Rev. Dr. MORFAT.

Nothing beyond the Colony.

When I landed on the shores of Africa, Joseph Williams had just died in Kafirland. He was followed by Brownlee. Now what do we see? We see the Zulus from Port Natal to Delagoa Bay, behind the range where the Kafirs are; and the Bechuanas extending to twenty degrees of south latitude, and all the other tribes, tribes which are merely names in your ears, but which are great tribes and important fields when viewed from the closer eye of Missionary labour, we see them all open to the sound of the Gospel: and we see the messengers of the Church proclaiming that Gospel to thousands and tens of thousands among them who not long ago lived in gross darkness and ignorance. In Namaqualand I once laboured for a short time under the noble Africaner; a land which has been occupied by our noble German brethren, who have persevered, and have won its people. They have gone even beyond: they have reached the Damara country, and have met the Portuguese on the West Coast. Thus we have a bright prospect in reference to the whole interior of Southern Africa. I expect by-and-by to hear that the boundaries of the colony will be extended to the Kuruman; and ere long the young people of to-day will see those boundaries extending to the Zambesi. And so it will go on and on, until from South Africa we meet those Missionaries who are now entering the East Coast, and are making their way to the shores of the great lakes.

Now Missions are all over South Africa.

All the tribes have the opportunity of hearing the Gospel.

The Rhenish Missions.

The Colony will reach the Zambesi between the two seas.

We have good news to encourage us this day. Think only of the translations of the Scriptures. Think only of the Press, by means of which they are now able to read the Word of God in their own country and in their own tongue. In the early years of my labour there was not one person who could read: yet now, as I say, a multitude of them can read in their own language. For instance, there are the Bechuanas, an extensive tribe. Thousands of men, women, and children among them are now

Translations.

And a multitude of readers.

Rev. Dr.
Moffat.

reading the Scriptures and books in their own tongue. I know that for years no one among them could be made to comprehend that a book or a paper could speak! The Gospel and Christian Missions have done it all.

Social im-
provement.

Look again at the advance that has been made in their social position. I have seen men returned from the battle; men once glorying in the number they have slain. I have such men now in my mind's eye, standing up, taking the Word of God, giving out a text or reading a portion of Scripture, and proclaiming to their fellow-men, "peace on earth and goodwill to man." I have known the wonderful influence of the Gospel even upon heathen minds.

Warriors
have become
Preachers.

Bad as the African mind is represented to be it is strong to see and apt to appreciate the principles of the Gospel, and to love those principles of peace which are commended in the Gospel. I remember an individual, the chief of a tribe, who was invited to come to us, but he declined to receive the Gospel.

Even the
heathen
appreciate
the Gospel.

A heathen
Chief
remonstrates
against war.

That man heard that others were concocting war, after years had rolled by, when the chiefs had agreed to bury their spears and that there should be no more fighting. Well, this chief heard that some of the other chiefs were concocting war in his neighbourhood, and contemplating an attack upon another chief, who thought himself the greatest. Time rolled on. The reports of impending war increased. The prospect seemed to grow darker. He called them to a feast: and the Bechuanas are always ready for a feast, whatever else they dislike. He called them to a parliament, or pitsho, to which they attach great importance. They went to the assembly, which was bristling with spears; for every one at least had a spear or axe or shield. He stood in their midst: he stretched out his hand to them; "Hear! O ye nobles of the people, ye leaders of the nation; I address myself to you. Hearken, for I have something to say, something that is good for you as it is good for me." They all listened.

Calls a
Meeting.

Numbers
came armed.

His address.

"I hear you are going to war." Now the speaker was an unconverted man, a pure heathen; but he had witnessed the influence of the Gospel among the people and admired what the Gospel had done. He admired the principles of love that existed there and that were promoted among his people. He said: "You are going to war; allow me to ask you, What is war? I am a man of war. I have shaken my spear in the face of my enemies. I have driven them away with the sound of my shield. You have done it. But let me hear, what is war?" All were silent. "Allow me to tell you what war cannot do. In

What is war,
and what
does it do?

going to war we attempt to accomplish some end. Now I will tell you what war cannot do, and what war has done, and I will tell you what war will do. Harken unto me, O ye rulers of the people, ye wise ones that teach knowledge! War cultivates no fields; it plants no gardens. War raises no families and builds no houses. What is war? Will you know what war has done? Go to the fields where the strife of battle has raged, where some of you have shed your blood, and caused the blood of others to be shed. Go, look at the people who have been enslaved, and ask them, 'What are you doing here?' They will reply, 'War sent us down here.' Go to the widows, ask the widow, 'Why do you yet mourn?' The widow will answer, 'War devoured my husband, and I am alone.' Go to the fatherless, and they will tell you, 'I had a father, but war ate him up.' And to go into war—Is this the result of all the joy that we have felt during the peace, that has been wrought among us by men from far countries? Has it come to this, that we have danced, and our wives and our daughters and our children have danced too; when we fear no evil; and raise our head in the morning without hearing the sound of war or the roar of battle on the plain, is this the result that now we are going to resume it? Are we going to unearth the spear?" One rose in the middle of the company and said: "No, no, let spears be buried. Let there be no more war. Let us return to our own homes, and let us rejoice still in the peace that we had enjoyed before." Alas! my dear friends, at the present moment a dark cloud is passing over these very nations. The demon of war has spread over Kafirland and into the Bechuana country: the tribes are arrayed in opposition: Volunteers have gone out; and they are joined by others, and there is war. The tribes are being scattered and I mourn. I would that I were there; for I know that there must be much affliction, much sorrow. I do not blame the Government or the nation. Both are to blame in concocting, at least in increasing, the spirit of war.—But still let God be praised; the work is going forward and increasing; this light affliction is for a short time. We shall see brightness in the days to come.

Rev. Dr.
Moffat.

Ruin which
it works.

Strange, to
desire war
after enjoy-
ing peace.

Success of
his plea.

Disorder in
the Colony
and among
the tribes.

Hope for
better days.

Prayer was offered by Bishop PERRY, and with this the morning Conference was brought to a close.

SECOND SESSION.

TUESDAY AFTERNOON.—22nd October, 1878.

THE EARL OF CAVAN presided.

Afternoon meeting.

THE meeting was opened with singing the hymn, "Great God, the Nations of the Earth," and by prayer. The Chairman then called on the Rev. Dr. STEWART, of the Free Church Mission, to read the following Paper :—

LOVEDALE, SOUTH AFRICA.

By the Rev. Dr. STEWART.

Rev. Dr. STEWART.

In the Paper which I have the honour to submit to this Conference, I am strictly limited, not only to time, but to three points in connexion with Lovedale—its Aims, Principles, and Results. History is not wanted, and therefore, if the information given is less full than may have been desired, I must ask this audience to take these reasons into account.

Situation of Lovedale.

Before proceeding to deal with these three points, I may merely remark that Lovedale lies about seven hundred miles north-east of Cape Town, on a small river which once formed the boundary of Kaffraria proper. But British Colonial boundary lines obey a centrifugal law; they always roll outwards, never inwards, and one result of the late, as well as of previous wars, has been to bring Lovedale within the frontier line.

Its aims.

The aims of Lovedale are very varied, though it has one to which all others are subordinate; they may be expressed somewhat in detail, thus :—

First.—To train as preachers such young men as may be found, intellectually and spiritually, fit for the work.

Second.—To train teachers for native schools.

Third.—To train a certain number in various arts of civilised life, such as waggon-making, blacksmithing, carpentering, printing, bookbinding, telegraphy, and general agricultural work.

Fourth.—To give a general education to those whose course in life is not yet decided.

There are two main departments in the Institute, the male and the female. The buildings are separated by some short distance; in both, the work carried on is Educational and Industrial.

But while each department of work has its own special aim, and there is also a great variety of detail, the Institution, as a whole, is carried on with one primary aim and important result as regards the individual. The essential aim of Lovedale is to Christianise, not merely to civilise. The conversion of the individual soul to God is the result of highest value, is our greatest anxiety, and is esteemed to be the one most worthy of effort, and to which all other efforts are properly and justifiably subordinate. We cannot say that as regards all who come to the place this end is secured, but it is steadily kept in view as that without which all others are necessarily temporary, and comparatively limited and fruitless.

Rev. Dr. STEWART.

To Christianise as well as civilise.

We find this to be the speediest solution of a multitude of practical difficulties. The bridge is at once thrown over the chasm which separates the two states of barbarous heathenism and Christianity; and it is the only answer we have to give to the question that is constantly put to us, Do you civilise or Christianise first? It is necessary to answer this question gravely when put by a candid questioner, but it always seems to me another question in this form, "Can you make a black man white, and still have him black?" Prior in importance, therefore, if not necessarily in point of time as a result, stands this spiritual and moral change in the individual as the primary aim of Lovedale. If the will and conscience are right, the man is right. Time and circumstances will show what he is capable of; and he will fall into his place and sphere of work, whether it be that of native Missionary, school-teacher, or simply humble waggon-driver, with a hopeful chance of fulfilling his trust and doing his duty well; and this in Africa as well as in Europe, the sphere wherein, not only true usefulness, but true honour lies.

The curriculum of education comprehends the Elementary School, the Literary Course, and the Theological Course. Each of these occupies three years. Very few reach the end of the Theological Course. From various causes the classes get thinned as they ascend by an inevitable process of natural selection. The two latter divisions, the Literary and Theological, are of recent origin. The subjects studied are History, Mathematics, Physical and Mental Science, and for students of Theology, a very small amount of Latin and Greek. The text-books used are as follows:—Arnott's Physics, Wilson's Inorganic Chemistry, Dugald Stewart's Outlines of Moral Philosophy, Reid's and

Course of study.

Text-books.

Rev. Dr.
SEWART.

Stewart's works on Mental Philosophy, Political Economy, a Small Manual, with portions of Adam Smith's Wealth of Nations.

Reasons for
high educa-
tion

Opinions may and do differ as to the propriety or necessity of such a course for native pastors ministering to congregations of untutored Africans. Our apology, if apology is necessary, is twofold. First, the determination of the Home Committee not to give ordination to the first set of native pastors produced in connexion with the Free Church Mission, if they should prove to be inferiorly educated men, and scarcely above the level of mere evangelists. The effect of that would be to damage the native pastorate in the eyes of the native people. Secondly, we have found the very best results from such a course. If the subjects are fairly, soberly, and tolerably thoroughly taught, the effect is not to inflate or to intoxicate, but, like the teachings of all true philosophy, to sober and to steady, and even to humble. It is only shallow draughts of that spring that intoxicate the brain. One of the best proofs of this training I may give. I have here a copy of a Kafir newspaper or periodical. It has been nine years in existence. For the last four its editor has been one of those who passed through the whole course. And we could not have committed to him the care of even that small publication, which requires some knowledge and some judgment, especially in war periods, if he had not had the breadth of culture to render that a safe proceeding. Anything doubtful or disloyal would be fatal to the existence of this small newspaper. The curriculum, however, is open to all. Any portion of it may be taken. Over-education is studiously avoided.

A Kafir
editor.

School
teachers.

1. The training of native teachers for elementary native schools, throughout the country, stands next in point of importance. These teachers are expected to hold a Government certificate, which entitles them to a higher status and a slightly better salary.

General
education.

2. General education for all who wish it, and as far as they choose to take it. In this class are found those who become clerks and interpreters in the Government service, who find their way into stores, or who turn to any occupations above that of mere labourers. Even a waggon-driver who can read his way-bill is a more useful man than he who cannot.

Industrial
training.

3. Industrial training in the various arts already mentioned. The apprentices, all native, are taken on trial for three or six months, and if fairly satisfactory are indentured for five years. They receive a portion of school education in the evening. They

are paid, along with board and lodging, at rates varying from eight to twenty-one shillings a month. A small sum is retained as a drawback each month, and kept for them, when they receive about £10 of accumulated savings at the close of their apprenticeship.

Rev. Dr. STEWART.

4. Daily manual labour of some kind for all who are not apprentices or engaged in other work. They are engaged in making roads, cutting water-courses, constructing dams, or at work on the fields and gardens about the place. The object is not the value of their labour, but the principle that Christianity and idleness are not compatible.

Manual labour.

6. Education for Europeans. The education at Lovedale is open to Europeans. There is an average of twenty-five or thirty who come from a distance and board in the place. The education given is the attraction, as no difference is made in the classes. All colours mingle freely there, and force of brain rather than colour of skin determines the position. The natives carry off their own share of the prizes. The Europeans sit in the same dining-hall but at a different table, and they sleep in different dormitories. The objects gained by thus mixing the two races are these:—The natives have the advantage of contact with Europeans for the language and general competitions. And many of the Europeans, I might say almost all, gain a lasting sympathy with the natives, and acquire an interest in Missions. This is important, as prejudices between Missionaries and colonists are unhappily too strong in some cases.

For Europeans.

II. The principles of Lovedale may be thus stated:—

1. The institution is non-sectarian and undenominational, though it belongs to, and is supported financially and exclusively by, the Free Church of Scotland. All colours—white and black, brown and yellow—are to be found among the pupils. These represent nearly all the tribes in South Africa. There are Kafirs, Fingoes, Hottentots, Pondos, Bechuanas, Basutos, Zulus, English, and Dutch. All denominations in the country are, or have been, at one and the same time, represented at Lovedale. Natives come from the stations of the Episcopalian, Wesleyan, London Missionary, United Presbyterian, Free Church, Moravian, and Berlin Societies. No distinction, however, is recognised between denominations as to privileges or admission. We rather discourage any belonging to other bodies joining the Church to which the institution belongs, while they are in the place itself. We recommend them to join their own Church

The Institution unsectarian.

Rev. Dr.
STEWART.

when they go home during the usual vacation; and always try to return pupils, students, and others, denominationally intact. The difficulty only begins, and that in some cases only, in the theological course. But so far as can be judged, those who are trained as agents for other bodies do not appear to lose their affection for their own denomination by their stay at Lovedale; and none of the Missionaries there have any wish that they should. I only know of one lad, among more than a thousand, who ever complained of having had "Presbyterianism thrust down his throat." To have succeeded in doing even that would have been a feat; as it was extremely difficult to thrust or insinuate anything of a satisfactory kind into his head. He was only a short time with us. He began life as a clerk, and the last I heard of him was that he was employed as a cobbler.

Scriptural
instruction.

2. But, secondly, while Lovedale is entirely non-sectarian, it is not in any sense latitudinarian. Christian instruction in the great doctrines of the Bible, and in the practical duties of religion, form the first public work of each day in all the classes, except the upper division, which may be engaged in the analysis of a Gospel or Epistle. This regular instruction in Scriptural truth is separate from the ordinary morning and evening worship in the dining-halls. It is also separate from various other religious meetings and services, some of which are held by the natives themselves, and others are strictly matters belonging to Institution work, at which all are required to be present. Prominent amongst these is the Wednesday meeting, held at noon in the native church. At that hour all work in the place ceases. The blacksmith drops his hammer, the carpenter his saw, and the printer his types; the class-books are laid aside, and all adjourn to a meeting, which lasts one hour, in which Europeans and natives take part, and which is recognised by all as one of the pleasantest in the place. Pecuniarily, it involves us in a loss as causing the deduction of sixty hours from the different trades' departments. Otherwise it has been a decided gain.

Wednesday
Meeting.

Self-support.

3. Self-support exists to a very considerable extent. This principle is carried out chiefly in the Trades' Departments, which are expected at least to pay themselves. We have had good years and bad years; but taking them one with another, we have sustained no very serious loss. Our chief difficulty has always been to get working capital, without which no business can be carried on. Important as these departments are, they are not recognised much by the Home Committee, and they

are a considerable source of anxiety to us as Missionaries. It has not been easy to get right-minded men as heads of departments. Rev. Dr. STEWART.

Under the self-support principle comes, to some extent, the presence of Europeans in the Institution. Their payments help to carry on the work for the natives. Some may object to that as a divergence of energy and effort. Necessity has no law. Carey, in India, had to do the same at one time, to provide subsidiary aid for his Mission.

Lovedale is not endowed. It has not had, until recently, any revenue of any considerable amount. Within the last few years that revenue has been increased from two very opposite sources, native payments and Government educational grants. But these are contingent from year to year. In 1872 there was begun the system of charging a small fee from the natives. It was at first £4, then £5, and now stands at £6 a year. The first year it produced £200, in 1876 it produced £1600, last year, on account of the war and drought, it fell to £1100. This year it will fall as low as £500. But during these last seven years the gross amount drawn from this source is over £6000. There is a farm of 2800 acres in connexion with the Institution : 400 acres are cultivated, and this helps also to sustain the place. The whole produce of the same is used directly or indirectly for the native boarders. Fees paid and Government grants.

The ordinary annual expenditure on Lovedale, including wages in the work departments, is little short of £7000 : a portion of this is repaid by the departments. This seems a large sum, but it will verify the accuracy of the statement I am now making, that one of the principles of Lovedale is self-support, when I further add that only 25 per cent. of that amount is drawn from home sources. The remaining 75 per cent. is raised locally. It comes from native fees, European fees, Government grants, produce of farm, and so on. Before the close of next year the Free Church will have expended about £9000 in extending the buildings. These are the chief principles. There are others, some of scarcely less importance, such as, that the tendency of the education generally is practical; that habits of industry and activity are constantly urged and encouraged; and that promotion among the lads outside of the class-work depends almost entirely upon moral character. The principle here is (1) Moral Character; (2) Intelligence; (3) Activity. Expenditure. Buildings.

III. RESULTS.—These may be divided into two classes: facts and opinions. The first I can give more fully than time Results.

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STEWART.

will admit of my doing now; the second I must quote for the reason that there may be very different opinions about these results; and further, none of us are the best judges of the merits of our own work.

Its growth. Lovedale was founded rather more than thirty years ago by the Rev. William Govan. He opened the place with twelve or thirteen scholars. Its history during the next twenty years was one of slow and steady growth, the numbers reaching at one time as high as one hundred and twenty. During the last eight or nine years it has grown considerably, and developed in various directions; the numbers two years ago of all classes, male and female, reaching as high as close on five hundred. In 1868 a Girls' School was added, under two divisions, educational and industrial. The first superintendent was Miss Jane Waterston, who will probably proceed to Livingstonia next year. One special point of value about her work was, that she succeeded in inspiring the girls with a spirit of unselfishness and activity, and of attachment to the place and the work.

Figures. The clearest statement of results as far as concerns growth will be best shown by a comparative view of these in some directions for the last ten years. Figures are apt to be fallacious, but if three columns, each different in character and extending over a considerable number of years, all point in the same direction, the inference may be regarded as unavoidable.

COMPARATIVE VIEW FOR TEN YEARS.

Year.	Numbers.	Native Fees.	Government Grant.
1868	86	...	£378 16 0
1869	83	...	580 0 0
1870	92	...	590 0 0
1871	150	£200 0 0	640 0 0
1872	300	400 0 0	640 0 0
1873	393	800 0 0	755 0 0
1874	432	1287 0 0	755 0 0
1875	417	1329 0 0	1212 10 0
1876	499	1665 0 0	2030 0 0
1877	380	1125 0 0	2030 0 0

In 1876 the gross total revenue amounted to £4641; and this had been reached, as has just been stated, by steady growth over ten years. A falling-off appears in 1877, owing to war and drought.

Branches.

I. BRANCH INSTITUTIONS.—Blythswood, in the Transkei, distant one hundred and twenty miles from Lovedale, is a direct

offshoot from the parent institution. It was begun at the request of the natives, who wished for an institution similar to Lovedale. They have verified their sincerity and earnestness by contributing £3300 towards the building, which will cost between £5000 and £6000. The history of the establishment of this place is one of the most singular episodes in South African Mission Work. It is too long to be detailed here. The system of operatives at Blythswood will be exactly similar to those at Lovedale.

Rev. Dr. STEWART.

2. **LIVINGSTONIA** on Lake Nyassa may be regarded as a development of Lovedale. Whether it be regarded as a result or not, it has drawn largely on Lovedale time, energy, and agents. The system pursued at Lovedale will be also carried on at Livingstonia, allowance being made for the difference in circumstances and position.

Livingstonia.

3. **RESULTS EDUCATIONALLY FROM THE HIGHER CLASSES.**—Out of the first small Theological Class, there are now four ordained native pastors, all of them well-educated and intelligent men; ministering to native congregations more or less contributing to the support of their own ministers. Two of these are in connexion with the London Missionary Society and two in connexion with the Free Church. Other young men are in course of training. There are also many others in different positions for which they have been qualified by the higher course of education. From the trades departments there are many who came to Lovedale at eight shillings a month, now earning five to seven shillings a day, as waggon-makers, blacksmiths, and carpenters.

Educational results.

4. **RESULTS SPIRITUALLY AND RELIGIOUSLY.**—No year passes without some giving signs of having been the subjects of the great change, but the year 1874 was the most remarkable in the whole history of Lovedale; and though some went back, many or most remained firm to their profession. About that time a hundred professed anxiety, though it would be unwise to say there were as many conversions.

Spiritual results.

5. As a general result of this training, Educational and Religious, there exists in the Institution a good deal of spontaneous activity, intellectual and evangelistic. There are three Societies meeting weekly, two Literary and debating, with discussions in English; one Missionary and Evangelistic; sending out, up till the present year, sixty workers every Sunday to hold simple meetings in the neighbouring Kraals. There is a formidable post, with annually 4700 letters outwards, and 5200 inwards, and

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STEWART.

newspapers and book packets 7000. There are three periodicals published monthly: *The Christian Express*, in English; *The Isidimi*, in Kafir; *The Lovedale News*, in English. There are other facts, but time prevents me stating them.

Opinions re-
specting it.

Let me quote now a few opinions. All men do not speak well of us, but some do. Sir BARTLE FRERE, in a despatch, recently published, says: "Nothing would do more to prevent future Kafir wars than a multiplication of such Institutions as Lovedale and Blythwood." Mr. Anthony Trollope, in his "South Africa," says: "Lovedale has had, and is having, very great success. It has been established under Presbyterian auspices, but is altogether undenominational in its tuition." Dr. Dale, Superintendent General of Education in Cape Colony, recently in the *Daily News* expressed his opinion thus, regarding Lovedale: "Undoubtedly that Institution is one of the noblest and most successful Missionary agencies founded and supported in the Cape Colony by British philanthropy."

Dr. Stewart concluded by stating that he quoted these opinions not to glorify the work at Lovedale, but to show what opinions existed; and attributed whatever was good or really useful, or permanent in the work there, not to man's imperfect efforts, but wholly to the Divine blessing.

The Rev. Dr. LOWE, Training Superintendent of the Edinburgh Medical Missionary Society, next read a Paper.

ON MEDICAL MISSIONS.

By the Rev. Dr. LOWE.

Rev. Dr.
LOWE.

Let me state, at the outset, that this paper expresses, not only my own personal views on Medical Missions, but likewise, I believe, those of the Society I represent—namely, the Edinburgh Medical Missionary Society—which has made this department its special province for nearly forty years. Happily, arguments are not now needed to enforce the claims of this agency. In our home and foreign Missionary organisations, the principle of Medical Missions is recognised as of fundamental importance.

Few existed
years ago.

The best proof of the progress of the enterprise in connexion with our Society, is the fact that twelve or fifteen years ago, with only five or six students in course of preparation for the work, it was with difficulty that appointments could be obtained for them when they had finished their curriculum. Now, with four or five times that number of students, they are generally

engaged as the agents of the various Missionary Societies, a year before they have finished their studies, and the demand is greater than the supply. Formerly, not more than two or three suitable candidates a year offered themselves to be trained as Medical Missionaries; now, at a monthly Board Meeting sometimes as many as six or seven applications are brought under consideration. When I went out to India in 1861, there were not more than twenty Medical Missionaries at work in the foreign field; now there are between ninety and a hundred.

Rev. Dr. LOWE.

Their increase.

We attribute this gratifying progress to a more intelligent apprehension at home of the position the Medical Missionary occupies in the Mission field. But, even by many of the friends of Missions, that position is not yet sufficiently understood. Let me, therefore, endeavour to define it.

From a mere humanitarian point of view—as a merely philanthropic agency—our Missionary Societies are not called upon, nor would they be justified, in sending forth, and supporting, physicians in charge of hospitals and dispensaries, even in connexion with their Missions. It is the *evangelisation* of the world that our Missionary Societies have undertaken, and for that purpose their resources are provided, and can only be legitimately applied. The sacred, solemn trust committed to the directorate of those Societies, is to discover and employ such agencies as shall, most successfully, accomplish the object in view. Hence, various Evangelistic agencies have been called into requisition as auxiliaries, in connexion with the Missionary enterprise, and it is as one of these that we advocate Medical Missions.

As the agent of a Missionary Society, the true position of the Missionary physician is that of an evangelist. He claims to be as much a Missionary as his ministerial brother; both have been trained, and should receive their commission for the same great work; both are unworthy of the name they bear, if they fail to make Evangelistic work the grand aim and object of their presence in the Mission-field. This view of the Medical Missionary's position must be clearly apprehended before the enterprise can be rightly appreciated. As the agent of a Missionary Society, first and foremost must be his Missionary qualifications, and from a Missionary standpoint his work must be estimated. This is no theoretical view of the Medical Missionary's position. No true Medical Missionary will be satisfied with any other, and no Missionary Society would be justified in accepting the services of a Missionary physician whose estimate of his work is lower.

Function of Medical Missions.

Rev. Dr.
Lowm.

Importance
of his pro-
fessional
skill.

In upholding this as the right view of the Medical Missionary's position, we by no means undervalue his strictly professional qualifications; far otherwise, we believe his influence and success as an evangelist will, under God, be proportionate to his professional skill and accomplishments. In this, as in all other departments of Missionary work, the consecration of the very highest attainments is not only desirable, but necessary. The circumstances in which a Medical Missionary is often placed are much more trying, and necessitate a greater amount of self-reliance and professional skill, than where, at home, in difficult cases, consultations can be arranged for, and other help obtained.

The professional standard must therefore be high, but still, the success of the Medical Missionary is not to be estimated by his fame as a physician or surgeon, but by his ability, tact, and devotedness as an evangelist, and by his being wise to win souls. It must be evident, therefore, that not every Christian physician is qualified for the work of a Medical Missionary. The cause has suffered, not a little, from sending forth so-called Medical Missionaries to the Mission-field, who have had no special training for the work, and, perhaps, no evangelistic inclinations or qualifications.

Qualifica-
tions.

In considering applications from young men as candidates to be trained as Medical Missionaries, one essential qualification should invariably be required, namely, that they possess the gifts and graces necessary to render them successful evangelists. During their whole course of study, they should be afforded every opportunity, under proper superintendence, of acquiring experience in combining their professional work with judicious but zealous evangelistic effort; this is the aim and object of the Training Institution in connexion with the Edinburgh Medical Missionary Society, distinguishing it from ordinary Medical Missions.

A question of great practical importance is here suggested. The entire education and training of a Medical Missionary is with the view of fitting him for usefulness as an evangelist in the Mission-field. His chief aim as an agent of a Missionary Society, is, in this respect, identical with that of his clerical colleague. He may possibly have no ministerial colleague, and, with God's blessing on his pioneering efforts, may be compelled, in order to consolidate the work, to undertake, for the time being, pastoral duties among his converts. Should not the Medical Missionary, therefore, be formally set apart to the work, and his Missionary character and claims be officially recognised by the Church? I

am more and more convinced that our Missionary Societies are making a mistake in sending forth their Medical Missionaries without solemnly and publicly defining their position, and without giving them the *imprimatur* of the Church to which they belong. Under existing circumstances there are misapprehensions regarding the nature of his work, and the position the Medical Missionary should occupy in the Mission-field; limits are unnecessarily put to the full exercise of his influence; his own impressions of his sphere and functions are apt to become less spiritual, and temptations to withdraw from Missionary work, and to accept secular appointments may, with less conscientious scruples, be yielded to. I can testify, from experience, that the fact of having been solemnly set apart to the work of the Lord fortifies the Medical Missionary, in no small degree, to resist the temptation to which he is very especially exposed, that, namely, of accepting lucrative secular appointments, or of forsaking direct Missionary work for private practice.

Rev. Dr. Low.

Ought to have the imprimatur of the Church.

As an argument against ordination, it is sometimes urged that the very fact that the Missionary physician is not an ordained Missionary, but simply a layman, enables him to gain access where, were he a clerical Missionary, the door would be closed against him, and that, as a layman, he is more likely to exercise an influence for good in a heathen community. Such an argument is, I believe, purely theoretical and unsound. If he prove himself to be a skilful physician, the fact that he is an accredited Missionary will never stand in the way of his professional services being gladly accepted; and if he do his duty as a Missionary, if he is as he ought to be, a zealous evangelist; if, with the one only exception, that he does not dispense the ordinances of the Church, he do the work of a Missionary, but at the same time, his patients are led to believe that he is not there *as a Missionary*, that is neither good for himself nor for the interests of the Mission with which his agency is associated. In connexion with some of our denominational Missions, it may neither be desirable nor expedient to ordain Medical Missionaries to the office of the ministry, but I cannot think that in connexion with any Church, objection could be made to their being set apart to the office of evangelist; it being understood that such formal recognition of their distinct missionary vocation confers upon them, in their missionary capacity, the same rights and privileges as those enjoyed by their ministerial brethren.

Objections offered.

He is an Evangelist.

Another question of practical importance calls for a moment's

Rev. Dr.
Low.

Ought not to
have private
practice.

Salary not
his object

consideration. Some friends of the cause think that Medical Missionaries should either be allowed to better their circumstances by engaging, to a limited extent, in private practice, where opportunities for such practice exist, or that they should receive a higher rate of salary than ordinary Missionaries. To both these proposals we most emphatically object. The one implies a half-hearted consecration to the work, and has given rise to no end of difficulties; the other, that he possesses certain gifts and qualifications which may, under certain circumstances, give him greater opportunities for usefulness, and, therefore, that he ought to be more highly remunerated. Such a principle, if acted upon, would strike at the root of Missionary consecration abroad, and quench the true missionary spirit at home. The Medical Missionary goes forth not from worldly motives, not for the sake of salary, but for his Master's sake, rejoicing in this: that if his acquirements gain for him a greater influence, and a readier access to the households of the heathen, he enjoys all the higher a privilege in being permitted to consecrate his gifts and graces upon the Missionary altar. When a Medical Missionary goes out to India or China, two paths are open before him—the path of worldly advancement and profit, and the path of self-sacrifice and consecration to his special work. If he yields to the temptation to cultivate a select private practice, or to accept some lucrative appointment, he may soon be making for himself a good income, but, in so doing, let him clearly understand that he is turning aside from his proper work, and applying to his special department of service a principle, which, if applied to other departments, as with equal justice it might be, would speedily bring the missionary enterprise into contempt.

The position which I have indicated as that which the Medical Missionary should occupy can be filled only by one separated, by God himself, for the service of the Gospel. Contemplating that work, in its medical and its missionary aspects, well may we exclaim, "Who is sufficient for these things?" But here let me guard against a possible misapprehension. We deem it essential to the success of this work, that the Medical Missionary should be a fully qualified and thoroughly accomplished physician, but we do not expect him to be a fully equipped clergyman, nor to take upon himself, except in very special circumstance, and in a limited sense, the duties of his ministerial brother. His sphere, we again repeat is that of the *evangelist*. We do not believe that the two professions, the ministerial and the medical, can, without

detriment to the one or other, or, more likely to both, be exercised, by one and the same individual; and we *do* believe, and thank God, the lives and work of many Medical Missionaries prove that true-hearted, devoted Evangelists may be educated, and trained to be accomplished physicians.

Rev. Dr. Low.

Perhaps we can best express our meaning, and serve, at the same time, a practical purpose, by indicating our own experience, in the form of a few hints as to how the foreign Medical Missionary should carry on his work. During his first year, he ought to do no medical, and but very little Missionary work, his time and attention should be devoted entirely to the acquisition of the language. If circumstances admit, he should reside, during that time, with an experienced Missionary, as far as possible removed from the station where he is ultimately to establish his Mission, but where the same language is spoken. He will soon find himself burdened with the anxieties of a large practice, unless some such arrangement is made. We attach so much importance to the first year being entirely free for the study of the language, that we strongly recommend that his medical and surgical outfit should not be supplied till he has passed his examination in the vernacular. Experience proves that, if at the close of the first year a good foundation is not laid for acquiring the language, after-progress is very slow, and his usefulness, during his whole future career, suffers almost irreparably.

His practical work.

The native language.

Having gained some degree of fluency in the use of the language, he ought to commence work in as central a locality as possible. From the first he should, if at all possible, associate with himself an earnest, judicious, intelligent native Evangelist, not with a view of delegating to another his own special duties as a Missionary, but for the purpose of following up, thoroughly and systematically, his own spiritual ministrations. In visiting patients, in his dispensary and hospital work, in all his labours, the native Evangelist should accompany him, and be very closely identified with him. As work increases, the Medical Missionary will lose sight of many of his patients, and that, too, just at the time when impressions produced are most likely to pass away, but the native Evangelist should be ready to visit all such cases, and, as a rule, his visits will be gladly welcomed.

A central station.

A native Evangelist to accompany him.

At the dispensary, after the Medical Missionary has himself conducted a service, with the patients and their friends, the native Evangelist should be present, and while the cases are being examined, he should make sure that no one leaves, without being

Services.

Rev. Dr.
Lowe.

personally dealt with, and directed to the Great Physician for spiritual healing. Thus, by taking advantage of native help, a vast amount of most hopeful evangelistic work may be accomplished daily, and much permanent fruit gathered in.

Native assistants.

As soon as possible, two or three intelligent, native Christian youths should be selected, and trained as assistants. They will soon be able to dispense medicines, serve as dressers, and do all the drudgery of hospital and dispensary work, and thus set much of his own time free for more important duties. Whatever the Medical Missionary can train his native assistants to do as well as he can himself, ought never, as a rule, to occupy his time and attention. He should never forget, that, even from a financial point of view, his time is very much more valuable than that of a native. In training his native assistants, Bible teaching and prayer should form the daily morning exercise, and both by precept and example he should constantly seek to impress upon their minds, that their highest aim must ever be the spiritual welfare of their patients.

Hospital and
other duties.

So soon as circumstances are favourable, he should open an hospital, and among his indoor patients, and their friends, he will be sure to find a specially interesting and encouraging sphere for evangelistic labour. In certain localised missions, the medical care of the Missionaries and their families will form no small or unimportant part of his duties, but he should have as little as possible to do with practice among Europeans; especially should he discourage this where other medical aid can be obtained, and when fees are received, either from natives or Europeans, they shall invariably be placed to the credit of the Mission. While the Medical Missionary's time will, generally, be well occupied attending to his own special department, still, by taking full advantage of native help, he will find time and opportunity for promoting, in co-operation with his ministerial colleagues, schemes for the physical, moral, and intellectual advancement of the people, and occasionally for more or less extended medico-evangelistic tours. Such, in brief outline, is the *modus operandi* in which Medical missionary work should be carried on; and surely no arguments are needed to enforce the claims of this agency, so Christ-like and apostolic in its nature.

Testimonies.

I shall conclude this Paper with one or two testimonies from experienced Missionaries, which show their estimation of Medical Missions, and their anxiety for the more general employment of this form of agency. Bishop Burdon, of Hong-Kong, in a letter

dated last July, earnestly appeals to our Society for two Medical Missionaries to co-operate with him in his diocese. He writes: Rev. Dr.
LOWE. "The history of Medical Missions in China proves what an efficient help they have been to the Christian Missionary. The recent successes, reported by the Rev. E. A. Moule, in Hangchou, are attributed by him, in great part, to Dr. Galt's hospital." Some time ago the directors of our Society received an interesting letter, signed by seven Missionaries in connexion with the American Presbyterian Mission in China, pleading for a Medical Missionary:—"Medical Missionary work in China," they say, "has been one of the most fruitful departments of Missionary labour. It has removed prejudices and conciliated goodwill, more than any other agency. Our Missionary work here has been greatly retarded because Medical Missionary work has not been connected with it, hence we are very anxious that this important auxiliary should be at once supplied."

The Rev. H. Corbett thus writes:—"In connexion with our Mission in the South, every attempt to get a hold on a new city failed, until our Medical Missionary first won the confidence of the people by healing, or at least relieving, in cases beyond the skill of the native physician. I could point to not a few flourishing churches which have since been formed in cities and towns where the work was thus begun. I am persuaded that well-qualified Medical Missionaries are here indispensable to the efficiency and success of Missions."

The Rev. Thomas Laurie tells us, in his biography of the late Dr. Grant, Medical Missionary to the Nestorians, that he (Dr. Grant) had twenty times more intercourse with the Mohammedans than the Missionary sent out expressly for them. From communications received from Missionaries on the field, in various parts of the world, no end of similar testimony might be quoted, but the time allotted to the reading of this Paper is exhausted. I have endeavoured to make it as practical as possible; may it help to promote the furtherance of this noble, benevolent, Christ-like work!

Bishop PERRY (formerly Bishop of Melbourne) said:—"In the very interesting Paper which was read by Sir Fowell Buxton this morning, and which I suppose was heard by almost all of you whom I am now addressing, there was one omission which I have been asked to supply. In the Paper he briefly reviewed the work of all our great Missionary Societies in Africa; and specially he Bishop
PERRY.

Bishop
PRATT.

Work of the
Propagation
Society in
South Africa.

Its general
Missionary
position.

How varie-
ties arise.

Dioceses in
South Africa.

Six in num-
ber.

The Univer-
sities Mis-
sion.

pointed out how several of the Missionary Societies were endeavouring to work their way from the southern corner of Africa up to the great river Zambesi but he omitted to mention one of the great Church of England Societies—the Society for the Propagation of the Gospel. And as I am a Vice-President of that Society, although not a delegate from it, I have willingly consented to supply that omission this afternoon. I am sure, my friends, that you will all of you be glad that the name and the work of that Society have not been altogether omitted from our proceedings. It was not, I think, mentioned by any of the speakers this morning; but we must not forget that it is at the present time a great Missionary Society. It has directed its attention for some years past very mainly to mission work among the heathen; and one of its chief, I might almost say the chief, part of its work has relation to the foreign Mission field. I do not mean to say that I altogether approve of the manner in which some of these Missions are carried on; nor, perhaps, would you do so. The fact is, that the Missionary work of the Church of England, and particularly the work carried on by this Society, must depend in a very great measure upon the character of the Bishop and clergy of a Diocese; and, as you know, there are very great differences both as to doctrine and practice, as to ritual and spiritual teaching, among the members of the Church of England. Those who are engaged in the work, I believe, are earnestly intent upon it, and certainly most, if not all of them, are devoted men of God. I would just mention the different spheres of labour which are now partially occupied by the Society. In the first place, there is the Diocese of Cape Town, where there is an exceedingly able and devoted man of God, the Bishop of Cape Town. He is carrying on a very extensive system of evangelisation among the Kafirs and other heathen people living within his diocese. Then there is also the Diocese of Graham's Town, where there is a great deal of missionary labour done. I will not say anything at the present time of the Diocese of Natal. Beyond this there is the Diocese of the Transvaal, and another at Bloemfontein. There are in all six dioceses within the colony, in all of which the Church of England is carrying on missionary work by its Bishops and Clergy. There is again in East Africa the Universities Mission under Bishop Steere, pressing from Zanzibar into the interior towards the south-west.

I should like to express my personal thankfulness for the excellent Paper which has just been read by Dr. Lowe upon the sub-

ject of Medical Missions. At the committee meetings of the Church Missionary Society, of which I am also a Vice-President, the subject of Medical Missions has necessarily been more than once introduced ; and doubtless some of the points which he has so forcibly put before us will receive that careful consideration which may tend to the increased efficiency of all our Medical Missions.

Bishop
PERRY.
Usefulness of
Medical Mis-
sions.

Sir T. F. BUXTON explained that, according to the programme placed in his hands, Central Africa was the theme with which he dealt. He considered that country to lie north of the Zambesi, and he was not aware that the Society for the Propagation of the Gospel had any Mission north of that river.

Sir F. Bux-
TON.
His paper
dealt only
with Central
Africa.

Major MALAN, who has travelled extensively among the South African Missions, thought it most important to recognise in this Conference that the native converts of these Missions are equally with ourselves members of Christ ; that every one of them has life in Christ ; and that the Holy Ghost works in them as well as in the white man. He could not tell, within the few minutes allotted to him, of the noble devotion, the courage and the faithfulness, exhibited by many of the native Evangelists during the last few years. But he hoped that many of them would join the new Missions in Central Africa, which they were so well fitted to assist : and specially dwelt upon the piety and devotion of one of them, William Coe, who had read the fifteenth chapter of Luke to the Maviti, as mentioned by Mr. Stevenson : and gathers the children in the Sunday School. He also referred to the usefulness of the Mission in Basuto Land of the Paris Missionary Society, and the earnestness of those who had accompanied M. Mabille, when he endeavoured to cross the Transvaal, to commence a mission among the Banyai. In conclusion, he urged that this work did not belong merely to Missionaries, usually so called. There were many gentlemen in England, men of experience, of Christian character and of sufficient means, who are quite capable of taking an important part in the evangelisation of the regions newly opened to their efforts.

Major
MALAN.
Our native
converts also
have the
Holy Spirit.

Courage and
faithfulness
of native
Evangelists.

The Basuto
Missions

Laymen also
ought to de-
vote them-
selves to
this work.

M. APPIA, who represented the Paris Missionary Society and its Basuto Mission, next addressed the Conference as follows :— My only apology for addressing you is that M. Casalis, our Secretary, asked me to be present, as he was not himself able to

M. APPIA.

M. APPIA.The Paris
Missionary
Society.Works well
with others.We belong
to various
Churches.God's gui-
dance in our
work.Beginning of
the Basuto
Mission.Identified
with that
people.

appear in this Conference. The Paris Missionary Society is a plant grown out of French soil, and it is a remarkable fact that in that country, where Protestantism has been crushed and persecuted more deeply than in any other, the wants of the natives and of the Church led it to feel that it had a duty to South Africa. We were a feeble Society ourselves; and so were obliged to maintain, even if we had been otherwise disposed, good relationship with all other denominations and societies. That is, in fact, a characteristic of our Society. Our first Missionary in the Transvaal was driven back; but he was kindly received by the Moravian Mission. When we arrived in Africa we were assisted by Dr. Moffat, of the London Missionary Society. We lately sent a pastor to Senegal. We asked for help from that noble Society, the Church Missionary Society, and we sent Mr. Taylor, and ordained him as pastor at Senegal. I could show you that one of our preachers is in very intimate relations with other Societies. We are not denominational, because we are not representatives of one Church. I, for example, belong to the Lutheran Church; and my friend, M. Casalis, to another Church; and so on. We, however, go together in this special work. There is a particular point which I should like to show you, in which we have been led by the Lord. That is the true method, and we were obliged to be led so; because we did not know anything about Africa forty years ago. Our first Missionaries, when they went out, thought of the Korannas. Whilst they were ready to go to them they remained a whole night praying for guidance. The next morning there came a white hunter, and he said: "Are you not Missionaries?" They said they were: whereupon he replied: "I am sent by a chief in the interior of Africa to seek after teachers; his name is Moshesh, of the Basuto tribe." And so three of our friends were led by the hunter to that spot. We are only a little band, and yet we have had a great number of victims to offer on the altar. We were led to a fortunate climate, and a very small number of victims has succumbed to its influence. That is a great advantage to a Society so weak as ours. Our Missionaries became more or less citizens or subjects of the country and of the king. Hence when you Englishmen, in 1852, came to fight against the Basutos, we fought against you. We were beaten: but the defeat was the means of bringing to the Basuto nation a great blessing. When lately the Governor of No-man's-land had to fight against rebel Griquas, he asked the help of the Basutos, and that help was cheerfully given. There is

another feature you will acknowledge with me to have been a great blessing. Our Mission has saved one part of the Basuto country from drink, the great curse of your country. You English Christians, and I know that you have here representatives who are protesting against the opium traffic, you are also protesting against intemperance. Your Government sent representatives to Moshesh, holding out to him the prospect of free trade. They came to us, and we asked them: "What have they sent?" Free trade. "Yes," we said, "it is a right principle;" and they said they must be subject to the Queen. I said, "That is right, but you must not do one thing; you must not allow the selling of strong drinks." Some Dutch and white merchants once came with casks of brandy and whisky to sell: and the black chief ordered his men to take out the bung: and while the liquor rushed down the streets, the white man was taking his hat and catching as much as he could and putting it to his lips; and the black man was standing wondering all the time. Our French Missionaries have built a wall against strong drink around Basutoland; and neither whisky nor brandy shall enter into that land. This, let me tell you, is important. I think you can test by this means the influence our Missionaries have had upon the country. Now for the numbers. We have in our schools 3121 scholars, and about four thousand communicants. During the last year 352 children were baptised, and 348 adults. We have fifteen Missionaries; sixty-six out-stations and ninety Evangelists.

M. APPIA.
No spirits
allowed
there.

Liquor
destroyed.

Statistics of
the Mission.

Now a word only as to M. Coillard. I come here also to ask guidance, because we look to you Anglo-Saxons, to those who are representatives of Christian civilisation, and who have the power utterly to redeem civilisation from a curse, I say we look to you for advice. I heard with great interest to-day our honoured friend, Dr. Stewart, whom we know by name; and I should like you to know by name those who are engaged in working our Mission. We, however, have need of guidance. One of our Missionaries, M. Coillard, has gone towards the Zambesi, with a little band of native Evangelists. They went to the chief of the Matebele, asking permission to go to the Banyai. But he did not like them to preach, because he was afraid of the Gospel. They were obliged to leave him, and seek their way; and ask if they might not be guided to the great lake, Bangweolo, where your noble countryman, David Livingstone, died; and it may be in God's providence that we, humbly trusting to His guidance, may be the

M. Coillard's
attempt to
reach the
Banyai.

M. APPLA. means of opening a new missionary work in the great line of which mention was made this morning.

Sacrifices for Christ. Victor Emanuel once said, "I have made great sacrifices for the liberty of the Italian nation. But I have received great blessings from them." I have received, too, great blessings from Missions myself, and our Church has received, too great blessings from foreign Missions also, ever to forget them. If we have not love to Christ, we must even do the work out of a true sense of our own interests, and out of Christian selfishness.

Rev. Dr. CLARK. The Rev. Dr. CLARK, Foreign Secretary of the American Board, after a few preliminary remarks, said: We are not insensible to the particulars put before us as to the African field. Indeed we have been prepared to go there as soon as possible. We have already for three years past been making inquiry, not only among coloured men in the States, but finding men whom we could send out. They also have instituted inquiries on the spot. We are hoping to raise up on the ground an active working force; and as soon as we get done with some heavy burdens which are now resting upon us, we trust, by the blessing of God, that America, with native Evangelists, will go shoulder to shoulder with you up into the heart of Africa. We have sent altogether a hundred Missionaries into Africa. We have our Zulu Mission in Natal, with a church of seven hundred members; who may give us real help in spreading out into the regions beyond.

Senora LIVA. Senora LIVA, from Mexico, who spoke with a Spanish accent, said:— My dear friends, I am very grateful to you for allowing me to come here to-day, and to say a word about the work in Mexico. I feel the more grateful because I would like to say to the English people, that in the name of Jesus and of the reproach which His people bear in Mexico, I want to thank you all. I thank you because we owe to England what we have of Christianity to-day. In 1862 we had a fearful war there. We were very much distressed; from that day God seems to me to have sent both a curse and a blessing: a curse in the shape of a desolating war; and a blessing in the shape of the Scriptures. It was then that the Bible Society of England began to distribute the Word of God in Mexico in the Spanish language. Those Bibles went there with the whole blessing of our Heavenly Father: for they fell into the hands of Roman Catholic Priests, who never knew the book before. The first printed copy that fell into a priest's hand made him very anxious

Their Mission in Natal.

The War opened the way.

Bible Society sent Scriptures.

Priests read them.

that his nation some day should have the true Gospel of the Lord Jesus Christ. If he had been found preaching openly he would doubtless have been put to death : but he went preaching and teaching from house to house. We had to fear then, not a strong Government, but we had to fear the Romish Church, which had had its foot upon our necks for nearly four hundred years. You here feel for the heathen lands, and those who have never heard the Word of God. But I say to you to-day, pray also for the Latin race : millions have died without ever having held a copy of the Holy Scriptures in their hands. It is for you to look upon the Latin race, which has been neglected. You have ten millions of people in Mexico ; and in Southern America no fewer than fifty millions of the Spanish speaking people ; and I am here to-day to say that we are all dying in Mexico, dying for the bread of heaven. To-day we are crying : Do not let us be in darkness. We want the light : we are struggling for the light. And I say to you to-day, pray for us that the Church of Jesus in Mexico may have the sympathy of all Christian men and women. By the great blessing upon the work of the American Church we are helped to-day to teach a different Gospel to the masses of the people. We have to-day over seven thousand converts, about sixty-one congregations, a magnificent stone church, which the Government of my country protect. We have a Liberal Government, and with the help and blessing of God we will yet convert all the fanaticism and all the ignorance of the Romish superstition. We have seven ministers ordained in America, and we have many schools in which people are being taught to preach the Gospel and carry on the work of the Lord Jesus Christ.

Senora LIVA.

Ignorance of the people.

Their numbers.

Number of Converts.

I was called from out of Rome's superstition eight years ago by the reading of the Bible. I never saw one before. It fell into my hands ; and without the help of any human being, I found my Saviour. Jesus is my daily comfort and my only friend. You have no idea how Mexico needs your prayers and your help. I repeat, that she is dying for the want of the bread of life. I have received a letter from a Roman Catholic Priest who has come out from among them, and he says : " Pray for me : I know that you are worshipping to-day the true God ; and although I have been in the Romish Church for many years, I never knew what a Saviour was. To-day, thank God, I do." A few years ago, through the aid of Dr. Riley, who knew Spanish well, and who therefore could talk to us in our own tongue, we were much encouraged. That was in 1869. The Roman Catholic Priest, a

Her own history.

Letter from a Priest.

Rev. Dr. RILEY.

Senora LIVA. Dominican Friar, when he saw that the Government of Mexico had given us the freedom to have a Protestant Church, was angry : but the work proceeded more openly, though the enemies of the truth threatened to kill their converts. Dr. Riley was in the greatest danger : but he boldly published a tract, called "True Liberty ;" and it fell into the hands of this Roman Catholic who was most bitter against our Church. He took the tract and procured a Bible for himself, not thinking that any good would come from it. But it was just the Spirit of the Living God who arrested him ; instead of preaching against our little church he had to keep himself away. The Spirit of God was striving with him, and his pulpit was empty the following Sunday. He said afterwards to Dr. Riley : "I want to tell you that I have found my Saviour. You know that, like Saul of Tarsus, I have persecuted the Church ; but now I can do it no more." "Then," said Dr. Riley, "go and testify for Him and for His glorious Name ;" and he did it. He was a bold man, made bold by the boldness of the Gospel of his Lord. I am only here to tell you what we are doing there. We love Christian people. We love all denominations that love the Lord Jesus Christ, and that will come and help us. I hope I shall have the opportunity of speaking to an English audience again. Again I thank you in the name of the Churches of Jesus in Mexico for what you have done.

Conversion
of a Priest.

He preaches.

Rev. R.
BUSHELL.
United
Methodist
Mission in
East Africa.

Mr. Wake-
field

Early losses.

Mrs. WAKE-
FIELD.

The Rev. R. BUSHELL, Secretary of the United Methodist Free Churches' Mission, said : I am asked very briefly to give an account of our East African work, and I will try to do so. The Mission commenced about seventeen years ago ; and the base of its operations was selected at the suggestion of Dr. Krapf. Our first Missionary was the Rev. Thomas Wakefield, and I am glad to say he is still living, and his Mission has continued under his superintendence for all these years. Its earliest history was characterised by a great deal of sorrow and suffering to the Missionaries, of disease, and in some instances, of death. I need not therefore say that to the Committee, also, it would be the cause of great pain, trouble, and perplexity. Yet we have much to be thankful for in connexion with it : for it has helped to develop the truest character of missionary life and devotion. Three times Thomas Wakefield was left at the station alone. One of his colleagues, Mr. Butterworth, died soon after his arrival ; and the nails he had taken out with him for use in his station had to be employed upon his coffin. Soon after this, Mrs. Wakefield, who was a great help to her husband, and who may have

been known to many here, sought to instruct the natives in singing; and in other things which would be exceedingly useful to them. A hymn had been translated by her husband; the people learnt to sing it; and the very first time they had to sing it without her, was at her grave. When it was said, 'earth to earth, ashes to ashes, dust to dust,' the very children that had been taught by her to sing, took up the Hymn:

There is a better world they say,
O! so bright;
Where sin and woe are done away,
O! so bright!

Surely if her spirit was near, as perhaps it was, it must have felt repaid for all her labour. Soon after this, Charles New, who was the first and only man that ever climbed Kilimanjaro, and who brought snow from the top to the bottom to prove to the people that he had been to the top, sought to establish a Mission at Chika. But one Sabbath morning, Thomas Wakefield heard that Charles New was dead. They came to the spot where lay his remains: it was on the Sabbath-day. They carried them back to the little cemetery and placed them side by side with the ashes of their other friends; and every time poor Thomas Wakefield looked out he could see in the distance the graves of Butterworth, and his own wife, and of Charles New. We have in connexion with the Mission twenty-six fully accredited members, and thirty-six on probation: they keep them on probation a long time.

The East African Mission has also in connexion with it day and Sunday schools, in which they are taught the Word of God, several portions of which have been translated and printed by the Rev. Thomas Wakefield.

A mechanic has been sent out to teach the natives carpentry and building, and he has now eleven apprentices. There is also a printer, who has four apprentices, who are being taught the art of printing. A plough is also being used in the cultivation of the land, and some good specimens of cotton have already been sent home as proofs of their success.

The work thus begun will be extended as rapidly as possible in the direction of the Wapokomo, among the peoples of the Galla country, as it was from the commencement intended to be a Mission to them, although at present it has been principally confined to the Wanyika.

Dr. SCHREIBER, Secretary of the Rhenish Mission in Berlin, said:—I am not an African Missionary, and I have not much to

Rev. Dr.
SCHREIBER.

say about our position in South Africa. There is no doubt South Africa is a country in which great agencies are at work for Christianity just now. There is one point not yet touched on to-day, and that is, the difference between the Dutch and the English in their work. There are very few Christians in South Africa, and very few white people who speak English; but there are a great number who speak Dutch, and are of Dutch origin. Everybody must acknowledge that, I suppose, there is very little understanding between the English and the Dutch, and that is a thing which I regret very much. If the English and the Dutch could work more together, it would be far more satisfactory, and, although I am not Dutch myself, I may just plead a little for them. If I could show how, in any way, the English and the Dutch Christians could work together, and have more confidence in one another, I should think it would be very good for the missionary cause, because the Government has annexed the Transvaal, which is almost Dutch. These people have been instructed by our Missionaries for the last twenty-three years.

Dutch
Christians in
South Africa.

Need of
closer fellow-
ship between
them and
English
Christians.

The Rhenish
Mission.

The work was carried on long without the slightest fruits, and then all at once Almighty God opened fresh fountains of waters; and these have sprung up out of the thirsty land to bless our Missions. If we talk about entering Central Africa, I have often wondered why nobody has tried to do it from the West. There has been a great deal said at this Conference about the different lakes. But one has been omitted, and that is the Lake Ngami, found by Livingstone. We do not like to go there; but I suppose it is the best way to Central Africa from the West Coast, and not from the East. There has always been one people in Central Africa which I like much, namely, the Makololo. The best way is for a missionary party to enter from the West, in which case our Missionaries could assist them.

Enter
Central
Africa from
the West.

The meeting was then closed with prayer.

THIRD SESSION.

PUBLIC GENERAL MEETING.

TUESDAY EVENING.—*October 22nd, 1878.*

A GENERAL MEETING of the friends of Missions was held in the Hall on Tuesday evening, to consider the claims of Foreign Missions on the home Churches at large. General Meeting.

The Rev. DANIEL WILSON, Vicar of Islington, presided.

Mr. HENRY CLARK, of Madagascar, read a portion of Scripture and offered prayer; and the 50th hymn of the Collection, "Behold, O Lord, Thy servants here," was sung by the meeting. Prayer.

The CHAIRMAN then addressed the meeting as follows:—The subject which we are invited this evening to consider, is the CLAIMS OF FOREIGN MISSIONS on the Church of Christ. I need not tell you it is a wide subject. In introducing it to you I can only touch upon one or two points. The first claim of Foreign Missions arises from the express command of the Great Head of the Church himself: "Go ye into all the world and preach the Gospel to every creature." I would connect with this the remarkable expression used by our blessed Saviour just as He was ascending to heaven: "The Holy Ghost shall come upon you; and ye shall be my witnesses unto the ends of the world." Christ then established His Church as a Church of witnesses, as a Church of testimony; and the Church can only be in a prosperous state when she is extending the knowledge of her Saviour throughout the world. The very vitality of the Church, dear friends, depends upon this extension. Light must shine: "And let your light so shine before men that they may see your good works." It is a remarkable fact that whenever the Church of Christ was at a low ebb, in a cold, dead, formal state, very little indeed was done for the missionary cause. That was very much the case at the close of the last century. Just before its close Missions began. Our Wesleyan brethren began; our American brethren began; the Scotch Church began; then the Church of England began in connexion with the Church Rev. D. WILSON.
Claims of Foreign Missions.
Christ's command.
A witnessing Church.
Only the active church is prosperous. Apathy leads to decay.

Rev. D.
WILSON.
Revival
brought zeal.
Still great
need of Mis-
sionary zeal.

Multitudes
ignorant.

Communi-
cation now
easy.

Instance:
Central
Africa.

Delay in old
days.

Great
success.

Missionary Society. And from that time, during the last seventy or eighty years, there has been a great missionary effort throughout the world, which has truly indicated a spiritual life in the Church of Christ itself. In the next place, I would refer to the length of time which has elapsed since our blessed Lord gave the command and connected it with that remarkable promise: "Lo! I am with you alway, even unto the end of the world." Nearly nineteen hundred years have passed, and yet, comparatively speaking, how little has been done! Is it not a solemn fact that, taking the world at large, of every three persons walking on the vast globe, two have never heard of the Saviour, have never seen a Bible, know nothing of heaven and nothing of hell. I say it is a solemn fact, and we may narrow it still more. Taking this one-third as professing Christians, two-thirds of their number are under the yoke of Rome, so that only about a third are genuine Protestant Christians. Surely this is a very solemn thought, my dear friends, and one that ought to stir us up to renewed earnestness and diligence. Then I will mention a further claim which the Missions have upon the Church of Christ: the remarkable facilities of communication, and the remarkable discoveries which have been made within the last few years in foreign countries. A great deal was said this morning about our Missions in Central Africa. A very few years ago that country was altogether an unknown land, supposed to be a desert uninhabited by the human race. How wonderful it is that, owing to the discoveries of various travellers, the Christian Church is now sending Missionaries into the very centre of this vast continent. How greatly we are aided by the various facilities of communication existing with foreign countries. Why, I remember when one of our early Missionaries went to India, the voyage took him nearly a twelvemonth, and now we get there in five or six weeks. How wonderfully has God, in His kind providence, opened the way to introduce the Gospel into foreign lands! Then I would go still further. Another strong claim is this, the very remarkable success which God has been pleased to grant to missionary efforts in various parts of the world. Nevertheless, there are persons of influence and authority who will tell us, "Your Missions have failed." They say this partly from ignorance and partly from prejudice. Let them go into some of our favoured missionary stations, they will see at once that it is altogether a delusion. Considering how little has been done, how small a number of European Missionaries that have gone

forth, the success has been marvellous and grand. It has been, indeed, far greater than our deserts, my dear friends, when we consider how much apathy and indifference there is. We were told the other day by one of our statesmen that within the last twenty or thirty years our country has doubled its wealth. Yet missionary effort is far from having doubled. True it has advanced; true it has made progress; true our Missionary Societies are growing stronger. But how slowly, how languidly, these missionary efforts advance as compared with what we spend upon the luxuries and indulgences by which we are surrounded. It appears to me that the only Church which has really done to some extent its duty, is the Moravian. And I remember Baptist Noel once saying that if the whole Christian Church had been as successful, as energetic, in proportion to its numbers as the Moravian, the entire world would at this time have been converted to the faith of Christ.

Rev. D. WILSON.
Greater than our deserts.
Our wealth doubled.
Our Christian work grows slowly.
Moravians diligent.

Well, dear friends, what do we want? I will express it to you in one word. We want a great revival of personal piety. We want a great effusion of the Holy Spirit. We want another Pentecostal season, such as we have been hearing of this morning. Then the numbers of God's servants who will be prepared to go forth as Missionaries, will be multiplied; the silver and the gold will be multiplied too. The same blessed Spirit which stirs up the hearts of man to go and minister to their fellow-creatures, will stir up the hearts of His people also to supply the silver and the gold: therefore I close with the prayer: "Awake, O north wind, and come thou south wind, blow upon our garden, that the spices thereof may flow forth."

Our need, The Holy Ghost.
Men and means will then both come.

The Chairman then called on the Rev. Dr. HERDMAN, of Melrose, Convener of the Mission Committee of the Established Church of Scotland, to address the Meeting, which he did as follows:—

ADDRESS BY THE REV. DR. HERDMAN.

I do not expect to say aught new or striking. But the Lord may be pleased to bless familiar truth, to stir up the minds of His people. There is probably no one in this hall who does not recognise the fact, and yet there may be many who will be the better for having it recalled to them and pressed home, that it is no matter of choice whether those who have received "the faith once

Rev. Dr. HERDMAN.
Not free to choose.

Rev. Dr.
HARDMAN.

committed to the saints" shall prize and propagate it. If we have been enlightened, this describes the Author of the illumination and His design: "God, who commanded the light to shine out of darkness, hath shined in our hearts"—with what view? not simply that we may retain the comfort, but that we may "give" to others, diffuse, wherever there are benighted ones, "that light of the knowledge of the glory of God in the face of Jesus Christ" which has been graciously given to us.

We must
give out.

The great
motives.

The spring of Christian Missions is in the loving heart of the Eternal: "God so loved the world." The obligation is on all who believe. The express warrant is Christ's command. The basis on which they rest is loyalty to Him, and compassion for our fellows. The constraining motive is His love. Their immediate cause is the power of the Holy Ghost thrusting believers forth to declare what they have seen and tasted of the Word of Life. The secret of success is Faith. The temper of the enterprise is the same which made it impossible for Jesus to save Himself, because He would save others.

Minor
motives.

Humanity.

There are minor motives not to be overlooked. Philanthropy supplies an argument. One might plead for the dispensation of saving Truth on grounds which should have weight with the politician and the secularist. Consider how slavery has fallen before Christianity! Witness the blessings—blessings of a temporal character, for the physical and social well-being of the community—conferred on the West Indies, the Islands of the Pacific, many parts of Africa, by the Gospel! No good government may be hoped for anywhere, apart from the stimulus and support of true religion. Commerce and justice and education, and development of the country's resources, are valuable gifts to India; but all combined, in the absence of the knowledge of God, will fail to elevate the nation and make her people happy. It is by the preaching of the Cross alone that her deeply rooted evils are to be reached and eradicated. Those inspired sayings—"The dark places of the earth are full of the habitations of cruelty;" "Their sorrows shall be multiplied that hasten after another God"—are as true to-day as they were when first written. Idolatry, caste, degradation of woman, falseness, sensuality, *will* flourish, until a new life is imparted through the truth as it is in Jesus. Spread *that*, if you would purify the fountain whence issue the streams that affect all the ramifications of society.

The cure
must be
radical.

Value of
souls.

Then, the argument of PIETY. Eloquent is spiritual benevolence. A human soul! weigh it in the balances of the sanctuary,

what is its value? Is it our sober estimate that the conversion of one is of more consequence than the creation of a material globe? Salvation! can we grasp a tithe of the momentous word applied to an individual? And what think we of cities crowded with immortals, continents covered by them? What is their worth in the sight of God, and in view of the ages of ages? Can we bear to open our eyes upon the vast valley of "dry bones!" and think of our brothers and sisters in almost countless numbers, unholy, unhappy, "without God and without hope," hurrying on to the judgment! and we possess that which may pluck them as brands from the burning, and win them to an inheritance among them that are sanctified! How their misery appeals! While we are singing "Behold the glories of the Lamb!" they are under the undisturbed domination of the devil! O, *rescue the perishing!* ^{The perishing.} "If thou forbear to deliver them that are drawn unto death and ready to be slain; if thou sayest, 'Behold we knew it not,' doth not He that pondereth the heart consider it, and He that keepeth thy soul doth not He know it?"

Rev. Dr. HARRIS.

Further, there is the question of DEBT to be weighed. What do we not owe to the nations for past neglect? Three generations back, scarcely an effort had been made on their behalf. Our fathers regarded them with a kind of despairing awe—their deliverance was to be effected only through some miraculous intervention with which Christians had nothing to do. The guilt of centuries of indifference, and frequently of positive injury, summons us to awake at last! If tears could wash any of that guilt away, who would not wish his head a fountain of waters to weep day and night? Tears will not avail. But the Blood of God's Lamb is able to cleanse both us and them. Haste to get it sprinkled! Haste to spread the story!

Our own obligations.

There are debts of another sort. God presents to His children bills due for rent, for raiment, for reason, for relatives, for redemption! Here is a parent whose son long wrestled for has recently been brought to the Lord. My friend, while your heart is soft with gratitude for inestimable privileges, think you not with a sympathy more tender than before of families with no Bible and without any message of peace? Here is a sister rejoicing in the recovery of a brother beloved. What are you doing to send abroad the lamp of life, that may guide the stumbling steps of brethren on foreign soil? O thou blood-bought, whosoever—to whom Christ is precious—how much, *how much* owest thou unto my Lord!

Their many forms.

Rev. Dr.
HEEDMAN.
Our own
prosperity
depends on
it.

Then again, Missions may be pressed in the interests of PERSONAL HOLINESS and internal prosperity. Just see what they bring us into contact with, with what aspects of human nature; forcing us to look to the Gospel of the grace of God, the Gospel pure and entire, to the efficacy of Christ's atonement and the energy of the Holy Ghost, as alone fit to cope with these tremendous evils.

Just see how they appeal to the loftiest principles—from first to last a work of faith, a work of prayer, a work of love; a work of direct obedience to the King, and of looking "to the right hand of the Most High." What exercises such graces, and impresses the vanity of making flesh our arm, and loosens the hands of selfishness, and shuts up to dependence on the Holy Ghost—must it not have a blessed bearing on the higher life?

Right
feeling to-
ward the
heathen.

Just see how efforts for the heathen help to right feelings towards them, whom we are apt naturally to depreciate and dislike. It is for our own benefit and the Lord's honour to have repugnance for men of different hue and habits (who yet are of the "one blood" of which God has made all men to dwell on the face of the whole earth) changed into sentiments of brotherly affection.

Union
among our-
selves.

Just see how union among those who hold the Head is promoted. This Conference is an illustration. It is *one* Christianity we all aim to plant. A formidable enemy in front, we are compelled to make more of what is common to us and less of the small distinctions; to regard chiefly the essentials and unities of our faith. Our interest is drawn out in all that concerns the Master's cause. We note how other denominations pursue the same end by the same means, on the same grounds, depending on the same promises. We follow *their* agents, in their trials and their triumphs, and speak of them before the Throne of Grace. We meet to consult for the things of the Kingdom. More and more we realise that it is around Christ and His body, not separate sections of His followers, our thoughts cluster and our hopes centre, identified with "the whole family in heaven and earth."

We come
nearer
heaven.

Just see how the fruits of the Spirit are proved and improved, and preparation made for heaven. The finest specimens of humble patience and trustful perseverance and indomitable zeal and the enduring of hardship for Christ's sake, have been in the foreign field. Thence we derive fresh evidences of the value of the Scriptures and the power of prayer, and the might of faith

and the importance of personal character, and the virtue of charity, and the vitality of that glorious Gospel which meets *man's* wants the world over, and converts man's ways, and relieves man's weariness, shares man's woes, and brightens man's departure out of this world!

Rev. Dr. HERDMAN.

Ah! those lives were not lost to Britain which fell on sleep after service on distant shores. The biography of one is the call to another. Their example is contagious and quickening. Did we know of no good effected by Missionaries in their adopted sphere, we might yet be sure that they had done better for their own people by forgetting them, and lavishing their talents upon those whom the world calls aliens! So stimulating in the home Church self-denial and devotion, widening her sympathies, enlarging her intercessions, and teaching how to appreciate difficulties, and expect delays, and bear with infirmities, and watch for open doors, and labour in hope, and take joyfully divers temptations or the martyr's crown!

Missionary example a blessing.

Ponder the Psalmist's plea: "God be merciful unto us, and bless us; and cause His face to shine upon us: *that Thy way may be known upon earth*, Thy saving health among all nations!"

Well, considerations like these may whet ardour for the universal diffusion of the Gospel. Yet found not on them. They are secondary after all, and liable by circumstances to be weakened.

Motives are numerous.

We want a motive power sufficient to impel disciples always with uniform force; which will survive romance; which will outlive excitement; which is independent of experiences and emotions; which can surmount every difficulty and disappointment; which burns steadily in the absence of outward encouragement, and glows in a blast of persecution; such a motive as in its intense and imperishable influence on the conscience and heart of a Christian shall be irrespective at once of his past history, of any peculiarities in his position, and of his interpretation of prophecy.

We have it: we have it in the clear law of Christ, and in His constant love. Not only do we read, on twenty pages, the duty of doing good unto all men; not merely does He teach us our course, by Himself taking away the sin of the world; in addition to the conduct of His apostles—had *they* limited their labours to Palestine, where had *we* been this day? Besides such far-reaching words as, "Freely ye have received, freely give!" "It is more blessed to give than to receive!" "Forward!" "Come

All rest on one, Christ's love.

Rev. Dr.
HEBDMAN.

to the help of the Lord against the mighty!" "To Him shall be given of the gold of Sheba; prayer also shall be made for Him continually." "Say among the heathen, that the Lord reigneth."

The obligation is most plain.

We are left to no inference. We have not to gather His mind by comparing passages. The precept is plain, peremptory, and pathetic. That last command, given with most affecting accompaniments, as the same Jesus who had been crucified was about to ascend from Olivet, is simple and solemn. Prefixed by an assertion of sovereign authority, and followed by the assurance of abiding presence, and therefore adequate assistance, the commission to the representative Twelve was this: "Go ye, therefore, and teach all nations; go into all the world, and preach the Gospel to every creature." "And, lo, I am with you always," by my love to constrain you, my arm to uphold you, my comforts to cheer you, my providence to prepare your way, my grace to attend your message, and quicken the dead in sins unto newness of life!

We need more faith, and a closer hold on God.

O friends! where is our faith? Faith for ever listening to that voice as it never ceases to ring in our ears! Where is our faith, letting His love permeate our being! Where is our faith in implicit obedience to His behest, in yielding our choicest to His service, in meek submission to His hand! Where is our faith, our belief of the Master with us! Where is our faith, leading forth against Goliath with a sling, in the name of the Lord! Where is our faith, firm and inspiring, in the splendid future awaiting our race through Him that was slain! Where is our faith, kindled and kept alive by "looking unto Jesus!" unto the *lowly* One, as He said, "My meat is to do the will of Him that sent me, and to finish His work;" unto the *exalted* One, who holds the seven stars in His hand, who appoints the labourers for His harvest, who knoweth the works of each, and oft puts the question, "Lovest thou me?" waiting to welcome every expression of attachment to His person, and of sympathy with those plans which embrace the uttermost parts of the earth for His possession! and unto the *coming* One, when the heathen shall be given Him for His inheritance, and He shall reign for ever and ever!

Dawn the day! Haste the hour, O Lord! Thy kingdom come! And may none of us retard Thy appearance, by our unbelief or sloth; neither be ashamed before Thee at Thy coming! Come, Lord Jesus, come quickly! Amen.

The Rev. Dr. AUGUSTUS C. THOMPSON, of Boston, then spoke as follows :—

ADDRESS by the Rev. A. C. THOMPSON, D.D., of Boston.

Mr. Chairman and Christian friends :—What is the Church? What is her main design? The Church of Christ is essentially missionary, is the one great Missionary Institution. Her very charter, "Teach all nations," contemplates universality. The great ransom was laid down for no mere section of any country; for no one nation or tribe more than for another. Evangelistic work is not something additional or extraneous to the ordinary sphere and obligation of Christians; no speciality pertaining to a detached corps of the militant host; some share in it is imperative upon all, and upon all alike.

Rev. Dr. THOMPSON.
Wide scope of the Church's duty.

The word *foreign* hardly belongs to the vocabulary of Christ's kingdom. His visible Church cannot be elsewhere than in the midst of a field, the circumference of which is the utmost limit of our race. Municipal and national lines are imperceptible in the domain of Christian duty.

Not "foreign" or local.

This universality of scope needs to be kept in mind: the fact that Christ's Gospel and Kingdom are no local affair, no scheme of favouritism, but designed for all and free to all; that no realm and no policy are so uncompromising as evangelical Christianity, which is destined to supersede every other form of religion on earth.

Christ's Kingdom to be universal.

Largest local success is conditioned upon a just apprehension of the broader claims. Nothing short of an appreciative grasp of the great end for which the Church is commissioned, will rouse an individual, or a brotherhood, or a denomination, to appropriate efforts. Only in an atmosphere of such lofty aims will Christian character attain its noblest development. The Church that does most for others, near and afar off, will have most done for it by Him who is Head of the Church, and whose heart yearns over all. Has there ever been a community that engaged nobly in benevolent endeavours for those outside their own limits, without itself experiencing most remunerative results in spiritual upbuilding? Is not the enterprise that springs from loyalty to Him who laid down His life for all, a proof of present benediction, and a pledge of more to come? Is it supposable that intelligent interest in remoter fields will be accompanied by neighbourhood inactivity? Does not the wider circle include the less? When, toward a

Blessing on local effort is dependent on regard for the whole field.

In helping others we bless ourselves.

Work afar off creates interest in what is nigh.

Rev. Dr.
THOMPSON.

Professor
Francke at
Halle and the
Tranquebar
Mission.

Home
revivals
when Mis-
sionary
Prayer
Meetings
began.

How to
destroy
Church life
at home.

Give out
nothing ;
keep all for
one's self.

Illustration,
in Boston.

In Basle.

Giving out
enriches.

century and three-quarters since an overture asking for recruits for foreign work reached Halle, Professor Francke hesitated a long time, fearing that such a new demand might injure his Orphan House, but the result showed that the institution, so far from suffering harm, was helped, and to an extent beyond all the men and money sent abroad. When the rising missionary spirit led to a suggestion in the Nottingham Association of Baptist Ministers (1784) which secured the establishment of a monthly concert of prayer for extending Christ's kingdom in the world, home revivals soon followed—an instance by no means solitary. Has it not been found everywhere true, that to lay out for the Lord, is to lay up for ourselves, collectively as well as personally ?

It would be easy to furnish a sure recipe for Church decay. Adopt as a ruling maxim, "Charity begins at home ;" make sure that it will also end at home ; keep an eye upon local conveniences and adornments ; be careful to read little concerning urgent essential wants in the wide field of domestic and foreign destitution ; be on the alert to hear criticisms and slurs upon Missionaries and benevolent Societies ; with great apparent candour and appreciation of Christian equity, maintain that it is wrong to put anything into the Lord's treasury till personal debts and Church debts are discharged ; give up the monthly concert of prayer ; and if all this should fail of arresting spiritual progress, and of making a shrivelled Church, it will be due to the very special and sovereign grace of God, "There is that withholdeth more than is meet and it tendeth to poverty."

When objection was raised on the floor of the Senate of Massachusetts (1812) to the Act of Incorporating the American Board, that it was designed to afford the means of exporting religion, whereas there was none to spare from among ourselves, a member made reply, that religion is a commodity of which the more we export the more we have remaining. The founding of the Basle Establishment for Educating Missionaries to the heathen, led to the founding of Father Zeller's charitable and reformatory school at Beuggen in the neighbourhood ; which, in turn, has become the mother of not less than forty like itself. Every prayer, every dollar, every labourer on behalf of the regions beyond is a hostage to Providence. Sometimes the being, always the well-being, of a Church depends upon its continuing true to the original design of Christ's Church. Just so far as Christianity becomes really Christian, will her history be that of aggression and triumph.

The converse of this holds good. Napoleon laid it down as a

military maxim that the army which remains in its intrenchments is beaten. An unenterprising Church is spiritually a declining one. Withholding "more than is meet" never enriched a man, an association, or a nation; nor does judicious forth-putting as to men and means result otherwise than in reflex enrichment. To save Rome carry the war into Africa. If you would save Britain, carry the war into Africa, Central Africa, war upon fetishism and Islam; a war with weapons not carnal, but mighty through God to the pulling down of strongholds. The spirit of self-indulgence, of pursuing gratulation at one's comfortable surroundings, some snug little Zion of our own, is simply inviting discomfiture. When in the early part of the present century there began to be a broader evangelistic interest among the Baptists of the United States, strong opposition was elicited. Good men, it was claimed, were all needed at home. One editor made the statement, "I think it my duty to crush this rising missionary spirit." Dr. Benedict replied, "If it is your duty, I think you will die without performing it." Could that gentleman of the religious press have succeeded, he would have crushed not only the missionary spirit, but the body of Baptist believers. Those Ministers and Churches who persisted in keeping aloof from the new evangelistic movement fell into an unenviable sect by themselves, have since been dwindling in numbers, and in some sections have become nearly extinct; while the opposite is strikingly true of the great missionary wing of the denomination. It is a shameful Church effeminacy that studies only its own needs and convenience; disregard of the foreign field will surely bring blight at home. The gravitation of true intelligent Christian love is towards equal distribution. Can you accumulate water in a heap otherwise than by freezing it? One sure way not to save one's own country would be to withdraw from foreign fields in order to save it. Most Missionaries who go abroad, by the stimulating influence of their example, by the wider sympathies which they call forth, do more for their own land than they would by staying at home.

Rev. Dr. THOMPSON.
An army remaining in camp is beaten.

To save Rome make war in Africa.

Opposition to Missions.

Brings blight at home.

Christian love is ready to distribute.

A few words in regard to the Christian Ministry.

Mere truism though it be, yet be it said that Ministers are Church educators; that they are expected to be among the leaders of thought; and that it is incumbent on them to be fully possessed with the true idea of the high office of the Church. It devolves upon every pastor to see to it that his flock is practically a Mission band, an all-embracing "Society of Inquiry" on the subject of personal duty to the neglected and the unevangelised. A profes-

Our Ministry should have wide views and wide sympathies.

Rev. Dr.
THOMPSON.
Restricted
views dwarf
the mind.

sional aim restricted to purely neighbouring objects is like a Biblical theology or a Christian experience built upon a few pet texts, dwarfed and one-sided. Voltaire defined an educated man, as "one who is not satisfied to survey the universe from his parish belfry." Such is an educated preacher too. What though the home pastor's forte may be dogmatic theology or speculative philosophy; what though he lay the thinking class under obligations by his keen original analysis. Bishop Berkeley, after elaborately affirming that there is no proof of the existence of matter except in our perceptions, at length published a "Proposal for converting the Savage Americans to Christianity," a race of men about whom there was a great deal of reality. He raised money and sailed for Rhode Island, designing to establish a college in aid of the cause of Missions. Our Jonathan Edwards could say, "If I heard the least hint of anything that happened in any part of the world, that appeared in some respect or other to have a favourable aspect on the interests of Christ's kingdom, my soul eagerly caught at it, and it would much animate and refresh me." It was Dr. Edward Williams, of the Independent Academy at Rotherham, a cool, hard-working theologian, who, in 1793, addressed a circular letter to the ministers of Warwickshire, which kindled a glow in the Churches, and led to missionary efforts and benevolent societies that are now an honour to English Congregationalists.

Bishop
Berkeley.

Jonathan
Edwards.

Dr. Edward
Williams.

All Church
service ought
to have a
wide outlook.

The question of a personal call to missionary work, technically so named, whether at home or elsewhere, is not now under discussion; but the subject of devotion to the Church's comprehensive enterprise, that of reclaiming the race to God; the subject of cherishing far-reaching aims and munificent desires. One's *sphere* is not the chief thing. No man largely taught of God will ever feel that he has a small parish, be his locality what it may. Is any parochial nook so obscure as not to admit of its being the birthplace of noble thoughts and prevailing prayer? May not great principles have scope in small places and narrow routine? Cannot humblest duties be performed from the highest motives? Does not the same gravitating power determine the form of a dewdrop and of the globe we inhabit? What higher proof of generalship is there than for a commander like Gustavus Adolphus or Washington or Wellington, to make a small army do the work of a large one? Zorah was not a place of much importance in the little tribe of Dan amidst the southern low country of Palestine. Eshtaol was of still less importance; but in connexion with the mighty Nazarite they have a place in history. "The spirit of the Lord

Little things
and little
places thus
become
great.

Samson's
home.

began to move him at times in the camp of Dan, between Zorah and Eshtaol." Many a village in the valley has a strong man in the person of its pastor, whom the Holy Spirit fires with high aspirations, and in due time he is seen bearing away the gates of Gaza. We do not forget in what an obscure hamlet William Carey's first settlement was; where the people were so poor as to be able to do almost nothing towards his support, and where he was compelled to work at a trade in order to eke out a subsistence for his family; but where he was never heard to engage in prayer without an entreaty for the conversion of the heathen, and the abolition of the slave-trade. That is the man, at length ranking high in the scholarship, and higher in the philanthropy of his century, whom, one whose name you are familiar with, jealous for the rights of Hinduism, ridiculed as the "sanctified cobbler." The clerical wit, with all his boasted abhorrence of shams, would not have dared to fling at Bloomfield, or Gifford, or Allan Cunningham, or Admiral Sir Cloudesley Shovel, that they were shoemakers in early life; nor would he have risked his reputation by hinting it as a reproach that Jacob Böhme, the celebrated German mystic, and Hans Sachs, the poet of Nuremberg, began life as sons of Crispin. A random shot of that kind finds its way back among certain tent-makers and fishermen of old; yes! it strikes a manger at Bethlehem! "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be the ruler in Israel."

Rev. Dr. THOMPSON.

Carey's little parsonage.

This no reproach.

Endued with power from on high, the power of love, and of unhesitating trust in the Head of the Church, the believer, layman or clergyman, becomes a prince, and is destined to prevail with God and with men. Heaven-born sentiments filter down lower than the region of his sympathy, they find their way to the deepest springs of action. The spiritually strong man is the man who has taken hold of a divine principle, and of whom that principle has taken hold—unquestioning allegiance to Jesus Christ. Without that, any preacher—his pulpit metropolitan, and his fame world-wide—is a small man; with that, though mentally feeble, and toiling in the most obscure hamlet, he has the elements of true greatness; he is one of the Lord's anointed; his range of thought and desire is cosmopolitan, and his place will yet be among the higher circles in glory.

The heart full of love is a great power.

Such a man cannot fail. The radiant thought which fills his heart must react healthfully in the way of quickening his faculties, and enriching his sympathies. Commonplaces will cease to be

Such a man cannot fail.

Rev. Dr.
THOMPSON.

commonplaces with him. In spiritual dynamics a small coupling may link one to Omnipotence. The pastor who is devoutly conversant with the exceeding great and precious promises of God's word, and the entrancing prophecies yet unfulfilled, is swayed by something that far surpasses what the Roman orator conceived in the *Aliquid immensum infinitumque*. He will set in motion, he will augment, spiritual forces that are "mighty through God to the pulling down of strongholds;" forces that stand in quick communication with that pulsing magnetism which pervades our globe. A greater boon cannot come to the local Church, than a pastor with such an unction from the Holy One. Was Robert

Robert
MacCheyne.

Murray MacCheyne ready for settlement till he could say "I am now made willing, if God should open the way, to go to India; here am I, send me!" Having reached that point, he was simply divested of self-seeking, and prepared for home-work. Sterility will never characterise the field of such a man's labour. One noble method for a man desiring a larger field is to stay in his restricted one, and make it great by Christ-like toil; learning how the hardest Christian labour is the most heroic rest; and that but a small fulcrum is needed for moving the world. Pastor Fliedner accepted Kaiserworth, one of the smallest parishes of the Prussian Church, with two hundred people who were too poor to support him! At his death he left there a colony of more than five hundred people, who were supported by him! Was not that a greater achievement than finding Rome brick and leaving it marble.

A small field
becomes
great.

Fliedner.

Responsi-
bility of pas-
tors in this
matter.

It will sound commonplace to say that on the pulpit rests a peculiar responsibility in this regard. Indirectly the pastor often teaches more effectively by prayer than by discourse. His public exercises are insensibly a normal school for the congregation, especially for those less intelligent and less independent in their habits of supplication. It devolves upon him not only to lead aright in the varying confessions, petitions, and praises of each service, but also by a thoughtful distribution of general topics, according to their temporary or permanent importance to educate the body of worshippers into a due appreciation of the whole sphere of communion with God. Is not this the very flower, the consummate function of the pastor—unconsciously exercised at the moment—his influence by a lesson engraved on the hearts of an assembly as they kneel before the mercy-seat? And does it meet the demands of a position so delicate, so sublime, to repeat once on the Lord's day "Thy kingdom come?" Should not the tone and aim of extemporaneous supplication uniformly suggest

Especially in
his public
prayers.

that the widest scope of our Lord's kingdom is present to the eye of him who is God's ambassador and the people's mouthpiece ; that favours, local and personal, are sought with reference to broadest results ? " God be merciful unto us and bless us ; and cause His face to shine upon us ; that Thy way may be known upon the earth, Thy saving health among all nations ! " By his prayers should the pastor every Sabbath go forth, and lead forth his flock, for a moment at least, to the farthest limits of the human family. How a preacher can pass through one Sunday's services, much more do this week after week, and not indicate by supplication that the Saviour's last command has place in his thoughts, is a sad problem.

Rev. Dr. THOMPSON.

The Rev. Dr. CLARK, of the American Board, spoke as follows :—

THE GOSPEL IN THE OTTOMAN EMPIRE.

By the Rev. N. G. CLARK, D.D., Foreign Secretary, American Board.

No one interested in the progress of the kingdom of Christ, whatever his nationality, can have been an indifferent spectator to the remarkable events of the past year in the Ottoman Empire. The thoughtful Christian, noting how all the great political movements of modern times are overruled to the furtherance of the Gospel, has calmly waited the issue,—not anxious to forecast the divine method of securing the end, but confident that a higher wisdom than is given to Mission boards, and a profounder interest than is possible to the most devoted and self-sacrificing missionary, were shaping events, and ruling in the counsels of the great powers of the world.

Rev. Dr. CLARK.
God is ruling events.

FIRST AND SECOND PERIODS, 1818—1860.

I. When the attention of American Christians was first turned to the Ottoman Empire as a field for missionary effort, it included, with its tributary provinces, portions of three continents, with an area larger than that of the United States east of the Rocky Mountains. It combined the greatest variety of soil and climate ; it stretched across the highways of the world's commerce, and embraced in its wide domain the earliest seats of civilisation, and the scenes of greatest interest recorded in secular and sacred history. It presented to the world a most remarkable conglomerate of races, languages, and religions, without sympathy one with another, all subject to an unenlightened and often barbarous des-

Turkey a great field.

Rev. Dr.
CLARK.

potism. It had a population, in all, estimated at 35,000,000 souls, of whom about 12,000,000 were known as Christians, descendants, for the most part, of those who, in the early days of the Church, had accepted the Gospel. Degenerate, degraded, sunk in ignorance and superstition, they were yet holding fast to the Christian name, to which, though with little sense of its spiritual import, they had clung through centuries of oppression.

It was to this empire, the head and front of the Mohammedan world, long the deadly and unrelenting foe of the Gospel of Christ, that the American Board planned a Mission sixty years ago.

The first Mission was sent to JERUSALEM, but met with unexpected obstacles. The time for the ingathering of the Jews had not yet come. The fulness of the Gentiles had not come in. The intrigues of Rome, political distractions, war, and pestilence, were prayerfully and wisely interpreted to mean that the efforts of the Board should be turned to other portions of the empire.

Mission
begun.

CONSTANTINOPLE became the centre of operations in 1831. The first period was one of experiment, and of laying foundations. Work was begun at many points. A second period of twenty-one years followed from 1839 to 1860—a period of constant struggle and of constant advance—till nearly all the great centres of influence, from the Bosphorus to the Euphrates, were becoming centres of Gospel light and of educational forces; and the Hatti Humayun, the formal charter of religious liberty and of equal rights to all classes, was wrung from the Porte by Lord Stratford de Redcliffe. Formally given in 1856, it was not duly proclaimed and made the law of the land till 1860. This remarkable concession to the Protestants, granted in view of obligations to the English Government for aid in the Crimean war, was almost as unexpected a sequel to that war as were the recent terms secured in the Berlin Congress.

Growth after
the Crimean
War.

An important reformation had been begun. Hundreds of the more intelligent classes were looking with favour on the movement. Hitherto those who had embraced evangelical views had remained connected with the whole community, and the Missionaries preferred to have them do so. It was no part of their plan to set up a new organisation, but to revive a spiritual life in the old. The higher ecclesiastics, however, some of whom had for a time shown much interest in the truth, saw the drift too plainly, and after some years of vain effort by argument and the milder forms of persecution, resumed more active measures, and deliberately cut off from their communion all who would not

accept the superstitions and errors of the old church, reaffirmed in the most offensive form. There was now no alternative. To secure protection of life and property under the Turkish Government, a separate organisation was necessary, and the first evangelical Church in Turkey was duly instituted in Constantinople on the 1st of July, 1846, followed immediately by others at Nicomedia, Adabazar, and Trebizond. Protestantism now first flung its banners to the breeze; henceforth a power in the empire.

This second period, despite all opposition, closed with hope for the future. The political horizon was clearer; the Gospel had proved itself the power of God unto salvation to hundreds of souls, and was widely recognised as connected with the progress and best culture of the age.

THIRD PERIOD, 1860—1878.

III. The third period in the history of the Turkish Missions, from 1860 to 1878, is marked by the completed preparation for the work of evangelisation. The more important things to be considered are the native churches attaining to independence; the development of a native ministry by higher institutions of learning; the social and moral enfranchisement of woman; the translation of the Scriptures into the principal languages of the empire, and the creation of a Christian literature; the respect and confidence earned by Missionaries and by the native churches, thus illustrating and commending the Gospel to all classes; and, last of all, the results of the war and of the Berlin Congress.

1. In consequence of the persecution of the early converts, and the great distress to which they were often reduced, they came to depend on outside assistance altogether too much for their best spiritual welfare. Both the churches and their ministers felt that they were to be supported in large measure by foreign funds. The results were favourable neither to their best Christian life, nor to their best moral influence over those still remaining in the old communions. The most successful efforts towards bringing the native churches to just views and the best practice in supporting their own institutions were made in the Central and in the Eastern Turkey Missions. The labours of Dr. Azariah Smith at Aintab; of Dr. Pratt and others at Marash; and especially of Messrs. Wheeler, Barnum, and Allen at Harpoot, were of the utmost value in this regard. It was a long and difficult struggle. Men who had long been dependent were quite unwilling to strike out for themselves. But proof was soon given of the possibility

Rev. Dr.
CLARK.

The native
Churches
urged to
self-support.

Rev. Dr.
CLARK.

of success in such efforts, and the volume published by Mr. Wheeler, entitled, "Ten Years on the Euphrates," had a very great influence, not only in the Turkish Empire, but throughout all the Missions of the Board, and of other Boards, in effecting a radical reform in missionary methods.

The native
ministry.

2. Essential, however, to the plan of developing independent native churches was an educated Ministry to care for these churches, and educated men to be leaders in all departments of thought and effort. Bebek Seminary, established by Dr. Hamlin, had accomplished a great work. Some of the young men educated in that institution were already competent preachers and able pastors in some of the largest churches. The possible character that might be developed in the native ministry was happily illustrated in their success. After a time it became necessary to supply thorough instruction in theological schools. These were, however, hardly to be called theological schools. They embraced the character, in some degree, both of the college and of the seminary, and might rather be termed collegiate theological institutions, as expressing more precisely their true office and character. On this plan were founded seminaries at Marsovan, Harpoot, Marash, and Mardin; but ere long it was found necessary to carry the work of education still farther, and Dr. Hamlin led the way in establishing Robert College at Constantinople. The Syrian Protestant College followed at Beirut; then Central Turkey College at Aintab; and more recently Armenia College at Harpoot. The four institutions have had an attendance of over 500 students, preparing themselves to be the leaders of reform in whatever measures are needful for the social and moral elevation of their countrymen. Through these institutions a body of men is being prepared to take up the work of the American Missionaries, and leave them to go to the regions beyond.

Collegiate.

Female
Education.

3. Of quite as vital moment to the success of the missionary enterprise in the Turkish Empire is the social and moral enfranchisement of woman. The great offence of Islam against the highest civilisation of mankind, and constituting a bar to all true progress, is the treatment of woman. Woman, the drudge and slave of man in this life, is denied the hope of immortality, because denied even the possession of a soul. More wisely than we thought, have we been preparing for her restoration to her true place in the social economy. Is it not more than an accident that from the heights of Scutari an institution, reared by the

generous offerings of the Christian women of the United States, and devoted to the social and spiritual elevation of their sex in the very centre of Mohammedan power, looks down on the mosque of St. Sophia, and on the palaces and seraglios of Sultans? Little, comparatively, had been done for woman in Turkey prior to the beginning of this period. The influence of Mohammedanism had been felt hitherto throughout the Christian communities, and woman had shared most deeply in the prevailing degradation, ignorance, and superstition. Smith and Dwight, in their tour in 1829, did not hear of a single school anywhere for the education of girls. For many years the attention of the Missionaries was turned primarily and mainly to the general work of preaching the Gospel, and little special effort was made in behalf of women. The wives of the Missionaries improved such opportunities as were presented to them, and three or four unmarried ladies had been employed in girls' schools, with special reference to educating the wives of native pastors and preachers. But during the last few years a large number of thoroughly educated Christian women have been sent out to engage in labours more immediately in behalf of their sex. Working at first through the seminaries, in a little time they begin to labour in the homes of the people; go out on tours with Missionaries; visit their former pupils; and establish girls' schools at various points away from the main centres. Their influence has been felt widely outside their immediate sphere of labour. At Eski Zagra, some years since, a Bulgarian woman, loyal to her old church, pointed out to a Missionary lady a fine, large stone building, that had been erected for a girls' school in that city, saying, "We owe this to you Missionaries. Had you not come, nothing of the kind would have been provided." In no one respect has a greater change been wrought in the popular mind throughout the Turkish Empire than in regard to the position of woman; and had nothing else been accomplished by our missionary work, that were enough to justify all the expenditure incurred. The Home at Constantinople, the seminaries at Samokov, Broosa, Manisa, Marsovan, Aintab, Marash, Harpoot, and Mardin, are the central lights irradiating the darkness around.

Rev. Dr.
CLARK.Many lady
Missionaries.Their great
influence.

4. The Scriptures are now for the first time offered to the people in their own native languages. The last line of the last translation—that into the Osmanli-Turkish—was written on the 25th of May, three weeks before the Congress convened that was to give it free course in the Empire; and we are now prepared

The
Scriptures.

Rev. Dr.
CLARK.

to circulate the Scriptures among all its principal nationalities, and in a form that commands the respect and confidence of their best scholars. When we reflect that the early churches of Asia Minor were led into the errors and superstitions which have since degraded them and broken down their influence, largely for want of the Scriptures in the language of the people, to be their stay and guide and moral support, we may the better appreciate the importance of this work of translation, on which so much time, labour, and scholarship have been expended.

Books.

Next to the Scriptures, and a most important auxiliary, is a Christian literature, already reckoned by hundreds of millions of pages, embracing a wide range of works for educational objects and religious culture. Not the least important part of this is the religious periodical in five different languages, sending its messages week by week into all parts of the Empire. Who shall estimate the value of the labours of such men as Goodell, Riggs, Schaufler, and later of Pratt and Herrick, of Smith and Van Dyck, in their offering to the populations of the Empire the Word of God in their native tongues; or the hardly less important service to the cause of Christ and civilisation of those who have developed so varied and so extensive a literature?

Humane
efforts.

5. Another fact to be considered in this connexion, and which seemed necessary to complete the preparation of the public mind of all classes to receive the Gospel, is the respect and esteem won for the Christian name by Missionaries, especially during the last two or three years, by their labours in behalf of sufferers from the famine and the war. All the prejudice excited through the devices of ecclesiastics, and the gross misrepresentations of the character and motives of Missionaries, have given way to love and admiration, and they are now welcome in thousands of homes before closed against them. The story of Eski Zagra, of Erzeroom, of the men and women who during the past two years have given their time and strength, and life even, to the relief of the multitudes about them, constitutes one of the brightest pages in the annals of mankind.

Converts are
trusted.

Next to the regard for Missionaries, and quite as influential on all classes—Moslem as well as nominally Christian—is the esteem in which evangelical Christians are held by the people, indicated by such remarks as these: "Protestants will not lie." "Protestants can be trusted." So when Protestants have been brought before Turkish courts, the very fact that they are Protestants has often led to an instant discharge without a hearing. And even

in the wild mountains of Koordistan, during the last year, a Rev. Dr. CLARK. savage Koord accepted the word of a Protestant when on the point of robbing and plundering his household, on this simple ground: "I can believe you. You are a Protestant." There has thus been gained the great vantage-ground for labouring with all classes of the people. Till this was won, it was hopeless to attempt labour among Moslems. They pointed to Christians as no better than themselves, and the argument could not be refuted. It was necessary that a purer Christianity, and one worthy of the name, should be presented to them. That work has been accomplished; and now, as never before, are we prepared to push the work of evangelisation, not among nominal Christians only, but among the Moslems also.

6. Nor ought we to omit other indirect results of the mission- Other fruits. ary enterprise from the presence and labours, at so many different centres, of so large a number of educated Christian men and women from America. Other causes have had a share which we would not overlook; but if the superiority of Western civilisation is now recognised by a postal and telegraph system, by the beginning of railways, by the use of ironclads and Martini-Henry rifles; if Mohammedan doctors are skilful in expounding the Koran so as to admit of the Code Napoleon in courts of justice, and other innovations in keeping with the spirit of the age; if men of worthier character are sought to fill official stations; if less and less regard is shown for idols and images, and more and more for religious instruction in the old churches of the Christian name; if a higher standard of morals exists, and honest dealing commands respect; if a widespread interest in education has been awakened among all classes, represented by hundreds of schools, in which our text-books are used and our methods of instruction imitated, it is largely due to American Missionaries. A higher civilisation has followed the introduction of the Gospel, compelling the conviction that the truth is with us.

And now, at last, when in these various lines the work of pre- Islam broken. paration seemed complete, Divine Providence interposes to clear away the last hindrances to the free and full promulgation of the Gospel. The power of Islam is broken; her military prestige destroyed; one-third of the population delivered from their bondage; and religious liberty secured to a large portion of the remainder, under the protection of England. The selfish aims of the Great Powers of the world are overruled in the interest of the Kingdom of Christ. It is the Lord's doing, and it is marvellous.

Rev. Dr.
CLARK.

The
Christian
races more
free.

in our eyes. The object set forth by Russia as her motive for engaging in the war is realised; the Christian races of the Turkish Empire are delivered from their bondage; the compensation justly anticipated by Russia as her due for the service is magnanimously given up; and that portion of the Empire where the great work of Protestant Missions has been carried on is placed under the protectorate of Protestant England.

Results of
the War.

All through this late terrible war—terrible in its miseries to all classes of an oppressed people, terrible in its scenes of suffering and outrage—the Board and its Missionaries have stood with their loins girt about and their lamps burning, knowing no distinction of race or religion; knowing no political interest, whether Turkish or Russian, but only men in suffering and wretchedness, and Christ and His cause; confident always that in some way and at some time the wrath of man would be made to praise God, that religious freedom would be secured, and that the work begun by American Missionaries, the fruit of the consecration and toil and prayers of American Christians, would go forward to a yet greater success.

The action of the Berlin Congress in opening the way for the free development of the work of evangelisation in the Ottoman Empire, constitutes an area in the history of modern Missions. It was the recognition of the missionary enterprise on the part of the Great Powers of the world. Freedom of religious opinion for all men, whatever their nationality or religion, finds acknowledgment in elaborate phrase five times over in the language of the treaty,—not altogether unlike, in solemn import for the destinies of an empire, to the refrain that comes in again and again in the 107th Psalm: “Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!”

Moral forces
at work.

Shall we not recognise this repeated interposition of the Head of the Church in behalf of the cause of Missions in the Ottoman Empire with humble gratitude, and with new and earnest endeavour follow his leading to the final triumph of his kingdom? The moral forces involved in the conflict, and now immediately connected with this Board, are represented by 132 devoted men and women from our churches and our best institutions of learning; by over 500 native preachers and teachers in active service; by 92 churches, with a membership of over 5000; by 20 higher institutions of learning,—colleges, seminaries, and boarding-schools,—with an attendance of over 800 youth of both sexes; by

300 common schools, with an attendance of over 11,000 ; by 285 places of worship, scattered as so many light-centres through the land, from the Balkans to the Bosphorus, and from the Bosphorus to the Tigris, where Sabbath after Sabbath over 25,000 men and women are gathered to listen to the Gospel message ; by the Scriptures, in the various languages of the people, now distributed by tens of thousands of copies ; and a Christian literature, from Sabbath-school lesson-papers up to elaborate volumes on the evidences of religion and the history of the church ; all now confirmed by the living examples of the power of the Gospel, compelling the respect and enlisting the confidence of all, and reinforced by the wonderful events of the past year, when the vision of the prophet seemed realised,—“and kings shall be thy nursing fathers, and their queens thy nursing mothers.” These are the moral forces now brought into the field, the fruitage of the patient labours and prayers of American Christians of the past sixty years ; of the sainted dead, who lived and laboured for this cause at home and abroad, some of whose names are precious in the memory of the church, and all safe in the Master’s record ; and of the living co-labourers unto this same blessed enterprise, whether at home or abroad.

Rev. Dr. CLARK.
Their value.

The convergence of these forces, moving on different lines,—their concentration at this particular juncture,—marks the presence of the Leader of the sacramental hosts, and may well fire our hearts and nerve our arms for the final struggle. Now, as never before, does it become us to push forward, and to turn to account the vantage-ground now gained and the preparation now so complete. Many of the followers of the false prophet recognise the doom of Islam and the speedy triumph of Christianity. It is only a question of time, and whether sooner or later depends, under the blessing of God, on the expectant faith and efforts of American Christians, to whom, pre-eminently, has been accorded this great privilege of republishing the unsearchable riches of Christ in Bible lands.

FORWARD.

We enter now on a new period. Shall the future record be of a finished work, of a new era of Christian civilisation in a region of the world so rich in all the elements of material progress, so precious in its memories of the past, and of such vast possibilities of influence on the destinies of mankind ?

The Hymn, “Behold the Throne of Grace,” was then sung ; and the Meeting was closed with Prayer by the Chairman.

Conclusion.

FOURTH SESSION.

WEDNESDAY
MORNING.

WEDNESDAY MORNING, *October 23rd, 1878.*

Chairman—Sir WILLIAM MUIR, K.C.S.I.

Topic, India
and China.

Subject for the day :—Missions in INDIA, CHINA, and JAPAN ; in BURMAH, SIAM, and CEYLON. Facts in the establishment and progress of Christian Missions in these countries ; their present extent and position ; how can we increase and add to them ; state of Education ; state of Biblical Translation and of Christian Literature ; Value or otherwise of Mixed Churches ; Zenana Missions.

Prayer.

The meeting was opened with devotional exercises conducted by the Rev. Dr. WATSON, of Dundee.

This topic
ought to
interest us
most.

After which the CHAIRMAN said :—Time is precious, and I will not take it up. I should like, however, to say that the subject appointed for consideration to-day is, perhaps, of all others, that which ought to interest us most. For India is bound to England by the strongest ties. It is true, indeed, that all souls are equally precious before the Father of spirits ; and that the conversion of all, wherever they are, and in whatever part of the world they dwell, should equally bear upon our heart and be the object of our endeavours. But special duty devolves upon England in reference to India. Its many people are our fellow-subjects. In God's providence the country has been given to us with a high and noble object ; and though it is our duty to carry the Gospel to the heathen everywhere, a very special obligation appears to devolve upon us to do all we can to bring the Hindu and the Mohammedan, our fellow countrymen and fellow-subjects of the same Queen, to God, to know whom is everlasting life.

Our ties to
India and
our special
duty.

American,
&c. Societies
in India.

I would say one word with reference to the exertions of the American and Continental Societies in India. I have had the opportunity of seeing their work in Upper India, and I have tendered to them my grateful and hearty thanks for the great work which they are doing ; a work which bears not only on the spiritual regeneration of India, but on the civilisation, the education, the enlightenment of its people. I think, therefore, that

Englishmen are under the deepest obligations to our American and Continental friends for their exertions in that country.

Sir W. Muir.
Our deep obligations to them.

I will only add a remark with reference to the proceedings of the day. After each Paper is read an opportunity will be given for asking any questions bearing on the subject. The object of the Committee is to render our meetings as much one of conference as possible; and after any question has been thus asked, from the body of the hall or the platform, then any one who wishes to offer suggestions will be allowed an opportunity of so doing; though each person cannot exceed five or ten minutes. The shortness of our time renders a limit of this kind absolutely essential.

Questions.

The Rev. M. A. SHERRING, M.A., LL.B., of Benares, then read the following Paper:—

Rev. M. A. SHERRING.

THE GROWTH AND POSITION OF CHRISTIANITY IN INDIA.

By the Rev. M. A. SHERRING, M.A., LL.B.

In estimating the results of modern Missions in India, it is necessary rightly to understand the nature of the work in which they have been engaged. That work represents two periods, one in which, for the most part, materials were collected for future use, the other in which those materials were chiefly employed. India was thrown open to the Gospel in the year 1813, when the obstacles and restrictions to missionary labour, which had been previously in existence, were removed by Act of Parliament. Several years, however, were consumed in what may be appropriately termed preparatory efforts. Missionary Societies in England and Scotland, America and Germany, in addition to those which had already been formed, were yet to be founded. Their agents, on reaching India, had to translate the Bible into many languages, to write Christian tracts and books, to establish colleges and schools, to erect houses, churches, and other buildings, and to engage in a multitude of occupations, often of a strange and perplexing character. All this was preparatory work, which had to be carried on wherever a new Mission was started, and which has continued, more or less, even to the present time. A commencement had undoubtedly been made before the memorable year 1813, by the illustrious Dr. Carey, his famous coadjutors, and a few other Missionaries, who, in spite of violent opposition, gathered a small number of converts into the Christian Church. But their work was mainly preparatory, like that performed for a considerable time afterwards, during which the Protestant

Two periods in Indian Missions.

The preparatory period.

still continues.

Rev. M. A.
SHERRING.

Church, having woken up to the paramount obligation of making known the Gospel to the heathen, began to send forth some of its most earnest and devoted men for the accomplishment of this high purpose.

Absolutely
needed.

Too little attention has been paid by opponents of Missions to the fact that, in any case, the endeavour to evangelise a vast country like India, with an immense population, speaking many languages, and possessing an elaborate and ancient system of religion, defended by an intelligent and learned hierarchy, and sustained by complicated ceremonies and rituals, and by manifold sensuous representations, would necessarily demand great, costly, and long-continued preparation. The truth is, this preparation cannot be said to have even yet terminated. Each Society, as it is formed, has its preparatory period; and the numerous Societies now labouring in India have had so many periods of preparation to pass through, as well as the agents themselves, whom they have employed in the field itself.

Second
period.
Steady work.

The second period in Indian Missions is that of actual Christian work done among the heathen, although I acknowledge that certain kinds of such work are performed even in the preparatory stage. What I mean by work here is intercourse with the people, and direct labour among them of a Christian character, for the purpose of bringing them to a knowledge of Christ. This has two aspects, one of which may be compared to the tilling of the soil, the sowing of the seed, and the growth and ripening of the young plants; the other is the harvest. The first kind of Christian work includes the preaching of the Gospel to the native population in villages and towns, in bazaars and streets, in chapels and private houses, and wherever they may be reached; the teaching of Christianity in schools and colleges, the distribution of the Scriptures among the people, and other methods of bringing the Truth before their attention. This is a laborious work, and is generally more or less prolonged before the second stage is reached, that is, before the harvest is reaped, and converts are brought into the fold of Christ. The soil in which the seed is sown is varied. In some cases it is genial; in others it is hard and unyielding. The aboriginal tribes of India and the lower castes are found much more accessible to the Gospel than Hindus of the better castes; and the higher the castes, the more uncompromising they usually are, and the more difficult of approach. I believe I am within the truth when I affirm that five-sixths of all the converts of all the Missions in India are derived from the

Its earlier
and later
stages.

Laborious.

Varieties of
soil.

Aboriginal
tribes.

lower ranks of native society. The part of India which offers the strongest and most persistent resistance to missionary effort is probably the city and neighbourhood of Benares, and other spots in Northern India where Hinduism is most vigorous, and the highest castes are most influential.

Rev. M. A. SHERRING.
Cities hard.
Benares.

Few converts were made in the earlier period of missionary labour in India; and you will find, as a rule, that a Mission exists for several years, sometimes for many years, before it reaps a full harvest of converts.

By the year 1830, nine Missionary Societies had entered the country, some of which had commenced work in the closing years of the previous century; and yet there were, I have calculated, in that year probably not more than 27,000 Protestant native Christians in all India, Ceylon, and Burmah. This included the descendants of the Danish Missions of Tranquebar and elsewhere, begun in 1705, and carried on throughout the whole of the eighteenth century. But by this time the Missions were engaged in a work of aggressive activity, and of energetic and persistent evangelistic labour among the people, which soon affected their minds powerfully. Places wide apart were being shaken by the Gospel. The simple teaching and apostolic zeal of Rhenius in Tinnevely; the love and earnestness of Mr. Mault in Travancore; the persecutions and holy fervour of Dr. Judson in Burmah; the fiery enthusiasm of Dr. Duff in Calcutta; the calm industry of Dr. Wilson in Bombay; and the fidelity and ardour of many others in various parts of the country, were, in a few years, blessed by the Spirit of God to the conversion of multitudes. In 1840 there were 17,500 Christians in Tinnevely, and 16,500 in Travancore alone, while the entire number throughout the land had more than doubled, and amounted to 57,000 persons.

Amount of work in 1830.

1840.

Meanwhile other Missions were started, and the glorious light from heaven leapt from city to village, and penetrated into remote corners of India. By 1850 the Christian community had advanced to 127,000 converts. The next twenty years showed a wonderful and most encouraging progress in the great work. Tens were multiplied into hundreds, and hundreds into thousands. The Protestant Churches of England, Scotland, Ireland, Wales, America, and Germany, prompted by love to Christ and to the heathen, had some of their noblest and most intrepid sons in the Mission-field. Missionary Societies multiplied. As many as thirty-five, stimulated by faith in Christ, and zeal for His glory, strove to promote the holy enterprise of bringing the entire

New Missions.

1850.

Societies.

Rev. M. A.
SHERRING.
Noble
Missionaries.

Hindu race into the Kingdom of Our Lord and Saviour Jesus Christ. Large-hearted, hard-working men, with souls burning with Divine fire, and with talents of a high order, developed and controlled by a sacred and over-mastering passion, the passion to do good. Men like Caldwell, Sargent, and Ragland, in Tinnevely; Anderson and Drew in Madras; the Scudder family in Arcot; Noble, in Masulipatam; Schatz and Batsch, in Chota Nagpore; Lacroix and Mullens, in Calcutta; Weitbrecht, in Kishnagur; Smith and Leupolt, in Benares; Mather, in Mirzapore; Hoernle, in Meerut; Owen, in Allahabad; Newton, in Lahore; and a multitude of other splendid labourers, all animated by one spirit, and, though holding varied ecclesiastical opinions, thinking little of them, being united by a common bond as fellow-labourers in the mighty task of saving immortal souls. What wonder, therefore, that the roll of converts greatly enlarged, so as at length to attract the attention of incredulous sceptics, accustomed to scoff at our numerical results! In 1861, the Christian community in India had increased to 213,370 converts, and in 1871 to 318,363. *1878. 460,000*

Of all
Churches.

Great
progress
made.

1872.

And what shall I say of the present number of Protestant Christians in our Eastern Empire? You are doubtless aware that a census of the Missions in that region is taken every ten years. The last was taken by the Rev. H. W. Shackell, of the Church Mission in Benares, and myself. The next should be taken in 1882, for the ten years ending with December, 1881. Yet it is not perhaps difficult to form an approximate estimate of the growth of the native Church since 1871, when the last census was taken, to the present time. We know that in various parts of the country considerable additions in not a few Missions have lately been made. In the Tinnevely Missions alone, under the charge of Bishop Caldwell, the large increase of 16,000 converts is reported to have been made within the space of seven months. Supposing that the rate of increase since 1871 is equal to that which prevailed over the previous ten years—and this is the lowest rate of computation we ought to accept—some persons, indeed, judging from the large augmentation of certain Missions recently, would, it is likely, be inclined to take a higher rate. Yet, merely calculating according to this lower rate, there are now in India, Ceylon, and Burmah as many as 460,000 Protestant Christians. My own conviction is, that they number, at the least, half a million.

Recent
advance.

Moreover, and it is a point of much consequence to consider,

there has been a decided and very encouraging growth in the spiritual condition of the native churches. This is seen by the great increase in the number of communicants. Whereas, in 1861, there were 47,274 communicants; there were in 1871 no less than 78,494.

Rev. M. A. SHERRING.
Spiritual growth of Native Churches.

Again, the growth of the various Missions of the principal Missionary Societies labouring in India is exceedingly interesting and encouraging. Beginning with the Baptists, who were earliest in the field, we find that, from 1850 to the present time, their converts in all the Missions of the Baptist Societies of England and America, in India, Ceylon, and Burmah, have increased from about 30,000 to between 80,000 and 90,000. Those of the Basle Missions of Germany have multiplied from 1060 to upwards of 6000; those of the Wesleyan Methodist Missions of England and America, from 7540 to 12,000; those of the Missions of the American Board, from 3302 to from 10,000 to 12,000; those of the Lutheran Missions belonging to five Societies, from 3316 to upwards of 40,000; those of the Presbyterian Missions of Scotland, England, Ireland, and America, connected with ten Societies, from 821 to some 10,000; those of the Missions of the London Missionary Society, from 20,077 to 48,000; and those of the Missions of the Church Missionary Society and of the Society for the Propagation of the Gospel in Foreign Parts, in connexion with the Church of England, from 61,442 to upwards of 164,000.

Increase in number.

Examples.

It is instructive to note the rise and expansion of Missions in certain localities, for by so doing you will gain a tolerably correct notion of the origin and growth of Christian Churches throughout the country generally. For example, in Vizagapatam, in the Madras Presidency, Missionaries of the London Missionary Society laboured for thirty years without any visible result. Not a single convert was made. The Missionaries were earnest men, of whom some died, and others retired, but their successors carried on the work, though in the midst of extreme discouragement. And take particular note of the fact, that the Missionaries were not discontented, and did not wish to abandon the spot for one of a more genial character. But the harvest came at last. And now there are several interesting native Christian communities in that neighbourhood.

Special localities.

The American Baptists commenced a Mission at Nellore, in the same Presidency, in 1840. By 1861, that is, in twenty-one years, they had gathered together 23 converts—a small result

Nellore.

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SHERRING.

truly, showing that immense difficulties and great opposition had been encountered. But what shall I say of the succeeding ten years? You remember how the five loaves and two fishes multiplied in the hands of the Great Master, so that five thousand were fed with them. So here, the handful of converts increased, and the 23 became 6400, divided into 20 congregations, having 2175 communicants.

Masuli-
patam.

The Church Mission, north of the Kistna river, has a somewhat similar tale to tell. Begun in 1841, it numbered, in 1850, 111 Christians, which by 1861 had augmented to only 259. But by 1871 it had nearly 2000 converts, separated into 26 congregations, and spread over 62 villages.

Guntoor.

The Mission of the German Lutherans of America at Guntoor, south of the Kistna, has a history of a like character. Begun in 1842, by 1850 it could number 164 converts, which multiplied to 338 by 1861. Yet this was chiefly a period of preparation. In the next ten years came the great ingathering, when the hundreds gave place to thousands. In 1871 they had 32 congregations of Christians connected with 52 villages.

Cuddapah.

Take another example. At Cuddapah were two Missions; one of the Society for the Propagation of the Gospel in Foreign Parts, the other of the London Missionary Society, which laboured side by side for many years. The Gospel was faithfully preached to the people, and the good tidings were conveyed far and wide. Yet in thirty years the numerical results of them both were only 200 converts. Then came a remarkable movement among some of the outcast tribes of that region. Times of refreshing were at hand. More than a Pentecostal blessing was about to be poured out upon the Missions. The two hundred have been multiplied to nearly eleven thousand.

The Kols.

Yet even these results have been surpassed elsewhere. No doubt most of you are acquainted with the progress of the Missions among the Kols of Chota Nagpore. I will state briefly the bare facts. In 1846 six German Missionaries settled among these Aborigines, a degraded and licentious people, who were greatly astonished that Europeans should care to do them any good. The Missionaries had been sent out by that Apostolic man, Father Gossner. They were humble, simple-minded, and intensely earnest, exposing themselves to the climate in, as some considered, an altogether reckless manner, although it should be borne in mind that they themselves thought it right so to act, which should shut our mouths from indulging in criticism. In

three years, however, four of these noble men had been carried off by cholera, dysentery, fever, and the like. Meanwhile, although by their kindness and friendliness they had won the affections of the natives, not one of them seemed anxious to embrace the Gospel. The spirit of the two surviving Missionaries was singularly Christ-like. They reasoned with remarkable logic, which mocked the cold calculations of a selfish, money-getting world. Instead of fleeing from their post, lest they too should fall a sacrifice, they argued that as God had taken away four of their number, He had a special blessing for those who survived as representatives of their fallen companions. And so He had. In the fifth year signs of awakening began to manifest themselves. Eleven converts were baptised on the profession of their faith in Christ. During the next year nineteen were added to the Church. The year following more came in. Presently hundreds were baptised in a single year, and then thousands; and now there are not less than forty thousand Christians among the Kols of Chota Nagpore.

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The latest example of the kind is also the most wonderful. An extraordinary movement in the direction of Christianity has lately occurred in the American Baptist Mission at Nellore, in the Madras Presidency. Between June 16th and July 31st of the present year, as many as 8691 converts were baptised, making in that Mission and its branches the large number of 12,000 persons who had been received into the Christian Church by the rite of baptism.

Nellore recently.

These examples might be multiplied. I have selected them from the Missions of various Societies. A steady growth is displayed in all directions. It is remarkable that three great Missions of the Church Society, the Propagation Society, and of the London Missionary Society, in the two provinces of Tinnevelly and Travancore, have had an annual increase for the last thirty years of considerably more than two thousand converts. And now there are signs of a general turning to the Lord of many of the inhabitants of those provinces; and it is not too much to anticipate that in a few years more the entire population will be of a Christian character.

Tinnevelly and Travancore.

But I have said nothing of the indirect influence of Christianity in India. This is as remarkable as the baptism of converts, and the formation of Christian communities. How can you account for the great progress in the enlightenment of the people, for the general awakening of thought throughout the entire

Indirect influence.

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SHERRING.

country, for the wonderful transformation native society is undergoing, for the yearning after something better than a religion with its myriads of gods can give, for that eager desire for a holier and purer faith manifest in many directions—how can you adequately account, I say, for all these changes, except by the spread of Christian principles, which are enlarging the minds, stimulating the conscience, and quickening the religious sense of the Hindus? We speak of facts, which admit of no question or doubt. The steady increase on a high ratio of Christian converts, is a matter of statistics, of careful counting, from which there is no appeal. The moral growth of the nation, and the radical changes for the better which are taking place in native society throughout the length and breadth of India, and which even our enemies recognise, are, as evidences of improvement and progress, verities from which again no appeal is possible.

General
growth.

Faith and
Patience.

Let us learn afresh two Christian virtues—faith and patience—faith in God's promises, and in the almighty power of the Spirit and the Word to subdue and transform the hearts of men; patience to labour diligently and perseveringly, in times of darkness and clouds, amid opposition, scoffs, rebuffs, disappointments, backslidings, and in the face of cynical, incredulous foes, or half-hearted, traitorous friends. Oh for the zeal, the industry, the love, the lowliness, the prayerfulness, the gentleness, the patience of our Divine Master Himself! "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour shall not be in vain in the Lord."

The Rev. Dr. MURRAY MITCHELL, of Edinburgh, read the following Paper:—

THE SYSTEMS OF EDUCATION PURSUED IN INDIA.

By the Rev. Dr. MURRAY MITCHELL

Rev. Dr. M.
MITCHELL.

The subject of Indian education comes before us only in one aspect—its bearing on religion. But it may be well to remind the Conference at the outset, that the question has many aspects. For example, there is nothing of greater importance in the whole wide range of Indian administration than just this matter of education.

Education in
India.

On a late public occasion, the Viceroy of India most justly affirmed that the change now going on in that land is "the greatest and most momentous revolution—at once social, moral, religious, and political—which, perhaps, the world has ever wit-

nessed." The political problem Lord Lytton rightly characterised as "most perplexing in its conditions." Or, in the memorable words of Edmund Burke, "Our government of India is an awful theory." A convulsion may come at any time. It is well that men in high places should see and feel the peril, and the tremendous responsibility of the situation. It is well, also, if they see that education has a bearing, direct and vital, both on the well-being of the people, and the continuance of our Eastern dominion. If we go seriously wrong in the educational system we set up, the error may soon be ir retrievable, and the consequences fatal.

Rev. Dr. M.
MITCHELL.

Its important
bearings.

But let us at present adhere rigidly to our text—the effect of the various kinds of education on the spread of true Christianity. We may classify the forms of education that prevail in India under three great heads, viz. :—

Of three
kinds.

1. INDIGENOUS EDUCATION.
2. GOVERNMENT EDUCATION.
3. MISSIONARY EDUCATION.

1. Our first head necessarily subdivides itself into two parts—Hindu education and Mohammedan education. Let us begin with the former.

Among the Hindus—at least for ages past—schools have not been entirely wanting. Indeed, the village system, that marvellous and all but indestructible relic of primitive Hindu society, can hardly be deemed complete unless the school has been provided. By far the fullest account of village schools is furnished in the very able reports on vernacular education submitted by Mr. Adam to the Government of India in 1835, 1836, and 1838.* He estimated the number of purely indigenous schools in Bengal to be about 100,000, two out of every three villages having a school each. The number of schools is thus encouragingly large; but the quality of the education imparted is anything but satisfactory. Writing is taught in them, and village accounts, hardly reading, for, in truth, no books were used. Though predisposed to look at native institutions in a favourable light, Mr. Adam speaks of the common village schools in terms of strong disapprobation. By their means, he says, the intellect is "necessarily cabined, cribbed, confined within the smallest possible range of ideas." And as for their moral influence, he traces directly to their miserable modes of conveying their modicum of education, what he calls "the radical defect of the native character," which

Among
Hindus.

Village
Schools.

Limited
knowledge.

* Republished, with preface, by Rev. J. Long, in 1868.

Rev. Dr. M.
Mironoff.
Degrading
punishments.

he maintains to be "a narrow and contracted selfishness." Mr. Adam's estimate of the village-schools is not too low. Indeed, he has omitted to mention what is, on the whole, their most offensive feature, the cruel and degrading punishments to which the pupils are, and sometimes very capriciously, subjected.

It is evident, then, that such schools as these are in no respect helpful to the spread of true Christianity. They hardly ever produce readers to whom our publications can be supplied; for in most cases the alumnus of the village-school cannot spell his way through the most elementary book.

Sanskrit
Schools.

So much for primary indigenous education. Another class of Hindu schools is of a very different character. We may call them Pundits' schools. They are entirely unconnected with the vernacular schools. Sanskrit alone is studied in them. India, in ancient days, was distinguished for its zealous pursuit of Sanskrit learning. Law, philosophy, the sacred mythological poems, and, of course, the Vedas, could be studied only by Brahmans. It is true that study among the Hindus was nearly confined to Brahmans; but then almost every Brahman was a student, and was, or might have been, a man of learning. One is amazed at the number of elaborate treatises that was produced on nearly every branch of knowledge cultivated among the Hindus. Many of these are only now becoming known to European scholars.

Their
studies.

Their decline.

Sanskrit learning has in later days greatly declined. There is no Vikramaditya in these degenerate times to attract, by munificent largesses, the most gifted men of all India, and exhibit them as the brightest "gems" of his splendid Court. Still the love of Sanskrit and of Sanskrit lore is not extinct; and Sanskrit schools exist in considerable numbers. The men that issue from such schools are to this day numerous and influential. A Pundit, or Shastri, is still a power in India.*

Power of the
scholar.

Unhappily he is not a power for good. That antique learning is of little account when tried either by the standard of Christianity or that of modern civilisation. Doubtless, there is much that is striking in these Sanskrit schools. Their whole environment is quaintly picturesque. Teachers and pupils are exceedingly simple in their mode of life; they have been styled "philo-

* "They exercise more supremacy over the minds of the people than any other class."—Long's edition of Adam's Reports, p. 32. Mr. Adam calculated the number of such Sanskrit schools in Bengal alone as about 1800, with about 10,800 students.—Report, p. 26.

sophers in huts." We might add, often "philosophers in rags." Rev. Dr. M. MITCHELL.
 Yet they are serenely content ; they plod on, year after year, and often prosecute their studies far into the night or until early morning.

And what are these studies ? Some, especially in Western Studies.
 India, commit to memory the whole of the venerable Rig Veda, occupying about ten years in the laborious operation, and without properly understanding a single line. Many devote twelve years to the study of grammar—grammar pure and simple. Many also learn astrology; not a few read poetry, perhaps the most liberalising of their studies; some take to philosophy; others, at least in Bengal, devote themselves to the abominable Tantras. I need not occupy time by showing how adverse this kind of training is to the reception of the Gospel. Every trained Sanskrit scholar Hardening effect.
 seems clad in a coat of mail, from which our sharpest and strongest arrows helplessly recoil. The grace of God is omnipotent ; but in nothing, perhaps, is that omnipotence more signally displayed than in the conversion of a thoroughly trained Pundit. This must suffice for indigenous education among Hindus.

Among Mohammedans elementary schools are comparatively Mohammedan schools.
 fewer in number. As a general rule, the teacher is held in higher estimation than the village schoolmaster among the Hindus. Still, his position is low enough; he is often superannuated, and nearly always ill paid.

The language which is chiefly studied in these schools is Persian. Persian.
 Books are used, though frequently only in manuscript, which, we said, was not the case in Hindu schools. Thus, the Gulistan of Sâdî, and others of the Persian classics, are read in whole or part; and a certain degree of intellectual cultivation is certainly imparted to the pupils who continue a considerable time at school.

Purely Arabic schools, that is, schools for teaching the reading Arabic.
 of the Koran, exist chiefly in connexion with mosques. These schools are by no means of a high order; the object is to teach the boys who intend to become priests the formal reading of certain passages of the Koran that are used in religious ceremonies. These schools Mr. Adam characterises as furnishing a "consummate burlesque" on education.

On the whole, we cannot report favourably regarding elementary education among the Mohammedans. It cannot be regarded as preparing for the reception of the Gospel otherwise than as producing readers, and also by cultivating, to a certain extent, the minds of the pupils. But the morality of Sâdî, the Moral tone not good.

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most favourite author, is not the morality of the Gospel; and in such tales as Yusuf-wa-Zulaikha (a dreadful travesty of the history of Joseph) we have presented all that a prurient Oriental imagination can devise to inflame the lower passions of our nature.

Colleges.

In addition to such schools, there are a few colleges, supported by Mohammedans, for the cultivation of Arabic and Persian literature. The influence of these is strongly anti-Christian. There is an interesting experiment going on at Allyghur (Alighar) of a college which adds the study of European science to the Oriental classics; but of this it seems premature to speak.

Government
Education.

2. We come now to speak of GOVERNMENT EDUCATION.

We may classify its forms under three heads: Elementary, or Vernacular; Middle-class, or Anglo-vernacular; and College Education.

Heavy cost
of its
Colleges.

The entire sum expended by the Indian Government on education in every form, including the sum apportioned to aided institutions, is under £800,000. That is to say, Government does not expend £1 in the education of 300 of the population. But a very large proportion of this goes to the support of the higher, or college education. When I was in Calcutta, in 1872, every pupil at the Presidency College cost Government 328 rupees; in the Sanskrit College, 759 rupees; at Berhampore, 933 rupees. At the Free Church College, which is an aided institution, the cost to Government of each pupil was only forty-five rupees, and very little more at the other missionary colleges. It is a startling fact that while Government gave only £1 to educate 300 of the whole population, it was spending more than £40 on every pupil in its colleges in Bengal.*

Comparatively little is thus attempted for the education of the sadly degraded mass of the population.

Elementary
Schools.

Yet experience testifies that that is no hopeless work. In the North-West Provinces, the earnest efforts begun by Mr. Thomason forty years ago, and continued by his successors, have issued in no inconsiderable number of satisfactory schools both elementary (halkabandi) and middle-class (basksildari). In Bengal, where the necessity was most overwhelming, there has been decided progress in providing elementary schools, owing to the efforts of

* Inclusive of British Burma, but exclusive of Ceylon, the sum last year was actually £730,013. Deducting receipts (fees and endowments), only £624,497. A flea-bite! Including a large number of private (unaided) schools, there is but one pupil in 140 of the population.

George Campbell, and Sir R. Temple, good elementary schools. In Western India such schools are also successful. But still the destitution is everywhere truly appalling. The pupils are almost exclusively boys. In female education exceedingly little has been attempted, and that little has not been successful.

Rev. Dr. M. MITCHELL.
Better and more numerous.

In a purely intellectual point of view, Government education, so far as it extends, is no failure; the teaching is genuine and thorough.

Intellectual success.

But in attempting to estimate its value, we are at once confronted by the great fact that it is exclusively and avowedly secular. Alike in schools and colleges, the Government abstains from communicating any religious instruction.

Altogether Secular.

In regard, however, to the effect of non-religious teaching, there is a very important distinction between elementary schools and colleges. I do not know that the elementary schools can be charged with the destruction of religious belief. It is true that no lesson in the simplest science can be given without contradicting some tenet of the Shastras. Yet, in a way strange to us, the Hindu mind can hold conflicting beliefs; it fails to see the opposition. The boy who issues from the primary school will still stoutly maintain that he is a good Hindu, and that he believes all that his guru or the Shastras teach. The visible effect of Government schooling in his case is, that the mind is trained to some extent, and furnished with a measure of useful knowledge.

Effect of Vernacular schools.

But in colleges the gulf between Hinduism and European thought yawns wide and fathomless; and the dullest pupil sees it. Hinduism teaches a professedly inspired science, which is outrageously absurd. The pupil soon rejects it with contempt, and at the same time necessarily rejects also the authority of the book which inculcates it. There is thus to him no divine revelation, no authoritative declaration of spiritual truth. For an individual or a community to be thus suddenly tossed from superstition into scepticism is surely a transition most perilous and painful. No wonder if the mental balance is destroyed, and the moral nature often completely wrecked.

Effect of Colleges.

I do not assert that Hindus trained in Government colleges are in all respects worse than their uneducated compeers. Some have asserted that they are less truthful; but I doubt it. They certainly are more manly and independent. But they are less respectful to parents and superiors, and more ready to surrender themselves to sensuality in its varied debasing forms. Intemperance is the ruin of multitudes of youth.

Moral effect.

Rev. Dr. M.
MITCHELL,
Helps in
Christian
countries.

Purely secular education in public schools in a Christian country has, of course, very great drawbacks; but the blank is partially filled up by family instruction, attendance at church, and Sunday-schools, the power of public sentiment, and other influences. But in India all these auxiliary forces are wanting; and the destructive power of Government teaching is counteracted by no constructive agency.

Hostile
Professors.

But perhaps I shall be reminded that young men so instructed, though ignorant of Christianity, are, at all events, not hostile to it. This leads me to refer to an important matter, which, had it been possible, I would fain have passed over in silence. In appointing professors, Government seems to have regard only to intellectual qualifications. In religion, a man may be a Christian, Deist, Atheist, Comtist, or Agnostic; the Government serenely ignores the question both of his creed and character. Now, in the educational service of Government there have been, and doubtless are, truly Christian men, who, while (as their covenant requires) they religiously abstain during school hours from referring to religion, will, out of school, faithfully plead for their Master. But, unhappily, in the history of Government education, men have been especially conspicuous who were avowed and earnest infidels. Of two of these, the distinguished head of a Scotch college affirmed that they had "diffused the principles of Tom Paine over a whole generation of youth" in Western India; and at this hour the Principal of the College in Bombay is making what the *Bombay Guardian* characterises as "most bitter" attacks on Christianity, fearlessly signing them with his well-known initials. Many deplorable facts of this kind could be mentioned. The most highly cultivated type of European infidelity is busy at this moment in our Indian colleges. Very powerful for good or evil must the educated youth of India be; they especially will mould, by the press and otherwise, the mind of the coming generation, and if no remedy can be applied to the sore evil I have mentioned, what are we to expect? Can we sow the wind, and not reap the whirlwind?

Examples.

The native
Press.

Lord Lytton lately spoke with sorrowful disappointment of the "poisonous matter," as he justly called it, issuing from much of the native press in India; and the Legislative Council has applied very rough and ready surgery for the extraction of the venom-bag. But the poison is mainly concocted from the food which Government wills the Indian mind should be fed upon. That treasonable trash which excites his lordship's disgust, need, at

all events, occasion him no surprise. "Fear God; honour the king," is the double maxim of the book of books; but while in Government schools the first precept dare not be mentioned, it is vain to expect that the second, even if inculcated, will be obeyed.

Rev. Dr. M. MITCHELL.
Where it comes from.

Perhaps some of you are saying, "Ah! he is a Missionary; he is prejudiced; things are not so bad as all that." Suffer me, then, to quote one or two testimonies from authorities unconnected with Missions. "The faculty of faith," says Professor Monier Williams, "is wholly destroyed at Government high schools and colleges." That is stronger than anything I have said; for you observe it includes the high schools with the colleges as destructive of religious belief. Hear another testimony from Mr. Cotton, a Bengal civilian, whose religious standpoint, be it observed, is not that of Christianity:—

Strong opinions as to its evil effects.

"The results of Government education are subversive and destructive, and have loosened the whole framework of the narrow society within which they operate." "The result is an anarchy for which Government is responsible." He again calls it "extreme social anarchy." * "Our state colleges are content with chaos."

These are startling—I had almost said, appalling—testimonies. And yet out of the very misery of the position there comes a gleam of hope. Man is a religious being. It was said as early as the days of Homer—"All men yearn after the gods." A community utterly without religious belief cannot long exist. A convulsion comes which drives men back on faith. I have ventured to hope that a reaction towards religion is already commencing among the educated youth of India. Just as the scepticism which came like a deluge on Rome during the later days of the Republic, until Rome, as Rénan expresses it, became "a very hell," was followed by a recoil towards faith which was fain to embrace the wildest superstition rather than endure the torture of endless doubt, so a reaction seems to have set in among Hindus. Certainly we trace a change among the pupils of our Mission Colleges. It is a new thing for men to ask—as in Calcutta they have lately been doing—for a lesson in the Bible rather than one in English literature. And of the educated youth of India generally, I will repeat the words which I ventured to use at the meeting of our General Assembly in Edinburgh, last May: "It seems as if a great sigh were rising from the heart of India, which, when put into articulate language, just means this

Reaction in Bengal.

Longing for light.

* See "Fortnightly Review," Sept., 1878.

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—‘ We have lost the way ; we cannot find the Father. Show us the Father, and it sufficeth us.’” We see less than we did of bitter hostility to Christianity, but more of a cordial admission of its elevation and purity, with, indeed, a sorrowful doubt whether it can, after all, be the actual voice of God. Oh ! that He “ who calls for things that are not and they come ” may soon say to these bewildered souls, as He did to His disciple of old—“ He that hath seen *Me* hath seen the Father.”

Oriental
Colleges.

These remarks have applied to English education as conducted under Government direction. We must not forget that there are also Oriental Colleges maintained by State funds. Such institutions as the Sanskrit Colleges at Benares, Calcutta, Poona, &c., as originally established, had all the faults which we have stated as belonging to Pandits’ schools, and these in an aggravated form. The rage for high orientalism that once existed among Indian officials was little short of insanity ; and even after Macaulay’s celebrated Minute had restored them to reason, there lingered here and there State institutions whose function was to inculcate false science, false history, and false religion. Conspicuous among these was the Benares Sanskrit College. An earnest attempt was made by Dr. Ballantyne to reform this dreadful state of things, and present the leading features of European science as reconciled with the principles of one great system of Hindu philosophy, the Nyāya. I visited the college in 1869 and thought I saw proofs that the promising experiment had failed ; but I shall be thankful if any one can declare it to be a success. The Poona College has certainly been greatly reformed. Of the Muir College at Allahabad, I may say, as I did of another college for Musalmans, that it is premature to speak.

Benares
College.

Missionary
education.

III. MISSIONARY EDUCATION.—The subject of Government education appears to many of such vast importance that I have been led to dwell upon it at considerable length. I fear I cannot reasonably insist on describing with equal fulness the character and effects of Missionary education.

Missionary schools, like those of Government, may be divided into elementary or vernacular ; middle schools, or high-vernacular ; and colleges in which the curriculum prescribed by the University is followed, the education being given in English.

The total number of pupils in Mission schools, as stated in the report of the Allahabad Conference in 1872, was 122,372, including 26,611 girls, the number now may probably be 140,000

or a little more, the proportion of girls to boys remaining much as it was. Rev. Dr. M. MITCHELL.

The characteristic mark of missionary schools is, of course, their religious character. If not distinctively Christian, they have no *raison d'être*. But, of course, if Missionaries set up schools to teach the common branches of education, as well as religion, the work should be done thoroughly. Let them, in common education, aim at as high a standard as the Government schools. There need be no fear that the cultivation of the intellectual powers of the pupil will be in any way hindered by the discipline imparted to his heart and conscience. The Christian element.

Again, the closest superintendence of Mission schools by truly Christian men is absolutely necessary. "The schoolmaster is the school." We shall all further agree that Christian books must not be taught by heathens. We shall, I trust, also agree that the presence of heathen teachers, even for the teaching of the common branches, is very undesirable. Possibly it does least harm if a heathen is appointed to teach some such purely secular branch as mathematics in a college in which there are several Christian professors. To leave any school under the control of a heathen teacher is, even if a necessity, a necessity to be deplored. To be taught by Christian men.

Even in elementary schools a good deal can be accomplished towards preoccupying the mind with Christian truth. I do not believe in the use of Christian catechisms for heathen children, the pupil being taught to repeat *memoriter* the most solemn truths of our holy religion as a task. Let the mind be preoccupied and filled with the parables of Christ and Old Testament narratives, taught reverentially and lovingly by spiritual men; and let us wait in patience the result. Elementary schools useful.

In Anglo-vernacular schools the mind of the pupil is still more capable of receiving valuable instruction. Of no part of missionary work do I retain a more pleasant remembrance than of the junior classes in our Calcutta Institution. All the reading books, both in Bengali and English, had religious lessons, both in prose and verse. Simple poetry—very much like Watts's "Divine Songs for Children"—conveying the fundamental truths of religion, both natural and revealed, was a great favourite with the pupils. English Schools better.

But I must proceed to say a few words on the higher education as conveyed in Missionary Colleges, which are affiliated to one or other of the Indian Universities. There are in all India Higher Education.

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MITCHELL.

only eight of these connected with Protestant Missions. In speaking of them, I feel rather hampered by the circumstance that the higher education is mainly carried on by our Scottish Missions. Mr. Sherring mentioned at the Allahabad Conference that, as the results were tested by University examinations, the Free Church and the Established Church of Scotland had accomplished in the higher education as much as all other Societies united. This is natural on account of the great example and the eloquent pleadings of that illustrious man, over whose death the whole Christian world still mourns, Dr. Alexander Duff. And in Scotland we are thoroughly convinced of the necessity of carrying on this branch of Mission work more energetically than ever. Christian teaching in colleges, as well as schools, we deem likewise to be of essential consequence; and it must be given in full proportion to other studies.

Its leaders.

Condition.

Government
cannot teach
religion.

I am aware some would say that the character of Government education might be improved by the introduction of religion. That step, even if desirable, is not possible now; Government dare not break its solemn and repeated promises to abstain from religious teaching. Others tell us that Christian men should be encouraged to become professors in state colleges. The conditions as to religion prescribed by Government are most unhappy; and I do not expect that many men will enter its colleges impelled by missionary zeal. Others justly contend that every effort should be made to supplement secular education, and that Missionaries should sedulously seek intercourse with the pupils of Government schools. But when all is done, a deplorable blank remains.

Sunday-
schools.

But I must hasten on. SUNDAY SCHOOLS are found to be no less valuable in India than in Britain or America, and when well taught, they are largely attended by heathen children.

Orphanages.

Again, ORPHANAGES are, especially in times of famine, indispensable. To develop manliness and independence in the children is, no doubt, difficult; but it can be done and has been done. BOARDING SCHOOLS for boys have, in some cases, been found useful.

Boarding
Schools.

Boarding schools for Christian girls seem fitted to be still more so. It is not many of the humbler Christian women that can yet train their daughters suitably; and the faithful, living superintendence of a lady from Europe or America is of the greatest possible value. Large DAY-SCHOOLS for GIRLS are possible in Madras, and to a considerable extent in Bombay. It

Girls'
schools.

is difficult to maintain them in the Punjaub and North-Western Provinces, and in Bengal next to impossible. Hence, Bengal is the place in which Zenana work is especially required. ZENANA SCHOOLS are often possible, into which, even in Calcutta, the girls in one lane can be collected together and taught. On the unspeakable importance of the work in Zenanas and Zenana schools it is wholly unnecessary to dwell at present; on Thursday evening it will, no doubt, receive the earnest consideration which it deserves.

I must now hasten to a close. My allotted task has been to describe things as they are, and I have hardly touched the still greater question of things as they ought to be. And on that, all I will now do is to ask a question. Is there any good reason which prevents the carrying out of the celebrated educational Despatch of 1854, regarding grants in aid? I know of none. Let us try it in Calcutta, or in the three Presidency seats, Calcutta, Madras, and Bombay. The system will not fail, if Government will only screw its courage to the sticking point and redeem its solemn pledge.

But, finally. When we speak of about 140,000 pupils in Mission schools, the number seems encouragingly large. But after all, the proportion is but 1 in 2000 of the population, and let us remember that it includes multitudes who know little more than the alphabet. The number receiving a thoroughly good education is deplorably small. Is this all that Britain can do for the Christian education of India? God forbid that we should forget the wants of China or Japan or Polynesia. But surely India, as a portion of British territory, has very special claims, and she is thirsting for instruction. God helping us let us give it, till India rise to be, as she was of old, the great moulder of Asiatic thought. The stream of Buddhism flowed forth from her over more than half the Continent of Asia. Shall the healing waters of Christianity do less when India turns to God?

Mr. DONALD MATHESON, then said: Sir William, ladies and gentlemen, I avail myself of your offer to ask a question. I feel that the Paper just read is perhaps the most important we have had during the Conference, and I wish to ask whether the time has not now come, when, since the Government Despatch of 1854 is now nearly a quarter of a century old, we have not had experience as to the result of the Government system of education in India, and whether something cannot be done to improve

Rev. Dr. M.
MITCHELL.

Despatch of
1854.

Carry it out
by degrees.

D. MATHESON,
Esq.

Improvement desired
in Government Education
in India.

D. MATHY-
MON, Esq.

it. With the best intentions, the Government of the day determined that the natives of India should not be disturbed by introducing the Bible into the Government system of education. It was with the view of retaining their loyalty that this was done. After an experience of nearly a quarter of a century it is found that the result has been the very opposite: a spirit of disloyalty has been produced among those who have been deprived of the precious truth. And has not the time come, when the Missionary Societies, and indeed the whole of their constituents in this country, should rise and ask the Government whether some change should not take place.

The present
system has
lasted twenty-five years.

Rev. J.
BARTON.

Question
important.

A Franken-
stein has
been pro-
duced.

One course is
open to us.

Urge them
to leave the
higher edu-
cation alto-
gether.

Government
Schools have
us at disad-
vantage.

The Rev. J. BARTON, of Cambridge, said: I feel that this question is one hardly adapted for discussion in a large assembly like the present. Still the Paper we have heard read should lead to an expression of opinion on the part of those who take an interest in, and who also help on, the work of Missions in India. It has been shown in that Paper that the Government has been creating a monster, which is beginning already to turn upon itself. This Frankenstein of educated intellect in India, without any religious principle to guide it, is creating a ferment and a restlessness, of which it is impossible to foresee the evil consequences. In the extreme difficulty of urging upon Government any course which would remedy this defect, it seems to me that there is one plan which we ought, as Christians, and as representatives of Missionary Societies, to urge upon them; namely this, that inasmuch as it is impossible for them to regulate religious teaching in their schools, as also it is impossible to hope that they can as a Government introduce the Bible into their schools (as many of our friends here in England would desire), the only course open to them is to do as is done in this country, and to retire as soon as possible from the direct control of higher education altogether. Our difficulties as Missionaries, and I speak as one who has had some fifteen years' experience in this particular department in India,—are difficulties arising from the fact that the Government come with all their prestige and resources, and drive us practically almost out of the field. We cannot compete with them on fair terms, or with the resources which they possess. Not only however do they put Missionary Societies at a very great disadvantage, which is comparatively a small matter; but there is a growing tendency to ignore and undervalue indigenious and independent native efforts. I

would desire my friends that there should go forth from this Conference a representation to the Government, backed by those who have influence and authority, urging upon them the same course as is followed at home, where we have a Government confining itself to the regulation and encouragement of education, without entering the field directly itself.

Rev. J. BARTON.
Let them follow the example at home.

Dr. MURRAY MITCHELL said: I agree with what has been said by these two gentlemen. That was the practical issue of the fact I brought forward. Let Government spend its funds chiefly on lower education, teaching the toiling, ignorant masses, and we shall all exceedingly rejoice. We only wish they had no Afghan wars to carry on that they might have much more money to devote to that education. Let the Government carry out the principles of the Despatch of 1854 and act, as Mr. Barton has suggested, by aiding schools. I do not think missionary schools will be the only ones to fill the void. Natives will soon set up schools of their own and then the Government funds will be freed to an extent that will enable them to give larger assistance to elementary education. I do not suggest that this course should be taken in a leap. It should begin gradually, say at Calcutta, then extend to Madras, then to Bombay. Let us see the effect of such a measure; I have no doubt of its success; the Government will then gradually retire from all the country.

Rev. Dr. MITCHELL.

Endorses the suggestion made.

Let the step be taken gradually.

The Rev. Dr. SCHREIBER, Secretary of the Rhenish Missionary Society, gave the following account of the Society's efforts in Dutch India:—

Rev. Dr. SCHREIBER.

There are several regions where Mohammedanism is steadily winning ground, but perhaps no place can be found where that progress is faster, and at the same time more astonishing and puzzling, than it is in Dutch India, because there it goes on not only in spite of the Government of a European, Christian nation, nay, it would appear, that this Government itself serves to foster and forward Mohammedanism as far as its boundaries extend.

Mohammedanism in Dutch India.

Looking back, we find that by far the greater part of the ground Mohammedanism holds at present in the Indian Archipelago it has gained after the time the Dutch took possession of those regions. In the Island of Sumatra, it is true, Atchin and Menangkabao had become Mohammedan before that time, and thence Islam had found its way to Java; but on both these islands the great majority of the people were still heathens, when the

Its great spread under the Dutch Government.

Rev. Dr.
SCHREIBER.
In Java,
Sumatra,
Borneo.

Dutch took possession of them, and to the island of Borneo and Celebes Mohammedanism has crept in in the time of the Dutch Government. At present on Java almost the whole population is Mohammedan, at least in name; a great deal of heathenism still being concealed under the surface. On Sumatra about the fourth part is still heathen. On Borneo and in the Celebes perhaps about one-half—but wherever in Dutch India a heathen population is in contact with Mohammedans, Mohammedanism is advancing steadily. Even the official Government Reports state the progress of Mohammedanism in the Batta country and Telambang, on Sumatra, in West and South-east Borneo, in Menado, on Celebes, on Ternate and Tidore, and Batyan, and several other places.

In the Batta-
country.

Resistance of
the Battas,
till they be-
came Dutch
subjects.

That it is really nothing else but the Dutch Government itself which spreads and forwards Mohammedanism is clearly shown for instance in the Batta-country in Sumatra. The people of the Batta, or Bataks, have been for centuries not only in contact with the Mohammedan Malays, but several times they have been attacked, and a large portion of their land has been quite desolated by the Malays, in order to win the Battas for Islam. But all was in vain, the Battas kept firmly to their heathen creed until, about forty years ago, they became subjects of the Dutch Government. Now, since that time, almost the whole of them, as far as the Dutch Government extends, have become Mohammedan, whilst almost no Mohammedan is to be found beyond the borders of the colony. The fact that the Dutch Government produces Mohammedanism everywhere is so strikingly evident, that the Mohammedans of Sumatra themselves believe the reason why Allah has given the rule to the Dutch is nothing else but this, that all heathen nations should be made Mohammedan by means of the Dutch Government. I myself have met heathens in Sumatra, that were quite amazed when they were told that I and the other Dutch (European) were not Mohammedans; so much is the Dutch Government and Mohammedanism one and the same thing to them.

Native ex-
planation.

Now what can be the reason of this strange phenomenon?

Reason of
this strange
thing.

Of course I am not going to say that the Dutch knowingly and wilfully propagate Mohammedanism, though there are indeed some infatuated men amongst them, who, blinded by their hatred against Christianity, really and openly wish good speed to the Crescent.

They do not
directly
promote it.

By far the most of them have no interest whatever nor sympathy with Mohammedanism, very many of them even hate it; but nevertheless, being quite indifferent and following a so-called strictly

neutral policy in matters of religion, in fact they help to spread it. There, like in other instances, Mohammedanism steps in to do that which Christianity ought but neglects to do.

Rev. Dr. SCHNEIDER. But they have neglected to plant Christianity.

Wherever the Dutch Government goes,

“ Post equitem sedet atra cura,”

Mohammedanism follows it like an evil spirit. The Dutch cannot live in India without a Mohammedan appendix of lower officers, as clerks, policemen, interpreters, and tradesmen. The Malay language being outside Java, the language of the Government, and of daily life, quite a “ lingua franca ” of those regions, and being spoken, besides by the Dutch, by Mohammedans only, is one of the most powerful agents of Mohammedanism.

Spread of the Malay language.

Whenever the Dutch Government is established, everybody that has anything to do with it, either in court or trade, is compelled to learn the Malay language, and very seldom any one has learnt Malay without becoming Mohammedan at the same time. Very soon, therefore, all the native chiefs, through whom the Dutch govern the people, all lower officers and tradesmen of the country, in short, all men of weight and influence, become Mohammedans, and then it does not want many years until all the other people follow them. There are few proper Mohammedan Missionaries in India, but every Moslem, being zealous in fulfilling his religious duties, and very ardent to propagate his creed, all of them do the work of Missionaries, especially all the so-called Hadjis, whose number increases year by year, on account of the passage to Mecca by steamer being now very cheap and easy. In 1875 there were no less than 5600 hadjis (pilgrims) from Dutch India.

It is the official tongue for all.

All chiefs and officers become Mohammedans.

Mohammedans are zealous for their creed.

It seems that the Dutch at large have very little idea of the fatal consequences which the spread of Mohammedanism must needs have for their Government in India, because otherwise they would, even from a mere political point of view, sustain and forward mission work in India, by all means and with all their might, as, no doubt, Christianity is the only thing that can check and counteract the spread of Mohammedanism. But although there are a great many pious and zealous mission friends amongst the Dutch, and although there exist a considerable number of Dutch Missionary Societies, still a very large portion of work that ought to be done remains undone. There are at present about fifty Dutch Missionaries at work belonging to eight different Societies, and scattered almost over the whole Archipelago; on Sumatra, in the west, middle, and east of Java, on Bali, Celebes,

Evil results.

Christian workers are there.

Their numbers insufficient.

Rev. Dr.
SCHREIBER.
Numbers of
converts in
the Celebes.

Almaheira, New Guinea, and some small islands, but there are only a few places where their results are remarkable.

In the Minnahassa, or Celebes, the Mission has succeeded excellently, more than 40,000 Christians belong to it; but there is only one Minnahassa in the whole Archipelago, and even there matters are far from being satisfactory just now. On Java, too, we meet a few large congregations with more than a thousand adherents, but in comparison to the vast population these are very little indeed.

Neglect of
old fields.

But there is one thing I do not understand at all, I mean the reason why the Dutch Missionary Societies have not taken care of the very considerable Christian congregations in the Amboyna Kei and Aru islands; on Timor and Wetter, being the remains of the fruits of mission work in former times.

Their state
of weakness
and decay.

These poor Christians have been quite neglected and forsaken; in some islands, for instance Wetter, Dammer, Tapa, the light of Christianity, once burning, has been quenched already; in other places the congregations are decaying more and more, in consequence of the want of all pastoral and missionary agencies, the people falling back into heathen superstition, or coming under Mohammedan influence. At present there are still on these islands about 5000 Christians, but if they remain uncared for, it will not be long ere all of them will disappear, especially now they have lost their last spiritual sustenance, the Dutch Government having banished the Bible from the schools.

Will no one
help them?

Now then, will no other Missionary Society step in, in order to avert such a reproach from the Christian name? It is not true that the Dutch do not allow strangers to begin mission work in their colonies. They have allowed it for a long time past. The Missionaries of our Rhenish Society have been working amongst the Dajaks of Borneo since 1835, amongst the Battas of Sumatra since 1861, and on the isle of Nias since 1865. On these three islands we have at present twenty stations, twenty-five European Missionaries, and about 3000 native Christians. But to add new fields to those we have already is for us quite out of the question. The task we have upon us is almost too heavy already: and we should even be very glad if, perhaps, we could get some new friends to assist us. However that is not my aim to-day. I want to make an earnest appeal upon all Missionary Societies in England, America, and Australia, if perhaps one of them could be made willing to enter upon the work in Dutch India.

The Dutch
Government
will allow
other
Societies.

Need is
urgent.

It is a *very urgent work*, because, as I have tried to show, Mohammedanism is spreading fast in these regions, and therefore not much time is given to win these poor nations for Christ, to with-

hold them from the lies of the false prophet, from whence, if once entangled, it will be very difficult to extricate them.

Rev. Dr. SCHREIBER.

It is a *very hopeful and promising* work, because most of these nations are sure to abandon their heathen creeds just now. Many of them are looking out for something better, and they take to Mohammedanism only because nobody is there to teach them the truth. In many respects this field bears a great likeness to the South Sea Islands; only the nations of Dutch India are more numerous and vigorous, not at all dying out or decreasing. Some of them are very nearly related to the Hovas of Madagascar, and from the Minnahassa we may learn what kind of mission we may expect there, if only the work is begun in earnest and with proper means.

The work is promising.

Besides these numerous beautiful and densely-populated heathen islands, which hitherto have been overlooked, there are the above-named islands with their Christian congregations, stretching out their hands for help. At present they cling still to their Christian faith, they bring their children to some wandering Dutch clergyman to get them baptised, they are eager to listen to the preaching of the Gospel, wherever it is brought to them, I believe it would be easy to strengthen their feeble faith, to purify their deficient morals, and to put everything right again, but if anything is to be done for them, it must be done soon, almost immediately. Not many years and it will be too late there, as it is already too late in so many regions of Dutch India, that were stretching out their hands and begging for the Gospel only thirty years ago, but are lost now, lost to Mohammedanism.

Many other islands near.

Easy to help them now before it is too late.

The Rev. J. E. PAYNE, of Calcutta, wished to address the Conference on the subject of Christian Literature in India. He said:

Rev. J. E. PAYNE.

With regard to the importance of circulating Christian literature in the Indian Empire, there can be no two opinions. Education is being carried on most vigorously in many districts, and we have now an amount of education being carried on throughout the country, such as there never was before. I have seen much of this; and I find that very little attention is being paid to the production and circulation of Christian literature in India, such as there ought to be.

Christian Literature in India.

Education is now widely spread.

On the other side, there is growing up in Calcutta and other great cities, a native press that is vile. This is being sold, as I know, extensively over the country. What is being done to correct it? The Christian Vernacular Education Society, and the Religious Tract and Bible Societies are doing much; but nothing compared with what the circumstances require. I shall be glad,

A bad native Press.

Much is being done: but we need a great deal more.

Rev. J. E.
PAYNE.

therefore, if by drawing to so important a matter the attention of this Conference, a greater amount of effort shall result.

Rev. E.
SCHRENK.

The Rev. E. SCHRENK drew the attention of the Conference to the work carried on by the Basle Missionary Society on the West Coast of India and in China. He said:—We commenced our Mission on the Western Coast of India in the year 1834. It was a small beginning we then could make, but, by God's grace, the work has extended gradually. In the four districts—Canara, South Mahratta, Malabar, and the Nilgherries—sixty-three Basle Missionaries are now labouring. The mode of work is much the same as on the Gold Coast.

Basle Mis-
sion on the
West Coast
of India.

Missionaries.

Books.

(a.) First in India, yea, there much more than in Africa, we felt, from the beginning of our Mission, the great importance of Christian literature, and have, therefore, paid much attention to it. Our mission press is gaining an increasing influence. Last year it printed 166,090 books and tracts in three different Indian languages, and in English. The chief work printed last year is the Canarese Bible, and this year the Malayalam Bible is printed. In connexion with the press are twenty-two book and tract depositories, with twelve colporteurs, who do a most useful work. We owe much gratitude to the Religious Tract Society in London, and to the Madras Auxiliary Bible Society, for their kind assistance in literary work.

Converts.

(b.) Also, in India we were permitted, by the grace of God, to preach the Gospel with success. On twenty principal stations, and many out-stations, we have gathered 6037 Christians, and on the 1st of January, this year, there were 1374 people under instruction for baptism. Many of these are famine people who have broken their caste. May the Lord give His Spirit to them all! The famine, with all its misery, has been a blessing for our South Mahratta people; it has taught them to seek the Lord.

Schools.

(c.) Schools. Among all the difficulties, well known to you, we have "held the fort" also in educational work. There is—

1. A theological seminary with	19	students.
2. A training school	11	„
3. A preparandi school	47	pupils.
4. Anglo-vernacular schools	465	„
5. Vernacular schools	2112	scholars.

Total . . . 2654 scholars.

Out of these schools have gone forth six ordained native Rev. E. SCHRENK, Evangelists, &c. pastors, sixty-six catechists and evangelists, fifty-five teachers, and twenty-three school mistresses. These figures show that we have paid due attention to the education of native labourers.

(d.) Industries. We have at present :—Five weaving shops ; Industrial Schools. one tiling work ; one carpenter's shop ; and one mechanical establishment. All these establishments give work to 635 persons, and how thankful we have been during the famine, which pressed so much on our people, to have an opportunity for handiwork, you may judge for yourselves. "The industrial branch Their good effect. of work had a great influence on our congregation, raising many families from poverty to a comfortable position which, though not, indeed, allowing them to make a great display, guarantees them a decent livelihood as a return for faithful labour, and enables them to lay by something against sickness and death, and to give an elementary education to their children." May God help us on in all this work !

In China we have at present twelve European Missionaries, In CHINA. and, thank God, a staff of thirty-four native labourers at four principal stations and sixteen out-stations. Our Christians number 1627, and the scholars, including ten students of a theological seminary, 302. During the past year alone 170 Chinese have been baptised by our Missionaries. Truly, there is much cause of gratitude to the Lord ! What a great thing to be able to say, "The field in China is white for the harvest." Thank God for it, and remember our work in India and China in your prayers.

The Rev. Dr. WATSON, of Dundee, who visited India with the Rev. Dr. WATSON. late Norman McLeod, said : I must be allowed to take this opportunity, the first I have had since I returned from India, to thank our Chairman, Sir William Muir, for his hospitality to myself and to my rev. and venerable companion, Dr. Norman McLeod, when we were in India. We received very much attention at his hands and very much information, which greatly aided our work ; and, I am sure, when I name my rev. friend, Dr. Norman McLeod, I utter a name which is held in London, as well as throughout Europe, in the highest esteem—a man who, both by his life and by his death, did much for the great cause of Missions.

I have heard to-day the very interesting Paper read upon "Education and Evangelisation in India." We have had a sug-

Rev. Dr.
WATSON.
Government
Education in
India: the
suggestion
made.
Government
cannot use
public taxes
to destroy
the native
religions.

Missionaries
may supple-
ment.

We cannot
be afraid of
intellectual
training.

We can meet
it with
arguments
from the
Christian
side.

Use of
sapping.

First labours
valuable, as
well as the
last.

Need of
closer Union.

Difficulties
exist at home,
not abroad.

gestion made that the only way for the Government to do, especially in College education, is to retire from it altogether. Well, it is very difficult for a Government to say, "We shall take your money; but shall bring in our own religion and help to destroy yours." And I can easily see, how any Government having conscientious scruples should pause before they tax a country for the overthrowing of a religion, however false, which yet the natives of that country have been for ages attached to and believe to be true. There is a second way in which I think good may be done, and that is, by sending out Missionaries to meet those objections that are offered to Christianity, and to meet those young English-speaking natives who are leaving the colleges in India. It is surely by appeals to the understanding and the conscience that Christianity is to be propagated. Are we to be afraid of anything that can be said against Christianity? If we are, what is our Christianity or our faith worth? If our Christianity is worth anything, it is surely worth our sending the very best men to show the broad basis on which it rests. And if these men have been made atheists, or agnostics, or non-Christians by appeals to the intellect, surely we are not to distrust this grand instrument which God has given to men, but are to believe in intellectual force and conviction being on the side of Christianity as well as against it. We have been doing this in some of our Colleges and schools.

A large number of persons say "Keep to preaching,—never mind education." We, in Scotland, and other parts of the world, believe in the slow sapping process; and do not intend to take down vast towers consolidated into one mass by a single blow. We mean to go into the foundation; and the man who first undertakes this and puts his instrument to the rock to prepare, so that the powder or dynamite may be inserted, is doing as great a work as the man who touches the spring which produces the final result. The man who cuts the first sod has as much to do with the completion of the enterprise as he who lays the last rail. We believe not in appeals merely to the individual, but in addressing ourselves to a work which is to tell upon future generations.

And we might do a great deal more by our UNION. There is no difficulty in uniting Missionaries abroad. The Missionaries in India are *one* by the very fact that they are there, and they feel that the little things which separated them at home dwindle into insignificance in the presence of idolatry. The truth is, the diffi-

culty in our union on Missions is not produced in Bombay ; but in London and in Edinburgh. These little differences that are keeping us asunder, fall to pieces before they get to India. The fact is, that a man going to India finds his opinions of denominationalism very much modified. People say that if you take a cargo of Madeira round the Cape it becomes very mellow ; but if you take a cargo of Missionaries it becomes mellower. They lose a vast deal of the acidity with which they started.

Rev. Dr.
WATSON.

The value of
voyages to
India.

It becomes us, therefore, to lay aside all the things which prejudice our minds, and, it may be, warp our judgment, and which certainly are of no use in the grand work we have at heart, to bring India under the dominion of the Kingdom of Jesus Christ. In regard to what has been spoken to-day of caste, let us not care whether they are of one caste or another. Our colleges have done a great deal to break down caste. Missions are not necessarily to the high caste, to men of education, or to the wealthy. The members of lower castes may be as well educated as those of higher ones, and oftentimes they are much wealthier.

Caste is
breaking
down.

In dealing practically with caste, we have nothing to do with the mere position or distinction, the wealth or the education. Those of the humblest caste are as welcome as the very highest ; and I think we owe a very great debt of gratitude to those who have done much by other influences to tone down this feeling in India. Now a Hindu is not surprised that we do not try to convert him, but he is very much surprised that we do : because in India a man thinks that as there are various religions, they may all be true. I have heard that the holding of two opposite beliefs is with them not an uncommon thing. They can do many juggling feats in India, and this is one of them. Many can perform it in countries other than India. They wonder why we should take so much trouble to go and to convert them to our religion. They say, " You have three lines of railway from London to Edinburgh, one by the East coast, one by the West coast, and a third by the Midland : it is all the same which you take, you get to London at last." " Yes," we say, " but that is not our notion of Christianity. Heaven is not a locality, and our notion of it is rather the character of the kingdom and of the company you have by the way. We wish you to know that throughout this great wilderness you have the fellowship of a Father in heaven, who loves you, and of a Saviour who died for you."

We must
deal with all
of them as
men.

"All religions
good and
true."

Railway
lines.

The Rev. JAMES JOHNSTON, of the Free Church of Scotland,

Rev. J.
JOHNSTON.

L

Rev. J.
JOHNSON.
Higher
Education.

said: I feel constrained to refer to the subject of the higher education in India, which has been already spoken of in a way that made this audience feel its importance. I do not mean to say a single word that would weaken the force of what has been said so ably by Dr. Mitchell and others. I would, however, quote two passages—the one from the experience of an honoured friend just returned from India. He put the question to a large audience of Hindus: “How many of you educated Hindus believe in the Shastres?” The answer of one man was, “Not one in a hundred.” The answer of another who carried the assent of the meeting was, “Not one in a thousand.” Now, sir, this brings out the fact, which is apt to be overlooked, that our Government is not neutral. I agree that we could not well ask the natives of India to give their money to support a Government in pulling down their own religion. But I also say they are not at liberty to take the money of the natives of India to undermine their religion, bad though it be, and that is what they are doing. They are undermining the religion of the natives, and giving them nothing as a substitute. Sir, I do not wish to speak with disrespect, either of the Government or of those who have represented our Government in India. It would be unjust, and ungenerous also, in your presence, if I did not admit that the Government has an honest desire to promote morality among the people. I know that you, sir, and other noble men, have done much to promote religion in India. But here is the fact that our Government is systematically undermining the beliefs of India, and giving nothing as a substitute. I have had the opportunity of knowing that an officer holding a high position in the Government a few years ago felt this difficulty deeply. He regretted to see great numbers of Bengali scholars leaving the Government schools with a fair vernacular education, and a superficial knowledge of English, but without any religion at all. Things may go smoothly and quietly on; but the calm is ominous, and cannot continue. To train young men thus is as dangerous as it is cruel. Under the law of Moses, the rich man was denounced who took the rags from the poor man which covered him from the cold of night. What shall be said of us if we take from the youth of India their only shelter from the cold blasts of unbelief and scepticism? It is cruel of us to take the husks of false religion from the starving heathen, and refuse them the bread which we have in such rich abundance to give; to leave them at a time when the character is being formed for good or evil, in a

The Govern-
ment is not
neutral.

It under-
mines the
native
religions.

This kind of
training is
dangerous.

And cruel.

dreary void without a prop for the soul to lean on, or a ray of light to guide them through the gloom. To do this is as dangerous to the State as it is perilous to the soul.

But what remedy do we propose? At one time I thought that we might urge the Government to introduce religious teaching into their colleges. But the difficulty of so doing now seems insuperable. It would be of no use, unless we were sure of Christian teachers, as well as of Christian teaching. We would recommend, on the one hand, the continuance of the present system of grants in aid; and, on the other, the withdrawal of the Government colleges altogether—when either the natives, the European community, or Christian Churches are prepared to take up the work in a satisfactory way. That, I think, is a very modest request. By the Government coming in as competitors in direct education they drive religion out of the heathen colleges, and tend to secularise even our missionary institutions. They may tempt missionary societies to withdraw their colleges, which cost them much, leaving the youth of India to be educated without any religion—a result which every wise man and the Government itself would deplore. In conclusion, we simply request this, that the Government will now do what they actually promised to do in 1854. Here are their own words: “We look forward to the time when any education entirely provided by Government may be discontinued with the gradual advance of the system of grants in aid; and when many of the existing Government institutions, even of the higher order, may be safely closed or transferred to the management of local bodies under the control of and aided by the State.” That is all we ask. A meeting of a few friends, before this Conference closes, might initiate a movement to secure its practical accomplishment.

F. ANDERSON, Esq., formerly in the Madras Civil Service, after alluding to the caste question in schools, and stating that the Government had rightly decided that scholars should all be treated alike in their public schools, said: I look with a kind of fraternal interest upon the Basle Mission. It extends in South India, on its Western Coast, from the district of Cochin and Travancore up to Goa. There are situated two great districts—Malabar and Canara. I went to the Malabar Coast in the Civil Service. There was no Missionary there at that time. There was no Missionary in Canara. I wanted some man to go and circulate the Scriptures, but failed to get any help. But in 1834

Rev. J. JOHNSTON.

Remedy.

Increased grants in aid.

(Give up the higher Education.)

Despatch of 1854.

F. ANDERSON, Esq.

The Basle Mission.

Its locality.

F. ANDER-
SON, Esq.
Three Mis-
sionaries
arrive.

HEBICH.
His power.

there arrived at my house three men from Basle. One of them was that noble-minded man, Hebich; well known and honoured throughout South India. He was the Moody amongst Europeans in South India, though he was not so successful with the natives. At Cannanore he produced such an effect upon one regiment, that every officer in the regiment became a converted Christian, and the regiment itself got the name of "Hebich's Own." On one occasion the Bishop of Madras, in passing through the place, dined at the mess; and at the close of the evening it was proposed that the Bible should be brought, and the Bishop be requested to conduct family worship, which he cheerfully did; but, he said it was a thing which he had never been asked to do before.

Example.

One day, when Hebich came home from a large fair, he said: "They tried to put me down to-day. A man rode up on an elephant and tried to ride me down; but I had a long stick and stood my ground." Some years afterwards a Brahmin in

Result.

Travancore applied to a Missionary for Christian instruction. The Missionary asked him what led him to think of Christianity, and he said, "One day I went to a fair; there was a Missionary preaching, and they tried to ride him down with an elephant; but he stood firm, and I thought there must be something in that man's religion." Now, Christian friends, these three Missionaries came to my house from Basle in the year 1834. What does the

Present
success.

last report of the Mission show as to the state of affairs there? In Malabar they have six stations; in Canara they have seven. They have gone into the Southern Mahratta country, and have four stations. There is also one station in the Nilgiri Hills; all since 1834. There are now sixty-three Missionaries instead of those three. They have 2615 communicants who sit down at the Lord's Table. May we not say: What hath God wrought?

A native
Minister.

Two things in the Mission have given me unspeakable joy. There was a Brahmin boy whom we sent to Basle; there he was educated and, at length, ordained, and he came out as a Missionary. He was highly connected. His father-in-law was one of the native judges under me. He came back, and one of the greatest pleasures I had was when he came to my house as a native Missionary. On the following Sunday he addressed to a native audience his first sermon in the Canarese language. He is still alive and working well. That is one of the fruits of the Basle Mission on the Western Coast of India.

The Rev. T. P. HUGHES, of the Church Mission at Peshawur, said : The question, What should be the attitude of the Christian Missionary towards Government education, is one of the many great problems which the modern Missionary has to solve. Some years ago I was the means of inducing the Punjaub Government to close its school at my own station ; and yet I cannot quite agree with some of the previous speakers with reference to the attitude of Government schools towards Christianity. I cannot regard Government schools as necessarily anti-Christian. We are told that Government schools are destroying " the faculty of faith," but so is almost everything in India ; for not only secular education, but the rapid progress of civilisation, is destroying the faith of the Hindus in their former religious beliefs. And it is this great fact which ought to press so heavily upon the Christian Church at home : namely, that we are robbing the people of all faith in their former religions, and yet, through the lukewarmness of Christian people at large, we have neither the men nor the means necessary to give to them a better and a more holy creed. Some time ago I collected statistics of our converts from schools in North India, and I found we had as many converts from Government schools as from Mission schools. And there is no denying the fact that in Northern India some of our best converts are men who have received their education in Government institutions. For example : Mr. Safdar Ali, a magistrate at Jabalpur ; the Rev. Tāra Chand, of Delhi ; Professor Rām Chandar ; Mr. Chandu Lall, Translator to the Punjaub Government ; the Rev. Imād-ud-dīn, of Amritsar, and some other Christian converts of reputation, were formerly students in Government schools. Of course, I am far from admitting that Government schools are all that Christian people could wish ; but are we in a position to adopt the suggestions made this morning ? Would we wish to see Government withdraw entirely from higher education ? If Government did withdraw, have we the means, or are we able to take up the work ? Judging from the difficulty which my own Society experiences in getting men both fitted and willing to labour in colleges and schools, I venture to say that not only are we unable to take over the work of Government schools, but it is a question whether we shall not be obliged to withdraw from some departments of existing educational work. Of course, I would wish to see the education of the natives of India entirely in the hands of Christian men. For I am quite sure of this, that Government

Rev. T. P.
HUGHES.

Government
schools
not necessarily
anti-Christian.

All civilisation
destroys,
the old native
faiths.

Many Converts
have
come from
Government
Schools.

Examples.

Can we
accept the
suggestion
made ?

We are not
able to fill
the void.

Rev. T. P.
HUGHES.

Impossibilities.

What we can
do.

never has been neutral, is not neutral, and never can be neutral in matters of religion. As long as we rule India as Englishmen, we must rule it as Christian Englishmen; but we must not aim at, or demand impossibilities. Then, as to the introduction of the Bible into Government schools, would we wish to see the Bible taught by men who do not hold what we believe to be the essential doctrines of the Christian faith? However much we may wish to see the Bible taught in Government schools, I am afraid it cannot be done. Much, however, can be done; and it is our duty, as Christian Missionaries, to do all we can to influence Government schools and colleges in the direction of Christianity. We have, I believe, a right to demand that great care should be taken in the selection of masters and teachers for Government institutions. In the Punjab, I am thankful to say, there are several native Christian masters of Government schools who are both teaching and preaching by their consistent Christian lives. I may add that the Rev. Mr. Sharp, who for many years has been Principal of the Church Missionary Society's College at Masulipatam in South India, thinks that in the University examinations the Bible might be admitted as a text-book and as a voluntary subject for the B.A. examination, so that the Scriptural instruction given in Mission schools may be of some value in the aggregate number of marks in the competition for degrees.

The Tranquebar and Tanjore Missions.

A DELEGATE reminded the Conference that there were Missionaries in South India, during all last century. They were sent to Tranquebar and Tanjore by the Danish Government; and many of them rose to great distinction, and were blessed with great usefulness. They were Lutherans; but through all the century were assisted by grants from the Christian Knowledge Society, connected with the Church of England.

Rev. F.
FISHER.

The example
of Dr. DUFF.

The Rev. F. FISHER, of Cupar, reminded the Conference of the great service rendered to the Mission cause by the late Dr. Duff. His usefulness began in College. He went to work among his fellow students. He spoke to them privately. He had a Missionary library; and not only did he give them books, but he spoke to them of what they contained. He was besides a home Missionary. He wrought among the people; and to this day his name is known amongst the community where those labours were carried on. They gave him a handsome present when he went away from them. Not only did he toil among the heathen in

St. Andrew's, but he went himself as the first Missionary of the Church of Scotland to Calcutta.

Rev. F. FISHER.
His Christian work in St. Andrew's.

Mr. Fisher appealed to young men to come forward and offer themselves for this work. Had we an Alexander Duff at every College in Great Britain, we should soon set the world on fire.

The Rev. W. GRAY, Secretary of the Church Missionary Society, said :—

Rev. W. GRAY.

There seems some little difference in points of detail with regard to any action that may be taken on this great question of education in India. But I think that every one here must be agreed in this, at all events, that after the great educational despatch of 1854, which professed so much on the part of the Government, has been at work for twenty-five years, it is time for us to meet together and calmly to consider how far the spirit of the despatch has been carried out, and what representations we ought to make to Government on the subject. A very practical result of the discussion this morning would be, that a Conference of those who are interested in this subject should take place. We have before us the great question of how to lift up India, by giving it the Gospel, and if a Conference were to meet to consider practical action, and perhaps the bringing of some influence to bear upon the Government on the question, I should hope that something useful would come of it. There is one more subject on which I would say a word. We have heard almost nothing as to what is being done to reach, by evangelistic operations, the great masses of the population of India. Some time ago I heard from a Missionary in India, that a respectable Hindu had come to him and asked him this question : " How is it that you Missionaries are trying to work upon the people in the great towns, while you are leaving to a great extent untouched what is the backbone of the population of India, that is, the village communities ? " That is a very important question indeed : but there are great difficulties about it. We know well how it comes to pass so far as it is true. The Missionaries go, in the first instance, to the towns, where they get overwhelmed with work, and so it is that the village communities are not so much touched as they might be. The fear is that what happened in the earlier days of Christianity may happen now, and that the term *pagani* may come to be in India a term to express communities still remaining in heathenism. What is to be done ? The Church

Why should not Government retire from the higher Education.

A Conference suggested.

Evangelising of the masses.

Importance of these masses.

Villages scarcely touched.

Rev. W.
GRAY.

English
Missionaries
likely to be
few.

We must get
native Evan-
gelists.

Missionary Society has had its attention earnestly directed to this point, and is considering what it can do for the millions and millions, comprised in the village communities throughout India? One might say very naturally, in the first instance: "Well, get a number of Missionaries to go out from England." I am afraid we cannot expect to get very many more Missionaries than we have at present. The Church Missionary Society has therefore in view the plan of establishing as speedily and as solidly as it can, distinct colleges or theological classes for the efficient training of natives; in order that the natives themselves may go forward into the villages, and preach the Gospel to their heathen fellow-countrymen.

Dr. UNDER-
HILL.

Funda-
mental
principles as
to Govern-
ment Educa-
tion.

Government
ought to be
completely
neutral.

Why not
agree to the
suggestion
offered?

Others have
acted on it.

Dr. UNDERHILL: Mr. Chairman, I think it a matter of considerable importance that it should be apparent, that this assembly, in the main, can agree on the course that should be recommended to the Government of India on this great question of education. We have had two extreme statements this morning, in both which I imagine this assembly would concur. The one was made by Dr. Watson: that we cannot take the taxes of India to teach the people the Bible. I think all will agree in that, as a fundamental position; and that whatever arrangement may be made, that principle at least must remain intact. We have had another extreme statement presented by Mr. Johnston: that it is equally wrong to take the taxes of India to destroy the religion of the people; and, put in that form, I think that the whole of this assembly would agree to it also. If so, obviously in no way whatever can the Government of India be a party to Christian instruction, to Mohammedan instruction, or to Hindu instruction; and so far as regards this question of education, it must be, and must remain, absolutely neutral. Not as a matter of principle or argument, but simply as an obvious conclusion from the facts of the case.

We, as Missionaries, must therefore look to what is practicable under the circumstances. Why should we not all agree to urge the Government to carry out the despatch of 1854 in all its integrity? The difficulty arises from the hesitation of the Government in doing so, and from their being perpetually turned aside from the fulfilment of those parts of the despatch which have already been read in your hearing.

We have, in every part of the world, Government systems of education, in which all parties unite; and I cannot see why we should not unite in India for the promotion of education as well as of

the Gospel of Christ. It is a remarkable fact, that Sir John Peter Grant, one of the greatest civilians the Government of Bengal has ever had, should, as Governor of Jamaica, have established in that island, a system of grants in aid, free from all the difficulty which teases and perplexes us in India; a system in which all Christian bodies can cordially unite, so that Missionary schools themselves have found their way to amalgamate with the Government wherever it appears desirable. How is it done? The managers of a school are left entirely free in all particulars with regard to the training of the children, except on those subjects in which the Government will assist them. In these they are bound to give such a training as will fit their scholars for the examination which they will be called on to pass. I cannot see why this principle should not be adopted in India. It is equally applicable to the colleges and the higher education. The Government can easily arrange a system of grants in aid, that shall abide by the two principles laid down in the system now working in other parts of the world, whether those colleges be Christian, Mohammedan, or Hindu. Therefore I ask whether in this Conference there is not, after all, a perfect harmony of sentiment attainable; and whether we might not make an impression on all around us by directing attention to this simple mode of solving the enigma and difficulty? In this way we can show the Government that they can get rid of all the perplexities which have come to them by reason of the education question in India; and they can leave Christian men to pursue their plans in their own way.

Dr. UNDERHILL.
Case of Jamaica.

Conditions of grants.

Here we are practically agreed.

Sir WILLIAM HILL said: The reason why Government, in 1854, felt the necessity of educating the people, was this: they wished that in future the people should be fitted to participate in the administration of the Government, and should occupy positions in the public service. They have been doing this work for twenty-five years. They have raised a generation of people who speak English as well as we do; who are as well up in all the sciences as we are; and the great object we now have before us, is, to see how we can ease the burden which the Government have had so long upon them.

Sir W. HILL.

Natives to share in the Government.

Large number of natives who have been educated.

We have heard here from Mr. Gray, that the Church Missionary Society, to which I have the great pleasure to belong, are making great efforts to rouse up their native converts, to go into various parts of the country, into the villages, and preach to the people. But there the people are uneducated. Therefore it is that we

The villagers need education.

Sir W. HILL. want the Government to transfer their share in this high college teaching to others, who are ready to take it up, and that the Government shall do what they have always intended to do—viz., give a sound vernacular education to the people at large throughout the country. If this be done, and if the Government will only do what Dr. Mitchell has said, give up the higher education in Madras, Bombay, and Calcutta, and will do it as a trial, I believe that our Missionary Societies will rise to the occasion. We will give that high education, sufficient to enable the people to participate in any of the Government appointments, which the authorities choose to open to them; and we will hope and pray that they will be Christian men.

Let the Government educate them.

Missionary Societies will share in the education of the higher classes.

R. N. CURT,
Esq.

R. N. CURT, Esq., one of the Secretaries, stated that he brought a message from a Protestant Society in a friendly country, the Netherlands. He held in his hand a letter from Dr. Neurdenburg, the Secretary of the Netherlands Mission (the head-quarters of which was at Rotterdam), expressing his regret that neither he himself, nor any of his colleagues, were able to attend this Conference, and conveying his good wishes and sympathy in the object of this gathering of representatives of all Protestant Missionary Societies in the world.

The Netherlands Missionary Society.

The Dutch.

The Dutch, like the English, were a free people, Protestant to the backbone; like ourselves they had vast oriental possessions, and like some of ourselves, some of the Dutch have arrived at the conviction, that it was not sufficient to conquer a country, because we happen to be stronger, and to rule it well, because we happen to be wiser, but that it is our duty—our bounden duty and privilege—our highest privilege, to convey to the conquered races the greatest treasure which we possess, that is, a knowledge of Christianity, by giving fair play and protection to the Missionary.

Anxious to benefit their Colonies.

By Missionary Societies.

The Dutch and the English are the only Protestant nations which possess large oriental possessions, and the truth has gradually dawned on both people, that this power was not given by Providence, only to make us richer, but to give the opportunity of Gospel-preaching, not by the agency of Government, but by the unfettered actions of missionary bodies within their proper sphere.

Praise due to other nations for sharing in it.

And again, the Dutch and the English people, in sending out Missionaries to their conquered territories, have simply discharged their duty: but a higher meed of praise is due to the citizens of the United States of America, and the people of Germany, France,

Switzerland, and Denmark, who from the simple love of the Gospel, have been moved to come forward and take so large a share in the evangelisation of the East Indies.

R. N. CURT,
Esq.

THE NETHERLAND MISSIONARY SOCIETY AND
ITS WORK.

By the Rev. J. C. NEURDENBURG, Secretary.

The
Netherlands
Society.

It is in reference to the general address of the Conference, specially to that part of it in which your Committee mentions "the degree to which, with a moderate amount of guidance from English (say European) Missionaries, the new Christian communities may be expected to run alone, and so Christianity be firmly planted in foreign lands, with a prospect of continuance," that I venture to give some information, followed by some hints, derived from the fields of our Society.

Rev. J. C.
NEURDEN-
BURG.

It may not be considered superfluous to give here a short notice of the said Netherlands Missionary Society. This Society was founded in 1797, in consequence of an address of the Directors of the London Missionary Society, and of a visit to his native country of the Rev. Dr. Van der Kemp, so well known since by his labours in South Africa. Its statutes repose on the same principles as those of the London Missionary Society, for the purpose of spreading the Gospel without any intermixture of Church forms, among the heathen and Mohammedan populations.

Its history.

The Society began its labours in South Africa and in Ceylon. But in consequence of the political and social struggles of that time, by which the Dutch lost some of their colonies, it was agreed that the Society's Missionaries should pass into the service of the London Society.

When, after the battle of Waterloo, the Netherlands were restored to liberty the missionary work revived; but not before it was settled by diplomacy, that the Dutch possessions were to be limited to the isles of the Indian Ocean (Java, Sumatra, Borneo, the Celebes, &c.),* it was obvious that this would be henceforth the field for the Missionary operations of the Society.

It was since that time that the Society's Missionaries preached the Gospel in parts of Sumatra, the island of Amboyna and its neighbours, the South-Western islands, Banda, Ternate, Timor, and Rossi, partly as founders of new churches from the heathen,

Their Indian
Islands.

* By the Treaty of 1824.

Rev. J. C.
NEUBERGER.

partly as Ministers of existing native congregations under the superintendence of the Protestant Church of India. All this forms a history of alternate success and adversity too long to be told here. Suffice it to say, that a great deal of the work was transferred to the established Protestant church, whose ministers are paid by Government.

Minnahassa.

In 1826 the Rev. HELLENDORN, one of the Society's Missionaries, but then a Minister at Menado, oncemore fixed the attention of the directors of the Society upon the Minnahassa, forming a part of the northern peninsula of the isle of Celebes, where already two of the Society's Missionaries had been stationed, but died without having seen any fruits of their labours. In consequence of the gracious guidance of Providence, two men of great energy and faith, and sound Christian wisdom, were directed to that region. The Revs. Riedel and Schwarr became the founders of one of the most flourishing missionary fields. Since 1829, the Minnahassa became the crown of the Netherlands Missionary Society, in consequence of the cordial co-operation of the twenty-one Missionaries employed in that service, since many years, ten at the same time.

Great success
there.

Of a population of about 114,000 souls, upwards of 80,000 are converts to the Christian faith, or form as children parts of Christian families. Heathenism has, in consequence, lost there its signification, and its influence. No less than 199 congregations under the care of the Missionaries, and of 22 native Evangelists; 125 schools, the teachers of which are at the same time catechists; a number of 7000 baptisms yearly (a large number of the children being of Christian parents); about 2000 new members yearly; and so much more,—may prove that the Minnahassa is for the present a Christian land.

Improvement
among the
people.

In consequence, civilisation has reached a comparatively high degree. The schools and churches are regularly visited by children and adults, decently dressed, and it is a delight to see how order and propriety reign everywhere. From an ignorant, superstitious, abject population, divided by hostilities and feuds, they have grown into a nation, feeling ever more that they have the same interests, that they are sons and daughters of the same country, many of them, that they are brethren and sisters, sons and daughters of the Heavenly Father in our Lord Jesus Christ. Family life has got a new aspect; husband and wife, no longer leaving each other for the slightest reason, live together in harmony and observe parental duties towards their children. Did formerly five, to ten, nay twenty families live together in large

barracks, built upon high poles, difficult of access for fear of the attacks of neighbouring tribes,—now every family lives in its own cottage, neatly built, open to any visitor, where the Missionary is received with decency and delight.

Rev. J. C. NEURDENBURG.

It must not be forgotten here that the Dutch Government has greatly contributed to the improvement of their social condition. Here, indeed, is a proof, that where civil power and Christian exertions are combined, great things may be performed in heathen countries, and surely if the missionary work was better appreciated by statesmen and leaders, or rather by all Christian friends, numbers would yearly be added to the sheep-fold of the Lord in countries where now Heathenism is stagnant or Moham-
medanism is alive.

The Govern-
ment aided
this.

Some years ago the question was moved in the General Assembly of the Society, whether the time was not come for leaving the Minnahassa as a missionary field. But a great majority answered the question in the negative. It was alleged that so much remained to be done, that so great a number of heathens were left, that the Society was bound by so many ties to the Minnahassa, &c., and it was not but in consequence of distressing circumstances that finally the resolution was taken. Indeed, the financial claims of the Mission were yearly increasing. A native teachers' seminary, another seminary for the native Christian agency, a printing office, the salaries of about 150 evangelists and schoolmasters, the provision in many material wants, required a yearly budget of £3500, and brought the Directors under the necessity either to give up their Missions in Java, or to make provision for the Minnahassa, the normal receipts of the Society amounting to no more than £6750 yearly. Besides, it was experienced that some well-intended measures of the Dutch Government were turning greatly to the disadvantage of the missionary funds. A Governmental teachers' institute, Governmental schools founded and provided at a rate three and more times surpassing that of the Society, involved the necessity of raising the salaries. On the other hand, civilisation has caused a decrease of the value of money and a general tendency to high wages and a dearth of the necessaries of life.

The time
came to give
them up.

Heavy
expense.

In consequence of all this, and now considering with another eye the advanced condition of a great number of the congregations, the directors resolved to take measures for surrendering them to the superintendence of the Protestant Church of India, on condition that the present Missionaries should be confirmed in their pastoral vocation. And the Society is in the way of

Surrendered
to the Pro-
testant
Church of
India.

Rev. J. C.
NEURDEN-
BURG.

realising this scheme, observing the necessary precautions, that no harm may befall the congregations.

The results to be deduced from this brief narration are, I consider, of no small importance. I venture to bring them under the following points, which I submit to the consideration of my Christian friends.

Lessons to
be learned
from this
story.

1. It may lie in the way of providence to induce a Missionary Society to leave a part of its missionary field, in consequence of financial distress.

A Society
may retire.

In such a case the question ought not to be, whether any part is so little promising, that it is to be left to Heathenism or Moham-
medanism, but rather whether there is no field that may be trusted, with some confidence to the care of the Missionaries, under the superintendence of a church, the Missionaries being salaried either by that church or by Government.

Native
Churches
may provide
for them-
selves.

2. It ought to be a point of serious consideration in how far the native congregations or churches be able to provide for their own Ministry, for the means of education, &c.

It will be found, that in this respect there is a great difference of situations. Some populations may, in consequence of their social resources, rise to a degree of prosperity which enables them to provide sufficiently for the material wants of the church.

If still weak,
they may
receive
grants in
aid.

Other populations may, in consequence of their political or social condition, be void of sufficient means for providing them. In such cases the Missionary friends are under the obligation to yield their assistance, but not from the ordinary missionary funds. It must be considered to be of their duty.

a. To make an appeal upon the Churches in Europe for the assistance of destitute Churches in foreign parts.

Also help in
their indus-
tries.

b. To employ all means within the reach a Missionary Society, in full agreement with the strictest Christian principle, to raise the political and social condition of the people. It lies not beyond the sphere of Missionary friends to promote agriculture, industry, or commerce, in short, to contribute to the general welfare of such parts. And if it might be feared that too much attention were to be given to secular work, it may not be forgotten, that Christianity tends to promote civilisation, and that the Christian heart and mind are wide and free enough to concur in all that serves to raise the standard of general prosperity.

Should not
the converts
from the out-
set pay for

3. Another point of consideration to which I am led by the experience gathered in the operations of our Society is, whether the Missionary Societies in general should not from the very

beginning encourage, nay, induce, the native Christians to provide for the sustenance of public service and of schools. We experienced, that the population in the Minnahassa, though being formerly under high pecuniary obligations to their heathen priests, never learnt their Christian duties in respect to the sustenance of the Christian clergy.

Rev. J. C. NEUBERGER.

their worship and schools.

4. I would ask whether the co-operation of European merchants, industrials, planters, &c., should not be aimed at by giving them the conviction, that they are really interested for their business in the work of Missions.

Merchants, &c., may help.

5. Finally, I venture to ask whether it is not the duty of Missionary Societies to fix the attention of Government upon the importance of Christian Missions for conciliating the interests and propensities of the European and native populations.

It is to be proved that the missionary work should form a constituent part of colonisation.

The Rev. Dr. HAMILTON MACGILL, Secretary of the Mission Committee of the United Presbyterian Church, said : I will recal your attention to the subject of education in India. I do not know that it is easy for discussion on this platform to solve that very difficult question ; and I would therefore endorse the suggestion which has been thrown out, that a certain body of brethren, able and agreeable to consider this subject, should take counsel with one another under the auspices of this general Conference, and consider leisurely the whole case. It is a very difficult matter. It trenches on questions somewhat political ; it is also a knotty point of a theological kind. And although I do not feel extreme in any direction, it would be very difficult for twenty men to come together, and come to a rational and practical conclusion, without looking very leisurely at all the aspects of the case. I rise specially to give my testimony, after a little experience, on the illustration presented to us by Dr. Underhill. I am aware how Sir John Peter Grant, from his standpoint, has solved the difficulty in the island of Jamaica. I am aware of the great success of his work ; and I am well aware that it is possible for men of extreme opinions on the subject of Government interference, with education or religion, to unite with him. I am ready to give my testimony to the fact that it is possible (for it has actually been accomplished), for Christian men and Christian Missionaries with their schools to join their hands with the Government in this way. So that while the Government has nothing to do with the direct

Rev. Dr. MACGILL.

Approves the suggestion offered.

Need to examine the case all round.

Confirms Dr. Underhill as to Jamaica.

How the system works there.

The Government and Missions co-operate in educating the people.

Rev. Dr. MacGILL. The special share taken by the Missions.

Completeness of the whole.

teaching of religion in Jamaica, it gives grants in aid of the expenses of secular education. While Missionaries and Mission Boards come in with their own funds to do their share of the work, that share they consider not to be the teaching to the people, "the three R's, reading, writing, and arithmetic;" but the supplementing of such secular teaching with that Christian instruction which is essential beyond all other teaching; which renders every teaching sacred and useful; and which takes away its danger by incorporating into it, in full proportion, that element which God has put into the hand, *not* of Governments, but of the Missionaries of His Word.

The CHAIRMAN.

Importance of extending the system of grants in aid.

THE CHAIRMAN: I hope that some practical good will come out of the suggestion which has been made. For my own personal feeling would be that if anything could be done to induce the Government to adopt more extensively the system of grants in aid, it would give more satisfaction, and might be done without asking them to withdraw at once from the higher education; where voluntary operation cannot be set up speedily by the people themselves.

Rev. J. BARTON.

A meeting arranged for the afternoon.

Rev. J. BARTON: The proposition is this: "That those specially interested in the relations of the Missionary Societies to Government education, particularly the members and Secretaries of Missionary Committees, meet at the close of this day's sessions at five o'clock, in VI. Room, to consult together, as to what definite action can be taken in this matter."

Prayer.

The proposition was agreed to. The Rev. H. TAYLOR offered prayer; and the sitting was brought to a close.

FIFTH SESSION.

WEDNESDAY AFTERNOON.—*October 23rd, 1878.*

CHAIRMAN:—SIR WILLIAM MUIR.

The Meeting was opened with devotional exercises, led by the Rev. S. J. WHITMEE. At the call of the CHAIRMAN, Prayer.

The Rev. E. E. JENKINS, Secretary of the Wesleyan Missionary Society, read the following Paper:— Rev. E. E. JENKINS.

TO WHAT EXTENT IS THE SPREAD OF CHRISTIANITY ASSISTED, OR OTHERWISE, BY THE TRUTHS OR PRINCIPLES WHICH UNDERLIE THE SYSTEMS OF HINDUISM OR MOHAMMEDANISM, AND WHICH ARE PRESUMED TO CORRESPOND WITH THE TRUTHS AND PRINCIPLES OF THE GOSPEL?

By the Rev. E. E. JENKINS.

It will not be expected that in the brief time allotted to me I shall be able to do more than present the merest outline of the important and comprehensive subject which I am called upon to discuss. The truths or principles which in these systems are analogous to the revelations of the New Testament are so dissimilar in origin, and this distinction between them bears so directly upon their respective attitudes towards Christianity, that it will be necessary to show in each case the source of their affinity with the Gospel. Paper by the Rev. E. E. JENKINS.
Each system must be examined.

MOHAMMEDANISM is a political system, and not like Hinduism, a school of religious thought and speculation. It had not a political origin; for Mohammed was a solitary pietist before ambition had a place in his life. Unlike the Aryans, however, the poets of the Vedic Muse, the seclusion of the Arabian leader was illumined by a surer light than the intuitions of natural piety. He was surrounded by certain revelations of Jewish and Christian truth; and, although the light within them was broken and misleading, he grasped the doctrine of the Divine Unity with a firmness and an enthusiasm which put to shame the sickly indolence and divided worship of the Christian churches of his age. Without the tincture of learning, his genius enabled him to discern the position of this doctrine as the base of all moral truth and the power of it as a rallying cry for disciples. There was in Mohammed's monotheism nearly every element of power: its Mohammedanism.
Revealed elements in the system.
The Divine Unity.

R. F. E. E. JACKSON. simplicity was at once apprehended by the illiterate, its truth was attested by the immediate consciousness of men, and it seemed to invest every one who believed it with the right and even the duty of being its Missionary and champion. The clear conception of this truth, and of its imperial claims upon the belief of the world, together with what appeared to be the inadequate teaching, or, at any rate, the powerless teaching of such Jewish and Christian authorities as Mohammed had known, led him by a very natural process to the second dogma of Islam, that God had called him to be the prophet of the divine unity ; in other words, had entrusted to him the task of restoring to the world purity of worship. There is no reason to doubt that in the beginning of his career he was equally convinced of the Divine truth and the Divine call. And now began insensibly the corruption of the believer and the development of the impostor. The exaggeration of personal claims led to the assumption of supernatural attributes ; the thirst of power and the taste of success abated the sensitiveness of conscience ; and want of real learning, both in himself and his followers, made him resort to readier methods of persuasion than argument, and rendered it easy for him to impose upon credulous disciples Divine sanctions for the victories of the sword. As soon as the intellectual propagation of his religion was merged in military conquests, and a Church became an army, Mohammed drew to himself and absorbed all the expressions of the movement ; and this again, in its onward march, received new features, either from the inventions of his genius or from the exigencies of his adventures. Mohammed was everything, and everything was Mohammed. He was prophet, warrior, statesman, sovereign ; and he was all these in and for the accomplishment of a single mission, the subjugation of the nations to God, in his person. Whether his use of the supernatural was artful or sincere, or both, its assumptions made him an irresistible leader. He attracted coarser natures by making animal pleasure, not the object of Divine forgiveness, but the reward of Heavenly grace ; he allured thoughtful minds by the sublime commandment of obedience and submission to God, by the oracular obscurity of his teaching, and by the simplicity of his habits, from which, to the end of his life, he never permitted himself to depart ; although beneath that plainness he was sadly embarrassed and governed by sensual infirmities.

It is not necessary to follow the history of the Mohammedan religion ; enough has been said to show that our hope as Christian

Missionaries to find assistance in any truth underlying Mohammedanism is confronted by the political unity of the system and the irrepressible personality of its founder. To preach Christ to Mohammedans is to exhibit a rival; and the Christian teacher labours under the eminent disadvantage of finding, as a rule, no common ground of initial agreement from which to lead on his hearer by degrees to the complete disclosure of his creed and message. For although the unity of God is common to both, this is their terminal base of accord; here they divide in opposite lines; not, in either case, in the pursuit of remoter truths, but in the acceptance and maintenance of diametrically opposite dogmas. By placing side by side the cardinal doctrines of Christ and Islam, you will see at once how they run together and where they separate: "There is one God, and one Mediator between God and men, the man Christ Jesus." "There is one God, and Mohammed is his prophet."

Rev. E. E. JENKINS. Christianity and Mohammedanism are rivals.

They soon part from one another.

Illustration.

If I may be allowed, I will illustrate this interesting junction and divergence by citing my own experience in India. I lived for many years close to a great Moslem centre. Our Mission was not specially addressed to Mohammedans, but they sent pupils to our school, and I had frequent opportunities of preaching the Gospel to the devotees of the prophet in the bazaars of Triplicane. They would listen, not only with attention but enthusiasm, while the arguments of the preacher demonstrated the existence and claims of one God. And if it so happened that this truth for the time was the sole burden of the preacher's message, they would take part in the after-discussion, and become co-witnesses with Christ's disciples against the polytheism of the Hindus. They would plunge into the debate with characteristic impetuosity, scathe their opponents with invective or cover them with ridicule, and then suddenly decamp, lest by some unhappy chance they should hear the name of Christ. It has often happened to me to see my Mohammedan hearers steal from the crowd when the one Mediator has followed the one God. These statements and illustrations explain in part the failure of Christian Missions among Mohammedan populations; I say, in part, for the Church of Christ has never yet, in adequate force, sent its message to Moslem. In using the word "failure" as descriptive of the results of evangelical labours among the disciples of the prophet, I must not be understood to intimate that in the narrative of those labours there are no records of success. There have been conspicuous instances of individual conversion; but

His experience in India.

Mohammedans witness against idolatry.

But they would not listen about Christ.

Small work done among them.

Rev. E. E.
JENKINS.

Probable
course of the
system.

Many are
inquiring
even now.

Many are
"halting be-
tween two
opinions."

Hinduism.

Help to our
cause in it.

Christianity has not as yet effected an inroad upon the fanaticism and convictions of the Mohammedan nations. As its founder drew the sword and built his system upon conquest, his work, in all probability, will perish by the sword. The political unity of Islam is, at this moment, being rudely shaken, and the argument for its existence is equally exposed; so that the bond of its followers may cease to be national and personal; its coarser traditions may lose their intensity; then as there will be nothing left to keep Mohammedans together but the intellectual and moral tie, Christianity will have open doors, an abundant entrance, and, through the Spirit of the Lord, will turn the faith of a great race from the Crescent to the Cross. Even now, at least in India, there are thinkers called by the name of Mohammed, whose aspirations are not in sympathy with the absurdities or even with the purpose of the *Koran*; who, to adopt the exquisite expression of St. Paul, "seek the Lord, if haply they might feel after Him, and find Him." I believe there are great numbers belonging to various Mohammedan sects whom modern education, and especially the study of recent events in Turkish history, have alienated from the hope of Islam, and are held back from the practical avowal of their convictions by the social punishment that awaits the apostate. Spirits like these, except in cases, too many, alas, where the repudiation of the prophet has included the denial of God, present that mixed condition of sympathy with great principles and distrust of certain assumptions and practices which have been arbitrarily associated with them, that invites the consistent revelations of the New Testament. To such a one our Lord addressed the memorable words, "Thou art not far from the kingdom of God." When the Mohammedans cease to be a political sect, the *Koran* will come fairly into competition with the Bible; and the Christian Missionary will find in the religious consciousness of the people a great sentiment ready to his hand, the worship of one God; and the detected impostures of their prophet may lead to the candid examination and, ultimately, to the general admission of the claims of Jesus Christ whom God hath sent.

The religion of the HINDUS offers to the Gospel the help of progressive theism and divided sects; we have also the capital advantage of contending with doctrines instead of a name, and with religion, instead of politics. I speak not now of the fabric of Hinduism. The idolatry and the social rites of this system are not organically the growth of Aryan theism. Hinduism is a

vast intellectual tyranny; but like other forms of despotism it justifies its existence, and distracts attention from its crimes, by appealing to the great principles to which tradition ascribes its origin. These great principles, the doctrine of a supreme Mind and the hereafter of the human mind, have been recently laid bare by the researches into which the modern East has been led by the thinkers of the West. The Hindus, in ever-increasing numbers, have now an opportunity which their ancestors never had, of inspecting the foundations of their faith, of discriminating between the perishable and the abiding. Hinduism has been a kingdom of darkness; and for the first time its intricate chambers have been penetrated through and through by light. Its composition has been ruthlessly exposed. Its institutions and associations, instead of inspiring the awe of the worshipper, excite the intermeddling curiosity of the Hindu student, who is now perceiving that its sacred books are not revelations; that its chronology is not history; that its account of natural phenomena is not science; and that its laws are not religion. Whatever its disciples may affirm, and whatever countenance their position may receive from certain European authorities which extend a kind of patronage to the native faiths of the East, Hinduism is slowly becoming a relic; in other words, it is losing its hold of the mind of the country; the youth of India are slipping away from its grasp. It is true that to the busy or superficial sight this intellectual revolution is not apparent; because a Hindu may repudiate the authority of Hinduism, and deem it expedient to respect its social obligations, and this respect is its apparent conservation. The new life of the people will abide for the present in the ancient structures of usage; but it will make for itself other habitations in which its liberated vigour will have room for play, and its old homes will then become tenantless, and be ready to vanish away.

Rev. E.
JENKINS.

Its great
principles.

Modern
knowledge
of the system.

Weak points
revealed.

It is slowly
dying.

Its social
rules are
kept.

If in these few sentences I have correctly indicated the present religious condition of India, the Christian Missionary may discover therein two sources of help:

Help in
this.

First.—The influence of individual thinkers.

Second.—The growing unrest of the masses.

There are workers on the pure lines of Vedic thought. I might have designated them a school, for some of their leaders have brought together their separate investigations and efforts, and pressed them into a considerable movement: but the *Brahmo Church*, as it is called, has not prospered. As in the composition

I The Theistic
School.

Rev. F. E. JENKINS.
Its difficulties "Iron and clay."

Variety of plans.

Hence failure.

Still they are preparing the way of the Lord.

Discussion is provoked and does good.

of Nebuchadnezzar's image, there was an attempt to fuse and make into one substance the brittle and the imperishable: there was the theism of Christianity, and some of the elements of Church life, such as the creed of a communion, the liturgies of devotion, and the organisation of propagandists; but the social results of a radical change of faith in a community of castes presented insuperable obstacles. Some tried to overcome them by changing the basis of the system, making it the regeneration of the old religion instead of the advent of a new belief. Others avowed an unqualified divorce from Hinduism and resolutely faced the risks of apostasy. But meantime these rifts in the joints were preparing for the collapse of the once imposing pageant of the *Bramo Somaj*. Let it not be understood that I speak with levity of those noble spirits of Bengal, who strove to lead their countrymen through the corrupting mass of folly, imposture and pollution, which for centuries had made stagnant the mind of India, to the purest springs of theistic thought; neither let it be imagined that their work will have no union with the mission of Christianity. They failed in attempting to lead a great and earnest agitation: to construct a haven for minds tossed upon the waves of doubt: and we know that for thought that founders there is only one Haven where there is neither tempest nor shipwreck, and this was *not made with hands*. But even in labours that have not ended in formal and consistent success these disappointed theists have been preparing the way of the Lord. Among the more cultured natives of the East the Gospel of the Missionary, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," never found so large and anxious an audience as it now commands in the chief centres of India: an audience not so much in popular and sympathetic crowds, as in the more promising circles of private and home life; where even "honourable women, not a few, receive the word with all readiness of mind and search the Scriptures daily." Nor must we forget that those who oppose the Bible and Christian work, whether theists or atheists, help us by the discussions they foment. The merits of the Scriptures are canvassed in literary essays, in lectures, and in debates; and the character of Jesus is too grand and too shining to be obscured even by the thick mists of controversy. "Some indeed preach Christ even of envy and strife; and some also of good will . . . What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and we therein do rejoice, yea, and will rejoice."

Then we have, in the second place, the growing unrest of the masses.

Rev. E. E. JENKINS.
The unrest of the masses.

The people who do not think are disturbed by those who do. The perturbation is assuming at present no particular shape: and in many instances may be scarcely intelligible to those who are swayed by it. We may say of it negatively it is not *political*. Passing over local instances of discontent with the authorities, the people do not fear, and do not hope, a change of government. But there is an impression that every active power in their midst, or which threatens presently to be in their midst, is forcing upon all India a change of faith: that Hinduism cannot be pressed into the progress of modern life: that in the light of science idols cannot continue to be the objects of national reverence and the inspiration of national morality: that in an age when the pre-eminent force is intellectual, and the doctrine of abstract social equality is nearly indisputable, caste, as the Hindus understand and enforce it, is an anachronism. The people see that these things are going, and they do not see what will take their place. They are like the passive lump which the leaven is gradually mastering. The young are joyous from sheer activity, and hopeful because the morrow of youth is seldom overcast; but older Hindus who have been faithful to the religion of their fathers, I mean the laymen, and not the priests of Hinduism, those who maintain and not those who are maintained by it, are dismayed at the prospect. They know that the extinction of their faith is inevitable: and they are not indifferent, as are their younger contemporaries, as to what will be the religion of the future, or whether there will be any religion at all. They cannot sympathise with the happy scepticism of their children: or look with coldness upon thinly supported temples and declining festivals. Religion has touched every angle of their life: it has softened their afflictions, restrained their passions, and given them their friends; it has been the pride of their rank, and the foundation of their immortal hopes; and they are to be bereft of gods, and temples, and sacred books, and remedies for sin, and the higher world in which their devout imaginations have dwelt:

Their widespread fear.

Hinduism is going.

Caste is out of date.

Fear of the Elders.

The old system is engrained in them.

I hesitate not to affirm, that this representation is a fairly accurate picture of the condition of thousands of families in India at this moment; and such a condition is a field "white unto the harvest" of the Christian reaper. There is theism here, and the incarnation of theism, waiting to be exalted by the revelation of the only true God, and Jesus Christ whom He hath sent: there

Hope for the Gospel.

Rev. E. E.
JENKINS.

is a knowledge of sin here, and the habit of propitiating divine wrath by gifts and self-mortification, waiting for the ultimate declaration, that it is not possible that the blood of bulls and of goats should take away sins,* that the blood of Christ alone, who through the eternal Spirit offered himself without spot to God, can purge our conscience from dead works, to serve the living God.† There is weariness here; not the weariness of apathy with which some of us were too familiar thirty years ago; but the weariness of solicitude and suspense; when in some new and irresistible current of thought and knowledge, old supports fall from under us, and old ways of life must be abandoned, and we look for a new resting place, and look in vain. Let me invoke for these weary ones, whom we ourselves have attracted and drawn away from their homes, let me, I say, invoke for them the spirit of the Master: "When He saw the multitudes, He was moved with compassion on them, because they fainted; for divers of them came from far, and were scattered abroad as sheep having no shepherd. Then saith He to His disciples, The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

Weary souls
that need
help.

Pray for
them.

The Rev. Dr. LEGGE, formerly Missionary in Hong-Kong, and now Professor of Chinese in the University of Oxford, read the following Paper:—

WHAT IMPRESSION HAS THE GOSPEL MADE ON THE PEOPLE OF CHINA, AND WHAT ARE THE PROSPECTS OF ITS SUCCESS IN RELATION TO THE EXISTING FORMS OF UNBELIEF THERE.

By the Rev. JAMES LEGGE, D.D., LL.D.

Rev. Dr.
LEGGE.

The theme of my Paper is thus propounded in two questions. By "the existing forms of unbelief," are meant, I presume, the religions or systems of belief that now prevail, and have long prevailed, in China,—Confucianism, Taoism, and Buddhism. The first is the religion proper of the people, and has existed from time immemorial; the second dates from the sixth century before our Christian era, though it had probably been long and widely known as a vulgar superstition alongside of the former; and the third was introduced from India into the empire in the third century, B.C., and obtained Imperial recognition in about three hundred years later. A native Evangelist, connected with the

The three
religions of
China.

* Heb. x. 4.

† Heb. ix. 14.

American Baptist Mission in Hong-Kong, was once preaching from the text, "Every plant which my heavenly Father hath not planted, shall be rooted up." He said that Confucianism, Taoism, and Buddhism were three plants in China, of which it might be said that our heavenly Father had not planted them, and they would be rooted up. In their room the plant of Christianity was in these days being planted. It was emphatically the plant of God would displace the three others, and grow and fill the face of the land with holy fruit. It is not correct to call these three religions "systems of unbelief," as if they were held in opposition to, or rather in rejection of, Christianity; they are independent systems of faith and practice, which, we believe, are to give place to the Gospel of our Redeemer. Let me not be thought hypercritical in speaking thus of the terms of the subject proposed to me. My object is simply to set clearly before myself what it is expected that I should attempt to do.

Rev. Dr. Læsen. Not "plants of God."

Not systems "of unbelief."

I am asked to speak, first of the impression which the Gospel has already made on the people of China. In doing this I shall be able, on the ground of what has been accomplished, to urge the continuance of the work that has been begun, showing that the results thus far obtained are sufficient to justify our missionary enterprise, and sustain us in expecting its complete success.

Plan of this paper.

We might expect this, indeed, independently of any results already obtained. We do expect it, resting on the sure words of prophecy and promise in the Book of God, but when we see that we are not spending our labour in vain, we thank God and take courage. We receive a fresh impulse, and press forward, assured that in due season we shall reap, if we faint not, the full harvest.

Our hope and encouragement.

In thus expressing myself, I indicate in the outset, that I deny that modern Christian Missions are a failure. I have talked with men who had been in countries where Missions are carried on, and gave that report of the impression they had received. I have read statements to the same effect in works claiming to be books of authority. Let me refer to what is said in this way, in a large, and in some respects very powerful volume on "the Religions of China," published at Boston of the United States, by a Mr. Samuel Johnson. A chapter is devoted to what the author calls "Missionary Failures and Fruits," in contrast with "the Signal Success of Buddhism" in China; and after having reviewed the history of the Nestorian, the Romish, and the Protestant Missions, he says; "In view of all these facts, the pictures of a China regenerated by the knowledge of Jesus Christ, as painted by enthusiasts, are certainly extraordinary. The tide of race-tendency sweeps steadily

Modern Missions in China not a failure.

Statement to the contrary in "the Religions of China."

Rev. Dr.
Lxxx.

on, unimpressed, incapable, it would seem, of even taking cognisance of the Christian conceptions of a fallen nature, and a mediatorial salvation through Jesus of Nazareth. Never was there a more conclusive witness against the dream of substituting one distinctive religion for another in the consciousness of a race previously unrelated by historical tradition or other affinity to the supplanting force." "The signal success of Buddhism," which Mr. Johnson rejoices to find in China, is a sufficient reply to what he asserts in this passage of an unchanging tide of race-tendency. Nearly the whole of Europe, by profession at least Christian, also protests against it. The various races of its nations were to be found, far back, enveloped in heathen darkness, but they have all embraced the faith of Jesus of Nazareth, and hold the old semitic Bible as an integral part of their sacred volume. The Author and Finisher of our Christianity called Himself the Son of Man ; His religion is not for one race, or for many races, but for all the races of mankind,—as Paul described it, "the Grace of God that bringeth Salvation, and hath appeared to all men."

Answer in
success of
Christianity
in Europe.

Christianity
not a ques-
tion of race.

But I hasten to recount the general results of our Missions in China, merely premising a few remarks that will assist us in forming a correct judgment in regard to them.

Beginning of
China Mis-
sions.
Morrison.

It is well known that the first Protestant Missionary to China was the Rev. Robert Morrison, who was sent out by the London Missionary Society, and arrived at Canton in 1807. The study of his life has often reminded me of the words of the Holy Ghost, when, as reported in the 13th chapter of the Acts of the Apostles, He said to the Church in Antioch, "Separate me Paul and Barnabas for the work to which I have called them." Morrison was not called to the work of an active, preaching Missionary, but to that of a Missionary pioneer, and he nobly fulfilled that calling. A few others were sent out at intervals to enter into his labours, among whom I may mention particularly Milne and Medhurst ; but, when Morrison died in 1835, it was not possible for him or any other to enter freely into China, and proclaim "the words of this life" among the multitudes of the people. Nor was it possible to do so for several more years. When I was sent out in 1839, I had to stop short at Malacca, where Milne had finally settled, and where Morrison and he had founded the Anglo-Chinese College.

China open
in 1842.

Our first war with China ended with the Treaty of Nanking in August, 1842. Among its conditions was the cession to Great Britain of the island of Hong-Kong ; and there in 1843 nearly all the Chinese Missionaries of the London Missionary Society

met to consider how we could take advantage of the new condition of affairs. There assembled with us also in conference a few Missionaries from the United States. I think we were twelve men in all, and the few Chinese converts of whom we knew in the island did not amount to six. So small was then the beginning of Protestant Missions in China; and it was doubtful how far the treaties of Great Britain and the United States had opened the door for us into the empire.

Rev. Dr.
LUGG.
Meeting at
Hong Kong.

Six converts
then.

From these brief and general statements the statistics which I proceed to give of what has been accomplished since 1843 can be appreciated. I take those statistics from the "Records of a General Conference of the Protestant Missionaries of China," held at Shanghai in the month of May last year.

According to them, there are thirteen British Societies, represented in China by seventy-eight Missionaries and their wives, by forty-four unmarried Missionaries, and by twenty-two single ladies. There are eleven American Societies, represented by seventy-seven Missionaries and their wives, by sixteen unmarried Missionaries, and by forty single ladies. There are two Continental Societies, represented by twenty-two Missionaries and their wives, and by four unmarried Missionaries. In addition to these there are eight representatives of three Bible Societies, and the wives of four of them, and six gentlemen and their wives, and one single lady, unconnected with any organised society. Altogether there are 238 Missionaries labouring in China, and sixty-three single ladies, and the wives of 172 of the Missionaries.

Present position
of
Chinese Mis-
sions.

Agencies and
labourers.

These labourers are distributed at ninety-one central stations, in connexion with which there are 511 out-stations. 312 Chinese Churches have been organised, the members of which, that is, the communicants, so far as reported at the Conference, amounted to 13,035; of the 312 Churches eighteen are wholly self-supported, and 243 are partly so. There are seventy-three ordained pastors and preachers, and 511 assistant preachers, besides seventy-one colporteurs and ninety Bible-women.

Stations.

Native
Churches.

There are thirty boarding schools for boys, with 611 pupils, and thirty-eight for girls, with 777 pupils; 177 day schools for boys, with 299 pupils, and eighty-two for girls, with 1,307 pupils. There are twenty theological schools, with 231 students; and 115 Sunday-schools, with 290 teachers, and 2605 scholars.

Schools.

There are sixteen Missionary hospitals, the in-patients in which in 1876 were 3730, while the applications from out-patients were 87,505. There are also twenty-four missionary dispensaries, where 41,281 cases were ministered to in the same time. The

Hospitals.
and dispens-
aries.

Rev. Dr.
Luce.

number of students being trained to practise themselves by the medical Missionaries is thirty.

Chinese contributions in 1876.

In 1876 the Chinese Christians contributed for all purposes the sum of \$9272, or about £1800.

Such is an outline of the results of Protestant Missions, as they were carefully tabulated little more than twelve months ago. Of the Missionaries that met in Conference in 1843 in Hong-Kong, not one now remains in the field, and most of them have gone, I believe, to their rest and reward above. But in the thirty-five years that have elapsed since 1843, the number of Protestant Missionaries in China has multiplied nearly twenty-fold, while forty-three devoted single ladies have also entered the field; and the little flock of Chinese Christians has multiplied at least two thousand-fold.

Number of converts.

Nor do the figures in the tables express all the significance of the facts. The 13,000 communicants do not tell us the number of all who have been baptised. I do not, of course, believe in anything like baptismal regeneration; but the children of Baptists, as well as of Pædo-baptists, are, to my thinking, children of the kingdom, and will be brought up in the nurture and admonition of the Lord. Each of the 13,000 communicants may be considered as a centre round which are to be found others, children and dependents, related more or less closely to the organised churches. Probably, I do not exaggerate in grouping the members of the 312 churches together as the nucleus of a community of 50,000 souls, approximating to the character of a professedly Christian community.

Effect of all this is great.

This, then, is in small compass what has been realised by Protestant Missions in China, in their directly evangelical labours up to the present time. The impression produced by it on the people of China according to the terms of the former of the questions proposed to me is great. It is very great in the regions where the directly religious work has been most diligently pursued. But beyond these regions its influence is widely felt.

Medical work very valuable.

The medical work of the Missions has greatly contributed to this, and not one here would doubt this if he saw the tablets of gratitude and laudation from individuals and families of all ranks and classes with which the walls of the hospitals are adorned.

When speaking in different parts of the country of the facts which I have thus sketched, various remarks have been made, and by means of some of them I will continue the treatment of my subject in this Paper.

First, it has been asked in deprecation or depreciation of my statements, "But what is the character of those 13,000 communicants? Can they be accepted as real Christians, as true converts? We are afraid not." It would take long to explain how it has come about that a bad report of the constituency of Mission Churches has gone widely abroad; but I do not hesitate to declare that it is wantonly untrue and unjust. When administering the communion to a Church of English-speaking members that was under my charge in Hong-Kong, I often spoke to them to this effect, "In the afternoon your places before me will be occupied by the members of the Chinese Church. I have confidence in you as Christian men and women, but I shall not have less confidence in our Chinese brethren and sisters." On his way back from a visit to this country, the late William Burns once conducted a service for me. He was telling us of his experience in the Churches in England and Scotland, when he exclaimed, "But I felt that in returning to Peh-chui-ia I was returning to where there was more religious life."

Rev. Dr. Luce's Character of these converts.

See p. 220

There are fallings away among the Chinese Christians; they have also some peculiar weaknesses and inconsistencies. But these things cannot be said of them, more than of the members of Churches among ourselves. And I am ashamed to speak of them as a whole in the way of apology. I have been by the bedsides of men and women who have died in Christian peace and hope. I have heard men who had at one time been great criminals, and afterwards lived good lives, comforting with their latest breath, and stimulating, their friends who stood weeping around. I have known not a few who took submissively, if not joyfully, the spoiling of their goods because of their faith. I knew well one who sealed his Christian profession with his blood, and died a faithful martyr.

They have weaknesses.

Their holy life and happy deaths.

Yes, the converts are real. Your Missionaries in receiving them and watching over them, are careful and strict. If they err, it is in being over-scrupulous, rather than in being lax.

They are real men.

Second, it has been said, "But what a pity that there should be so many Societies, and that the Missionaries should be so divided among themselves? Had they not better wait till they be of one mind? Their testimony to the heathen would then have so much greater effect." But this objection would be equally valid, if there be any validity in it, against the cultivation of science, and the dissemination of knowledge in any department all over the globe. If we were to wait in the Mission field,

Many societies.

Rev. Dr.
Lxxx.

without proceeding at once to cultivate it, till we all see eye to eye on every question of ecclesiastical order and theology, we should be in the position of the rustic whom the fabulist describes as sitting on the river's bank till all the water should flow by.

But they
work in har-
mony.

Of the twenty-nine Societies having their agents in China, six at least are Presbyterian, and five Episcopalian ; and with hardly an exception all the Missionaries of all the Societies have worked together in harmony. So it has been, and so may it continue to be! One element of discord has arisen to disturb their co-operation,

The great
controversy.

—a difference about the Chinese terms for our words *God* and *Spirit*. The difference is deplorable : but there has been earnest endeavour not to allow even it to estrange them from one another.

Ecclesiasti-
cal differ-
ences.

The other differences, which they carried with them from their various countries and churches, operate in China just as they do, I might say less than they do, in this country. They cannot be helped, and we ought not to wish them not to be. Their effect is beneficial more than hurtful. They produce a healthful jealousy, and not an envenomed hostility and envy ; they cause more work to be done, and to be done in a better style.

But men are
earnest, and
work is
better done.

Roman
Catholic
Missions.

Third, it has been said, " But, after all, granting to Protestant Missions in China all the results you claim, how small are they compared with those of Roman Catholic Missions ? You have your 13,000 communicants, and your Christian community, as you think, of 50,000 individuals ; but the adherents of Roman Catholicism in China are probably more than half a million. They have sometimes, indeed, been asserted to amount to millions." Possibly, the adherents of Roman Catholic Missions amount to nearly half a million, though, according to the " Bulletin des Missions Catholiques" for 1876, they were then only 404,530, and a priest in Chf-nan, the capital of Shan-tung, told me in 1873 that their annual increase all over China was only about 2000 ; but it has taken nearly three centuries to bring up their converts to those figures. Romish Missions were at work in the Empire more than 250 years before Protestant Missions found any course in it. Give us 300 years to work in, and the adherents of Protestant Missions will far transcend the present number of Romish Christians. Three hundred years ! Long before the lapse of three centuries, there will be, I believe, churches in China, which will have dispensed with assistance from abroad, and have completed the evangelisation of their people.

Converts
404,000.

After three
centuries.

Many of the
Roman
Catholic
Missionaries
excellent
men.

I do not wish to bring a railing accusation against Roman Catholic Missionaries and their labours in China. On the

contrary, I hold the memory of many of them, from Matteo Ricci downwards, in deep veneration. Their high qualifications, so far as natural ability and acquired culture are concerned, their earnest consecration to their work, their great endurances, in numerous cases to the death, ought to command our admiration. Nor should we grudge the success which has often and widely attended their labours. Multitudes of their converts have proved the sincerity with which they had adopted their new faith by their endurance of persecutions and even the shedding of their blood. But much of the policy of the Roman Catholic Missionaries in China has not been wise, and should receive our sternest disapproval. They delighted more than was good to bask, when that was possible, in the smiles of Imperial favour; they have been more tender than was right of many doubtful practices of the Confucianists; their allegiance to the Pope has awakened many suspicions of them in the Government; their first great patron in Europe was his most sacred and religious Majesty Louis XIV. of France; they have tried to assert a kind of political authority in regard to their converts which the Chinese authorities bitterly resent. Their celibacy also, and the confessional, and the practice of extreme unction, occasion deep-seated and wide-spread dislike and suspicion, leading to the vilest misrepresentations of Christianity, and issuing at times in riot and assault and murder.

Rev. Dr.
LUGER.

Multitudes
of the con-
verts sincere.

Objection-
able prac-
tices.

From these things Protestant Missions and Missionaries are free. They stand better and higher, I believe, with the multitudes of the people, and also with the governing classes; and, so far, the prospect of their success in the future is brighter. I have read the scientific works of Ricci and other Romish Missionaries; I have read also scores of their religious publications, pleased sometimes with the matter of them, often admiring the style of their composition. But Protestant Missionaries also have done, and are doing, much to communicate the science and knowledge of the West to China. Their religious treatises, small and large, are numerous. Above all, they have given to the Chinese people a version of the Holy Scriptures, complete, which Popery never did, and never would have done. Morrison and Milne made a version of the Scriptures; it was a first attempt, and very imperfect; other and better versions have superseded it. The one which has for nearly twenty-five years been printed in large numbers by the British and Foreign Bible Society will bear a comparison for faithfulness and elegance with any version of the

Native
opinion of
the Pro-
testant Mis-
sions.

Their books
and science.

Translation
of the Bible.

Rev. Dr.
LUGG.

Old and New Testaments that I am acquainted with. Let not this be deemed an extravagant estimate of it : I speak the words of truth and soberness, so far as my ability to form a judgment in the case is concerned.

A great boon
and pledge
of success.

Put the Bible thus given to China within a few years from the commencement of Protestant Missions in the country ; put the Bible into their scale, when you weigh them against Roman Catholic Missions, and it will go down in their favour. This is a boon, the greatest that could have been given to the great heathen people ; this is a pledge of grand success for our Missions in the future.

But the con-
verts are few
among the
many.

Fourth, and this contains the last of the discouragements that my statements have called out, on which I think it necessary here to offer some remarks. It has been said to me, " Granting, again, all that you claim as regards the communicants and adherents of your Missions in China, what are they among so many ? what are they among the vast population, the hundreds of millions of the people ? " What can be said to weaken the force of this reply to the exhibition of what has been done, this denial of our auspice of the greater things yet to be done in China ?

Long delays
in God's pro-
vidence.

It brings us face to face with the great mystery of Providence : the manner in which darkness has been permitted, is still permitted, to cover the earth, and gross darkness the people. Thousands of years elapsed between the fall of our first parents and the coming of the seed of the woman, who was to bruise the head of the serpent, and build up the ruins of the fall. The child was born, and the Son was given in the fulness of time ; nearly two thousand years have since passed away, and still not a third portion of the human race professes to be Christian. Even where Christianity is professed, it is only a fraction of the people in whose lives there is anything like an exhibition of it in its power and glory.

Solutions
offered.

Some take occasion from these things to deny Christianity altogether, and maintain that it is proved by failure not to be the religion given by God for the guidance and blessing of mankind. I cannot do so ; were I to accept this solution of the difficulty, a hundred problems from past history, all insoluble, would press upon me, and in the prospect of the future there would be only lamentation, mourning, and woe.

Some take occasion from these things to say that all will be set right by a pre-millenarian coming of Christ, and that in fact we ought not to expect more in the present dispensation than what the

present shows. But neither can I receive this solution. It is in fact more inadmissible to my mind than the former. That is the argument of the infidel : this is the pleading of the weakling.

What then do I say ? The words suggest themselves : " Even so, O Father, so it hath seemed good in Thy sight ;" " One day is with the Lord as a thousand years, and a thousand years as one day ;" " Though the vision delay, wait for it, for it will surely come, and not tarry ;" " What thou knowest not now, thou shalt know hereafter." To these words from sacred Writ, let me append the lines of Cowper,

God is His own interpreter,
And He will make it plain.

In harmony with these declarations, it is for the friends of Missions to "go forward," "hoping against hope," and assured that in "due season we shall reap, if we faint not."

But while we admit that the position of Christianity in the world, as we draw towards the close of our nineteenth century, is a mystery ; while we reverently bow our heads and worship, recognising the fact that China has been permitted to remain, thus far, in heathenism, visited, indeed, by gleams of Gospel light, in Apostolic times, through Nestorianism, through Roman Catholicism, and then again relapsing into its former state—the statistics which I have given of progress in Protestant Missions are certainly calculated to encourage and strengthen our faith. The converts have multiplied, during thirty-five years, at least two thousand-fold, the rate of increase being greater year after year. Suppose it should continue the same for other thirty-five years, and in A.D. 1913 there will be in China twenty-six millions of communicants, and a professedly Christian community of one hundred millions. The question may well rise to our lips, "Can this thing be?" We cannot believe it ; but is anything too hard for God ? We can, at any rate, make the prayer our own, "Lord, we believe ; help Thou our unbelief." In drawing the Paper to a close, I may be permitted to advert to two things most important to that progress, which claim the attention and earnest endeavours of the constituencies and directors of our various Missionary Societies.

One of these is what we call the opium traffic. To go into details respecting the traffic is not necessary ; most of you at this meeting are sufficiently well acquainted with them. The means of becoming so are within the easy reach of all. Suffice it

Rev. Dr.
LEGG.

to say that, against the import of opium into China from India, China long protested ; and its Government may be said to have submitted, at last, to legalise it at the dictation of our Plenipotentiary. I must regard it as discreditable to our national character, and a great hindrance to the progress of Christianity. As the use of opium extends, its victims become more difficult to be influenced for good, and the feeling of dislike to those who bear the English name grows more strong and bitter in the hearts of all honest Chinese who love their country and mourn over the injury done to it. The public at home cannot consult better for the honour of Britain and the success of Missions in China than by determining that the Indian Government shall cease to monopolise the production of opium and to encourage the export of it to China. The Indian Government, it has been said, cannot dispense with its revenue of about £7,000,000 sterling derived from opium ; but, if it really be so, no stronger condemnation could, to my mind, be given of our Indian empire, and its base will yet be found to be "built on stubble."

That there is much kindly feeling in England towards China is proved by the contributions made during this year to relieve the multitudes suffering in it from famine. I was anxious that our Missionary Societies should take a lead in assisting the famine fund ; not to buy the faith of the sufferers and others to Christianity, but to furnish Missionaries with something of a different kind to which they could point when the opium trade was cast in their teeth. I am thankful that about £50,000 was raised to meet the terrible emergency, but that sum is only the 140th part of what the Indian Government derives in one year from opium.

Give China
the best men.

The only other point to which I take the present opportunity of calling attention is this, that it is most desirable that our Missionary Societies should send the very best men into the Chinese field. The experience of more than thirty years left the strongest possible impression on my mind of the greatness and difficulty of the Mission work. Missionaries ought to be the foremost men whom the Christian Church possesses ; the men who have intermeddled most with, and gone deepest into, all knowledge ; whose intellectual resources are the largest, whose practical and persuasive ability is the finest, and whose temper is the most under their control ; the most fervent in spirit, the largest in mind, and the most capable in action. There have been many holy and noble men in the Mission field ; there are many such in it now. The Directors of more than one

Missionary Society have said to me that they do send out the best men they can find. I believe it is their wish to do so. Some men, moreover, make themselves after they get into the field. Others have been eminently successful who never had much of what we call culture. But that any Missionary is ever remarkably successful, who was not a remarkable man, distinguished by his graces and gifts, by his sense and power, I do not believe. At any rate, it is plainly the duty of Missionary Boards to look out for the likeliest men to go forth into the high places of the field. Let them not grudge being at charges with them in the matter of special study and culture; and let them leave them very much to themselves when they have once introduced them into the field.

Rev. Dr. Lucas.

Men make themselves.

I have said little on this subject, but I hope that what I have said will suggest more. There is no Mission field, however small and rude, where high qualities are not required in the Missionary; the fields of India and China demand the very highest. Neither the Church nor the world; neither Societies nor individuals, seem to me to appreciate sufficiently the demands of Mission work. Give us an army of Pauls, and we should soon be able to say, "Come and see what God hath wrought." May He, the Lord of the harvest, send forth, by all our organisations, many such men, called by Himself, into His fields!

India and China need the best.

After the singing of the Hymn, "Hail to the Lord's Anointed," Sir WILLIAM HILL read extracts from a Paper by Mrs. WEITBRECHT, on the Condition of Women in India, and recent Missionary efforts among them.

CHRISTIAN WORK AMONG THE WOMEN OF INDIA.

By Mrs. WEITBRECHT.

In an assembly like this, familiar with the details of Indian life, it is not needful to describe the history and progress of the seclusion to which the higher class of women in India are subject: the severe Hindu rules by which they have been controlled; or the ignorance, degradation, and suffering, which have been the consequence; and which exist to this very hour. It will suffice to describe in a few words the modern efforts which are being made to bring to them divine knowledge, divine light, and divine peace.

Mrs. WEITBRECHT.

Many points taken for granted.

Let us enter one of the lordly mansions of the wealthy. We

An Indian Zenana.

Mrs. WRIGHT.
SECRET.

admire the handsome apartments, with appointments suited to the climate ; but we look in vain for the work-table, or other indications of a lady inhabitant ; for none such occupy these rooms. They are appropriated to the gentlemen of the house exclusively, and we are conducted up some unseemly stairs, and along some curious passages, till we emerge into a set of one or more small apartments on one side of the central court of the mansion. Here we find the ladies, in rooms often without a window, or in the gallery which runs round their side of the house.

In some outhouse attached we hear of one of their number, who after giving birth to an infant in that miserable hole, is stricken with fever, and will in all probability die for want of medical help and good air and nursing, their cruel domestic customs forbidding such alleviations to the sufferer.

The women's
rooms are
poor and ill-
furnished.

Some Zenanas are superior, others far inferior to the one described ; but in every Hindu dwelling we may be sure of this one thing, that the *worst* and most ill-furnished apartments are those set apart for the women. In some there is no accommodation for sitting, but a mat on the ground ; in others, a wooden bedstead and perhaps a broken chair or two expelled from the gentlemen's sitting-rooms. Anything more dreary than their homes one can scarcely imagine, and they are but too true a picture of their sad and dreary lives. A sketch from the pen of a lady Missionary will convey the best idea that can be given of a Zenana.

Occupations
of the
inmates.

"I have," she writes, "lately gained access to a house in which there are twelve ladies who learn. I have to go through court after court to find my way to their corner, and to peep into one room after another, catching one asleep, another dressing, a third reading her lesson, and others gossiping—a most favourite pastime of Hindu ladies. As soon as they see me they all jump up, and are soon assembled round me, as I sit on a mat in their midst. One holds my hand, and another my feet, and I begin to tell them of Jesus. 'Tell us more, tell us more,' is the interested cry.

The sur-
roundings.

"This Zenana is at the end of a long and narrow lane, with an offensive drain running down its centre. One day I heard a voice from above, calling to me to come in. I ran up the very narrowest staircase I ever saw, through various little verandas and rooms, till I got into a group of seven or eight women, all trying to catch hold of me at once. They had heard of me through a servant, and watched till they could hail me, and get

me to come in. A few days later, I heard another voice, and saw through an opening a company of women on a house-top beckoning me to ascend. I did so, and from thence had to clamber over the roof to another house, where again a warm welcome awaited me, and now I teach in seven houses in that lane.”

Mrs. WERT-BRECHT.

The sacrifice of infants to the goddess Gangá at Sagor, and the horrid rite of suttee, with other outrages on humanity, are, blessed be God, things of the past, through the benign influence of the British rule; but until Christianity gains more general acceptance, and permeates the national mind of India more extensively, the condition of her women will be modified but in part. That it has, with the comparatively small modicum of effort made, on the women’s behalf especially, been so modified already, we have the united testimony of the hundred and more of English, German, and American ladies, now energetically engaged in Zenana visitation and schools, a few details of whose work will help to cast a cheering light on the darker shadows of the picture just presented to our view.

Some evils cured in India: but much remains.

Our English Wickliffe has been called the day-star of the Reformation. Zenana visitation has had its day-star too. For some fifty years ago an English lady of position (Miss Bird) actually gained access to several Zenanas (in Calcutta), though at that time they were almost hermetically sealed; and even earlier the wife of a Missionary had been admitted to a single family.

Beginnings of work among women.

Miss Bird had blessing on her work among her imprisoned sisters, the record of which is on high, though none dared speak of it in those early days.

Some twenty years later, the conversion of a high-born Hindu lady, through reading the Bible, with her husband, aroused a deep interest in the heart of an English lady, then resident in India, who at once made a vigorous effort to provide and prepare female teachers for Zenana visitation. Her attempt resulted in the formation of the Calcutta Normal School, where upwards of a hundred young women, born in the country, have been trained; a goodly number of whom are at work at this moment in various parts of India, some occupying independent and influential positions, others rendering valuable service as assistant teachers to ladies, who have gone from home.

Calcutta Normal School.

But the waiting time, for the long-desired access to Hindu ladies, was not ended, till some ten years later, when many of the men felt so deeply the need and longing for better educated wives that, at first by units, doubles, and triplets, but soon

At last many houses opened.

Mrs. WELT-
BRECHT. in a rapidly increasing ratio—Zenana doors flew open, till now the question is, not “How shall I get in?” but “How shall we supply labourers for the much work ready to be done.” That the work has not been done in vain, one or two striking cases of conversion will show.

An early
convert. The first ascertained encouragement in this way was given many years ago, by a child wife, who died of fever at fourteen, after giving birth to a son. She trusted Christ alone for salvation, though carried to the river-side, in her dying moments to have her mouth filled with the mud of the Ganges. Her teacher, who stood near, and witnessed the sad scene, could at the same time rejoice in the assurance that her dying pupil’s heart was fixed on the true and only Saviour.

Another. A similar case, of later date, was even more touchingly interesting. The dying girl, having given up her babe, asked for water, and when it was brought,—crowned with her open Bible across her head,—she *baptised herself*, and died, committing her soul to Him who was waiting to receive it. It was indeed with joyful lips that *her* teacher uttered a song of thanksgiving, when told of this victory through the blood of the Lamb.

Another
makes a pro-
fession. To another dear lady who had received the light of life in her dark home from the Scriptures of truth, in a time of dire distress, grace was given to confess Christ in baptism. Though ever since so cruelly persecuted by her husband and relatives as to have well earned the title of martyr, she yet holds fast, and contrives to spare now and then some savings from her allowance, for the relief of poor Christians. She recently sent a touching remembrance and a letter, to the lady from whom she received much spiritual blessing, and her pure and spotless life is not without its beneficial influence on her mother and her household.

Others. In another case, the convert received courage to forsake husband and family for Christ’s sake, and has now been for years a Christian teacher to her imprisoned sisters, several of whom have gained life and light from her instructions.

But happier instances have also occurred, such as those of two widows,—one instructed by her husband, who died just as they were about to offer themselves for baptism, and who was permitted by her relatives to follow her desires after his death. The other of a lovely young widow of twenty-five, with an only child of ten, who persuaded her father to allow her to profess Christ, and when at last she gained his consent, came with a widowed friend and *her* only child, all four being admitted into the fold of Christ together.

These three high-born widows are now diligently preparing themselves for teachers, and bid fair to become very intelligent and efficient ones. It is indeed among the widowed converts we hope to find valuable helpers by-and-by. Oh! what a blessed amelioration of their sad lot will such an honorable occupation become.

Mrs. WEIT-
BRECHT.

The cases we have thus briefly sketched are but samples of many others; and the comparatively few baptisms, represent a very small measure of the real spiritual blessing that has been given. From the personal observation of reliable witnesses, we do not hesitate to say, that hundreds, yea even thousands, of India's sons and daughters are, though still unbaptised, because of the enthrallment of their position, convinced, and even converted. The men lack courage to confess Christ openly, though they are, like Nicodemus, *His secret disciples*; and the position of the women is so peculiar, that the most experienced and zealous teachers are often constrained to counsel waiting, and to let much of the fruit of their instructions remain hidden, satisfied for the present with watching and nourishing the work of grace in their pupil's hearts, and to let their quiet life at home tell, as a holy life ever will, on the husbands and unbelieving circles around them.

⁂ Multitudes
more are
convinced.

Hindrances.

But India has among her millions of women many of humble position, as well as secluded ladies of rank, and the *poor* must not be overlooked. They are ignorant and degraded to a painful degree; are victims to early marriage and neglect in sickness, in common with their high-born sisters; but they have their liberty, and are seen walking by the way in the performance of their daily duties. There are millions without means, whose women must go about, and these also must be cared for by the Missionary. Indeed, it was among the humbler classes that our first success in conversions was achieved.

The poor
women.

For their benefit schools and Bible-women are largely employed—some under the direction of Missionary ladies, others, in country districts, under the superintendence of native Pastors. These Bible-women scatter widely the seeds of Christian truth, and in their interesting journals we find recorded many encouraging experiences. "There was not a woman to whom I spoke," writes one, "who did not express her joy and gratitude for my message; and I hope the English people will pray for the poor ignorant women of India, that their hearts may soon turn to God, and that they may be saved through Christ."

What is done
for them.

A native Pastor writes: "The work carried on by our Bible-women must yield spiritual and social good. Prejudices are

Bible-
women.

Mrs. WRIGHT-
BRECHT.

removed by their friendly talk, and three individuals here recently yielded their hearts to Christ, and walk worthily as Christians." We can but imperfectly convey an idea of the happy intercourse that takes place between these humble workers and their less-favoured sisters. The loving voice, the pleasant countenance, the hearty welcome, cannot be portrayed on paper, yet the work is still but preparatory, though the day is breaking when the glorious light of the Sun of righteousness shall dissipate the darkness of idolatry in many a home and heart.

Form of
their work.

In some places the Bible-women go out two and two together, and teaching by singing is becoming very popular, Christian lyrics being constantly asked for and sung. Translations of English hymns are also heard in the schools from melodious juvenile voices, and native poets are making their appearance, whose versification is taking hold of the hearts and affections of the people in the most wonderful way. Who can tell what the effect of these Christian minstrels will be on society at large, after a few years?

Referring to Christian women of humble rank, a Bible-woman writes: "On Sunday I teach the mothers; on Wednesday we have a Young Woman's Christian Association meeting, where many of the members take part: on Thursday, I go to each Christian family for prayer and private reading—may the Lord open hearts, and Oh! may He prepare the *heathen* women also, to receive the Salvation so freely offered in Christ."

Fees in
Zenanas.

As our Paper is to touch on educational work among Indian women at large, we must now classify it under three heads:—1. Education in Zenanas, to which we have sufficiently alluded, and would only remark that the time has now come when we may safely ask from families of moderate means, as well as from the richer classes, adequate remuneration for instruction given. In India, as in other lands, that which is paid for is valued more highly than that which is bestowed free; and it would increase the influence of an educated European lady if she showed the value of her time and strength, by requiring it to be paid for remuneratively. If this plan be firmly established, vain excuses and frivolous reasons for declining to take lessons when the teacher comes, would become less frequent. The system of fees for tuition *has* been adopted, though not yet universally, and it has worked well where tried.

Boarding
schools.

Some persons believe that boarding schools for Hindu girls might now be inaugurated, under regulations suited to their peculiar customs. This can only be ascertained by trying the

experiment; and if some zealous Christian ladies should be disposed to make the effort, and incur the needful outlay, we would wish them God speed. Mrs. WERT-
BRECHT.

Zenana and Bazaar Schools are a second branch of educational work that has had a modified measure of success, especially the former, in which fees are paid; the latter, for poor children, also require, in some places, a small fee, but this depends on circumstances. There are parts of India, as Calcutta, where native ideas of education being in advance—and, in consequence, prejudice much abated—the different classes of girls attend a school together, and in these mixed schools *all* pay fees. The importance of Normal Schools for preparing young people born in India as superintendents of these Zenana Schools, has been referred to already. They are truly a part of our educational machinery, not hitherto sufficiently appreciated; their value as auxiliaries to Missionary effort is, we hope, becoming increasingly realised. Such as exist should be speedily enlarged, and new ones formed in various centres. To inaugurate and pay the cost of one such Missionary Normal School would be a noble work for some Christian lady of means, and could be done either personally or by deputy. Normal Schools for training native Christian teachers are carried on in most Missions, but need, in many places, to be more complete in organisation, that they may better answer to their name. Bazaar
schools.

We now come to the third and, perhaps we may call it, the most important branch of educational work—that referring to the native Christian girls. It is often said that the greatest hindrance to Mission work in India is the inconsistent conduct of European Christians. This applies in an intensified degree to native Christians, many of whom are also mere professors, though of the second or third generation, hence the great importance of educating the mothers—a point not yet sufficiently realised. In some Missions, where careful attention has been given to the education of Christian girls, there is a marked result in the larger proportion of truly Christian families. Native
Christian
girls.

A moderately large class of native Christians are in circumstances which can enable them to pay a reasonable sum, sufficient to cover the expenses of their daughters' board and education; but the poorer classes, who are the more numerous, cannot do this, and need help. Two classes of schools are therefore called for. One to give a plain but sound education, with English, which takes the place in India of Continental languages in Many
parents
can pay.

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Europe. Accomplishments, if desired, should be paid for as extras, at a fixed rate, and the fees, without accomplishments, should be calculated, so as to cover cost of board and instruction. Books extra. The natives of India have not yet, except in a few cases, attained to that correct and honourable feeling which leads men to wish to pay adequately for superior advantages, but will gladly avoid payment if they can get things free.

Vernacular
schools.

In the second class schools, for girls of humbler rank, the education given should be purely vernacular, and the training of these girls in domestic matters should be carefully attended to, habits of diligence and industry well cultivated, and Christianity shown to be a practical principle. Moderate fees should be fixed for this class, such as their friends could meet with a little effort, which it is very desirable to draw out. Through want of community of ideas on Christian female education, there has been a waste of Mission energy. Some have opened schools for high-class girls on moderate fees; others have done the same for low fees, and of course secured more immediate results, in numbers of pupils, and those not always of the right position. Again, schools have been opened for poorer girls on the lowest terms possible, for giving a sound practical vernacular education; and others have been opened on the same terms, giving a high-class education, English, superior food, and servants to attend the pupils. Most parents prefer the latter schools, and only find out their mistake when their daughters return discontented to their own homes, entirely unfitted for the class of men they ought to marry, and naturally desiring husbands whose incomes will provide them with the clothes, food, and attendance to which they have become habituated. Pastors and others, receiving moderate salaries, are thus driven to choose uneducated women, who can sew, cook, clean, and attend to their children, and are also often rendered discontented and suing for increased pay.

Waste of
energy: mis-
taken plans.

Hindu
women and
children in
sickness.

Allusion has been made in our Paper to the utter neglect with which the Hindu women, whether rich or poor, are treated in sickness. In many parts prejudices and custom banish medical aid altogether, and infectious, and all other diseases, are left to take their course. Two thousand children, not very long ago, were left to perish of smallpox, in one city; and with the women it was worse. A female medical Mission in every populous centre is one of the most crying needs of India; an agency which shall find its way into those dark, dirty, miserable dwellings, where fever, ophthalmia, and other ills, breed unchecked.

Medical
missions
desirable
among them.

The death-rate among women and children is enormous, and constant sickness is one of the greatest hindrances to the Zenana Missionary. When a beloved wife or darling child is sick unto death, a medical lady is welcomed as an angel of mercy, and received with open arms. "This morning," writes one such, "a Brahmin suddenly appeared at my door and with quivering lips exclaimed: 'You are a mother! I have brought my wife, the mother of my six children, for you to save her.'" And by God's help she was saved, and the lady was permitted to kneel with that heathen family around her, and give thanks to the Christian's God, for His restoring mercy.

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BRECHT.

Examples.

"I entered," writes another, "the enclosure of a labourer's dwelling, and squatted beside his wife, who had been ill for a month. Barbarous treatment had done its work. I could only place my hand soothingly on her forehead, commend her to the care of the great Physician, and leave her to die. I then visited a rich lady, who was lying on a rotten bedstead, without even a mat beneath her, or a clean covering above her. She could count her jewels and splendid dresses by hundreds, but on this bare cot, in an empty room, she lay dying, for we soon saw that all hope of life was gone, and she expired the next day."

More than one conversion has resulted from aid rendered to women perishing for want of a little care, and it is evident that medical skill and Christian sympathy are invaluable in alleviating the ills of Hindu women, bodily as well as spiritually, and that it should be largely used. One of the most recent converts, a Mussulman widow, is a case in point; her heart was touched by prayer offered for her in sickness, and she is now baptised and preparing to become a teacher to her sister widows.

Effects of
kind help.

A solemn, as well as a fearfully touching picture, has been given in this Paper—given of whom? Of women, counted by millions, and related to us, not only as sisters of our common humanity, but as fellow-subjects, governed by one Queen, and claiming hereby an interest of a special character; yea more, involving us in a responsibility regarding them which we cannot shake off. The time has surely arrived when large and noble self-sacrifice should become the fashion, for our dear Saviour's sake, among His female disciples, who have wealth, cultivation and leisure to lay at His feet.

Need of
instruction.

If the evangelisation of India's women is to be left *exclusively* to the paid Missionaries of our various Societies, so inadequately supported, we are safe in saying it will *never* be accomplished.

Ladies
needed.

Mrs. WERT-
BRECHT.

There must be a consecration of means and of self—the noble example of the very few who have gone forth, and are sustaining their own efforts, and helping to sustain others, must be *largely* followed, and that promptly, for the time is short.

Also native
helpers.

It is not only ladies from England we need ; we must have an increased and ever-increasing number of native Christian teachers, and of young women born and trained in the country, if we are to meet the desires of thousands who are ready to have their families taught, and for the salvation of whose souls we yearn. A native Christian woman, living a holy, consistent life, in the midst of a large heathen town or village, and doing her duty as in God's sight, is a most powerful instrument in favour of Christianity, as we have evidence in the very few thus employed ; and a well trained pious Eurasian is an invaluable and essential adjunct to a European Missionary lady. A few of each we have ; and if the consecrated silver and gold is yielded to enable us to carry out our plans, these few can be multiplied into many.

Just *one* purely Christian Normal School, and *only one*, now exists in the sixty millioned province of Bengal, for training girls born in India for Zenana teachers, *i.e.*, the Calcutta Normal School, which has sixteen pupils only. Government has several such schools, but their plan of non-Christian education is ruinous to the moral character of the Hindu woman. Yet such is now the thirst for knowledge, among a large circle, that this education will be accepted, if we cannot offer Christian teachers as well equipped, and as numerous, as those Government provides.

Voluntary
workers.

This Paper must not close without a reference to one or two of those consecrated women, now working on their own means, or in simple faith in God, in different parts of India. Some of them are closely connected with that honourable body of men, who have served in high offices under the Indian Government, and they set a glorious example to the sisters and daughters of others. India's women have a special claim on those who have gained their incomes in service among them, and the wondrous blessing that has been given to Miss Tucker, Miss Anstey, Miss Reade, Miss Lowe, and others—among them several Americans, may well encourage ladies of like precious faith to tread in their steps. Some may prefer to work under the direction of organised Societies, others independently : there are space and abundant opportunity for both. Oh may the Lord so pour out of His Spirit in these last days, that *maidens, daughters, widows*, may rise up in adequate numbers and say, "I can be spared here ; I am wanted there ; and though I may suffer, I will go."

May the
number of
all workers
be multi-
plied.

The following Paper was also laid before the Assembly ; and, though not read, was ordered to be printed in the Records of the Conference :—

MISSIONS TO THE KARENS AND THEIR RESULTS.

By the Rev. Dr. MURDOCH.

The origin and progress of the Missions of the American Baptist Missionary Union in Burmah, strikingly illustrate the sovereignty of the Holy Spirit in the work of Missions. Neither Dr. Judson nor the Board under whose auspices he went to the heathen, contemplated the establishment of Missions in Burmah. The series of events which resulted in his settlement in that country were so marked in their character, and so linked in their succession, as to justify the conclusion that they were the Lord's doings and marvellous, as of old. Nor were the events which marked the early progress of the Mission less suggestive of divine interposition.

Rev. Dr. MURDOCH.
The Mission of God.

When Dr. Judson and those who soon joined him were once in Burmah, what could be more natural than that the evangelisation of the Burman race should absorb their energies? And accordingly for many years all their plans and labours had reference to that people, the only people, in fact, distinctly known to them. These plans and labours were destined to succeed to a hopeful and encouraging degree, but the chief enlargement of the Mission was to be in another department. It was God's plan to call a race who in times past were not a people.

Judson goes naturally to the Burmans.

When the sainted George Dana Boardman had laid the foundation of the prosperous station among the Burmans at Moulmain, he was requested to open a new station at Tavoy, the chief city of the province of the same name, in Lower Burmah. When he went to Tavoy he took with him a servant who had been redeemed from slavery by the Missionaries, and who had already given hopeful signs of conversion. Soon after reaching Tavoy Mr. Boardman baptised this man. He was a Karen ; this conversion called the attention of the Missionaries to his people, and led to inquiries respecting their numbers, localities, and condition. It also gave to them their first native preacher of the Gospel, and was the first step leading to the success of the Gospel among them ; a success which, until the recent events among the Telugoos, has scarcely been surpassed in the history of modern Missions. This man's name was Ko-Thah Byu. Though he was not converted till past middle life, and was

Mr. Boardman goes to Tavoy.

He baptises a Karen.

His name.

Rev. Dr. MURDOCH. He proves to be a remarkable preacher.

without culture, he proved one of the most successful preachers of modern times. He knew little more than that Christ Jesus came into the world to save sinners, that He had saved him, and that He will save all that believe in His name. The possession of this supreme knowledge was the only respect in which he was superior to the mass of his people. But this placed him far in advance of them, and made him a fit teacher and leader in all things pertaining to salvation.

Who are the Karens: and where.

The Karens are scattered over all parts of Burmah, and are also found in upper Siam, and Western China. They are generally regarded as belonging to the Caucasian race, though nothing is certainly known respecting their origin. Their name simply signifies *wild men*. They are distinct from the Burmans, and in physical and mental qualities are inferior to them. They are a subject people, and for generations have been cruelly oppressed by the Burmans. Like other wild men they are wandering and migratory in their habits; and they generally build their villages at points remote from large Burman communities, that they may escape the cruel exactions which would be otherwise made upon them. Even when the Burmans do not enslave them, they compel them to till their fields, and to perform all kinds of menial service. It may be partly from the desire to escape these oppressions that they have fallen into the nomadic life which they pursue.

Ill-treated by the Burmans.

Forced service.

Their religion. No idols: no priests.

It would not be correct to say that this interesting people had no religion, but they presented the remarkable spectacle of a people without a priesthood or any established forms of worship. They were also remarkable for the knowledge of many revealed truths, which our most intelligent Missionaries believe must have been derived from the Hebrew Scriptures, or from the same divine source. They believed that there is one God; that man was created in a state of innocence, and fell through transgression at the instigation of a malignant spirit; that the soul is immortal; and that there is a state of future rewards and punishments. Coupled with these fundamental beliefs, there were certain singular national traditions, which were carefully transmitted from generation to generation. They were taught that their fathers were the objects of the divine favour, but that they had forgotten God, and wandered from Him; that they had thus lost the knowledge of his ways, and that all their woes and oppressions were the consequence of the hidings of the divine face from them. They also had old prophecies of a better day. Teachers

Strange traditions.

God's dealings with them.

Prophecies.

—white teachers—were to appear in the fulness of time, who would bring a white book, which would restore the lost knowledge of their God and Father, and through the truth and guidance thus obtained, they would be blessed again with the presence and favour of their forsaken and hidden Lord.

Rev. Dr. MURDOCH. The white book.

It is easy to see how these traditions and prophecies, so remarkable in their character and so closely linked with the life and hope of the people, should contribute to the reception of the Gospel among them. As soon as the Missionaries appeared among them as the messengers of God, and bearing the book which reveals His will, and the way in which the wandering and lost may be restored to His favour, the people hailed their coming as a token that deliverance was at hand. As far as the tidings spread it was believed that the blessing long predicted had dawned on the race. The movement was limited only by the range of the fields touched by the messengers. Ko-Thah-byu, the first convert, became the first apostle among his people. His preaching was not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power. He went from village to village, and from province to province, preaching the Word, the Lord working with him mightily. The people were prepared by the presence of the Spirit, as well as by the tendencies of their traditions. Multitudes turned to the Lord in the Tennasserim provinces, where the work began; and soon after there were large ingatherings in Pegu; and Arracan, Moulmain, Rangoon, Bassein, Akyab, Tavoy, and Mergui, became centres of power and blessing. The people were persecuted by the bigoted and cruel Burmans, but they everywhere evinced a martyr constancy. Mr. Abbott and his assistants baptised, in 1844, more than 2000 converts in Arracan; and though the fiery trial soon kindled upon them, so far as known, not a single defection occurred in consequence of the indignities and pains to which they were subjected. No torture could extort from them the promise to forsake the worship of the foreign teacher's God. And, as has often fallen out before, the testimony thus borne to the truth often confounded and subdued their persecutors. Mr. Abbott says: "The noble, fearless testimony which these prisoners bear to the truth has given their cause notoriety and character. The common people throughout the country look upon the new religion with interest, and whisper their sympathy with its votaries."

Immediate reception of the Gospel.

Ko-Thah-byu.

Multitudes accept it.

Where.

Persecuted but faithful.

Effect of this.

The last remarkable movement among the Karens began about

Rev. Dr. MURDOCH. A new centre of work. Toungoo. 1850, when Sau Quala, one of the ablest and most successful of the native Karen preachers, went into the mountain region of Toungoo. He went against the advice of the Missionaries, who were apprehensive that the barbarous people of that wild region would murder him. But the impulse which moved him was from the Lord. No sooner had he lifted his voice to utter the glad tidings than the people gave ear to his words. In the course of a few months thousands of converts were rejoicing in deliverance through Christ. The transformation was as complete as it was wonderful. A mass of cruel, rapacious, and barbarous people were changed as by a divine touch, and became orderly, civilised, humane, and Christian. Not only the Missionaries, but the civil officers in Burmah bore witness to the marvellous change. Between three and four thousand conversions were recorded between 1850 and 1853 when Toungoo, having come under English protection, became the permanent residence of the American Missionaries.

Converts in multitudes.

Changed men.

Witnesses to this.

Numbers have not increased.

Yet much growth.

Communities gathered.

Three centres.

Thence others.

Since the last-mentioned date the mission to the Karens has barely held its own, so far as numbers are concerned. But in all that relates to the permanent consolidation and real development of a people, the subsequent advance has been steady and sure. The later progress of the mission will naturally appear in a grouping of the results of the great work of evangelisation among them :—

1. The first result of the evangelising work among the Karen tribes of Burmah is the gathering of wandering and sometimes predatory hordes into settled and well-ordered communities. As early as 1832 the organising of society among these people was seen to be a practical necessity; but owing to their migratory habits, and their dread of their Burman oppressors, it was reasonably regarded as a difficult undertaking. Two or three settlements were projected at about the same time; one of them on the banks of the Tennasserim, about two days' journey from Tavoy; one on the banks of the Salwen, sixty miles north of Moulmain; and still another, about ten miles from the same city in another direction. Into these villages the Christian Karens, scattered over wide surrounding territories, were gathered, and started in a new sphere of life and activity, with no other civilising appliances than the chapel and the school-house. These settlements were followed by others, not so much by the agency of the Missionaries as by the tendency of Christian ideas and sentiments to draw closer the bonds of social life.

Christianity enjoins its highest duties, and confers its richest blessings on men in the social state ; and the moment it impressed its plastic power on these wild and barbarous people, it crystallised them into the forms of social life. The scattered dwellers on the mountains and the restless wanderers on the plains seemed to flow together into numerous centres, which became fountains of sweet waters, enriching and beautifying the arid wastes around them. The Karen villages now dotting the surface of British Burmah, whether Christian or heathen, may be counted among the natural results of Karen evangelisation. For the security and prosperity of the Christian settlements have not been without their influence on vast numbers who have not yet received the Gospel. Multitudes are sharers in the temporal benefits of Christianity who have not entered into the blessings of the spiritual life.

Rev. Dr. MURDOCK.

Many villages formed.

The heathen benefited.

2. The next result of the work of evangelisation among the Karens is the organisation of hundreds of Christian churches, served by an efficient body of native pastors and teachers. The number of Karen churches on Jan. 1st, 1877, was 407. Seventy-one of these churches were served by ordained preachers. The others were under the care of Missionaries, or of unordained preachers. Two-thirds of these churches, or about 270, maintain Christian schools of more or less efficiency, in which between four and five thousand children and youth are under instruction during a part of the year. From these schools have come forth many able teachers in larger schools, and many preachers who have done honour to the sacred calling. Besides these numerous village schools, the Christian Karens of Rangoon, Henthada, Toungoo, and notably Bassein, have organised High schools, and, for the most part, supported them by their own contributions. The churches in the Bassein district have, during the last ten years, contributed about 44,000 rupees for the erection of school buildings, besides the large sums they have raised for other missionary purposes. The contributions of between 18,000 and 19,000 Karens in 1877 for all purposes, amounted to 52,000 rupees.

Numerous Churches with native pastors.

Schools.

High schools built by their funds.

The churches are generally well organised and compacted by commendable strictness of discipline. The jealousy with which these converts from barbarism guard the integrity and the sanctity of the Christian profession puts to shame the laxness of many churches in Christian lands. They are marked, of course, by many imperfections. There is much ignorance ; many of the old superstitions, many of the old habits, still linger about them ;

Discipline.

Old habits.

Rev. Dr.
MURDOCH.

they are easily blown about by every wind of doctrine, and sometimes they become the prey of teachers who lie in wait to beguile them. But taken as a whole, their consistency of conduct, their adherence to the form of sound words, their unity in the spirit, their steadily consolidating strength, and their growing efficiency, must be regarded as witnessing to the abiding presence, and persevering grace of Him who not only calls but keeps His people.

But much
true piety
and progress.

Native
missions
begun.

3. The next result of the evangelisation of the Karens is the creation and organisation of an effective evangelising force among the natives, the only force, so far, as relates to human instrumentality that can succeed in bringing the multitude of the people to Christ. The churches in Bassein have Missionaries already among the Karen tribes in the district of Prome, among the Red Karens in the neighbourhood of Toungoo, and among the Kakyens north of Bhamo. This is the ultimate object of all the work of organisation and preparation which has been done among and by this people hitherto. They are to be the swift messengers of Christ to the scattered tribes of their people in Burmah, in China, and in Siam. They feel, in their deepest soul, the working of God's foreordination to this comprehensive work of evangelisation. Towards this work their consolidated communities, their organised churches, their orderly worship, their Christian education, their consecrated possessions, their growing weight in the social scale, and their more regulated Christian zeal all point. By all that they have profited in these respects will the progress of their predestined work be accelerated in its movement and widened in its range.

Red Karens.

And beyond.

All their
growth fits
them for this
service.

Power of the
Gospel
shown in
them.

It only remains to point to this work among the Karens in Burmah as a proof of the enduring and ever-vital power of the Gospel of Christ over men at their worst. It is now, as of old, the power of God unto salvation, to the Jew and the Gentile. It still enlightens the ignorant, tames the barbarous, lifts up the degraded, and saves the lost. When men deny the power of Christianity over the masses of mankind we may point to what it has done for this weak, wild, wandering, degraded race, and rest the issue upon the stupendous fact. When we are tempted to despondency in view of the slow progress of the truth in wide and populous regions of misery and sin, we will point to these marvels of grace for assurance that "The Lord's arm is not shortened that it cannot save," and gird ourselves for new conquests in the name of our victorious Leader.

Forwards.

The Rev. Dr. WELLS, of New York, then addressed the meeting as follows :—

Rev. Dr. WELLS.

Christian friends : I appear before you, as has already been announced, as the Representative of the Board of Foreign Missions of the REFORMED DUTCH CHURCH, in America. I do not come to you with any personal experience in the Mission work : and it almost seems to me a presumption to speak to such a gathering of those interested therein, when there are so many here who have had personal experience in the field, and who bring to you tidings directly of their labours there. Yet I think it is fitting that I should, in a few words, bear to you the greetings of the Church which sends me hither. We are not a large, but a small, church, numbering perhaps 500 congregations ; and yet from its earliest organisation in America, in the year 1623, until the present time, it has been deeply interested in the work of giving the Gospel to the world. And standing before you I claim on their behalf a full share in the obligation that rests upon Christ's disciples everywhere to make known the truths of that Gospel. It was said this morning, that a special obligation rests on the Christians of Great Britain in regard to the inhabitants of India. It may be true that such special responsibility does rest upon you. But we are to remember that Christian obligation is not a thing of national life or of civil government. It grows out of the fact of our discipleship. Because we belong to Christ ; because we have freely received the Gospel, therefore we are to freely give it ; and I am sure that the Christians of America stand ready to bear their full share of obligation and responsibility in giving that Gospel to the millions of India, of China, and of Japan.

Greetings from his Church.

Its claim to work.

Not only Englishmen but Americans are bound to carry it on.

Reasons why.

The Mission fields in which the Board that I represent is interested are in all these countries ; therefore it is that the delegates present from our Board, the Corresponding Secretary, the Rev. Dr. Ferris (who is here), and myself, have felt a very deep interest in the papers which have been read and in the remarks that have been made on these great Mission fields to-day. Of course we cannot enter into the discussion of the questions that have passed before you this morning, in regard to the relation of the civil government to mission work ; and to the merely secular education of the people. The consideration of that question belongs to you ; but this much may certainly be said, and I venture to say it ; that it should be the aim of every Christian citizen to throw his influence into civil affairs, that the power of religion

Sphere of labour.

Interested in all questions.

Free of some.

Rev. Dr. WELLS. Every Christian to be a faithful citizen.

This Board relies specially on preaching.

Dispensary work.

Good fruits.

The missions limited.

In South Arcot twenty Churches.

Well organised.

Discipline maintained.

Prospects are full of hope.

Effect of the famine.

Generous gifts.

may be felt, and that its influence shall be exerted, just so far as it is consistent with the principles of Government and of righteous citizenship to manifest such an influence. Every Christian citizen can do that. We may leave this question here. I just wish to speak for a few moments on the method of our work. It has been the policy of the Board of Missions of our Church to rely principally upon the preaching of the Gospel. God is pleased by the foolishness of preaching to save those who believe. We have started with the assumption that the truth of the matter was for the Missionary to begin to preach the Gospel of Christ, as soon as possible. And we have relied upon the simple declaration and publication of that Gospel; and have made the whole of our educational and other arrangements subordinate to this one. In connexion with this work of direct preaching, there has been organised, especially in India, a Dispensary work, and medical attendance has been given to the people by the Missionary brethren. As the result, our labours have been crowned with a continued and an advancing success. While there has not been perhaps a wonderful advancement; and while we cannot tell of increase such as we have heard of to-day; and while our figures are not so large as some which have been read from this platform, yet it must be remembered that our Missions have been limited, and that we have represented a comparatively small constituency. And yet as the result of our labours in the Arcot district of Southern India, there are now twenty organised churches, with a system of church government as perfect in all its parts as is the church government at home. These churches are thus organised in due ecclesiastical form, according to the Presbyterian order; and we find that this method of procedure works well. We find that discipline is faithfully maintained, with a strictness that might be imitated with profit by the Churches at home.

I do not know how it is in England, but I know that the members of these native Churches are held to a stricter account than people are in our Churches at home. The success, therefore, is encouraging; and our prospects for the future are full of hope. The famine has turned many towards the Mission. Aid was liberally given. The Missionaries connected with the Arcot Mission were made agents for the distribution of the aid sent from Great Britain; and it was their delight to be the almoners of this bounty. What a glorious responsibility it was! How freely the Christians of this land, as well as of America, poured out of their fulness thousands and tens of thousands of pounds with a liberality that manifested the spirit of Christ.

It has been a great pleasure to be present in this Conference. We Christians in America and in England are one. No collision can ever take place between us. It cannot be. The time for that has gone by for ever. We are bound to agree because we have the Word of God in the same language. We have the same version. We teach it in precisely the same words. Your Missionaries and ours teach the same words to the heathen, and this binds our hearts together. And we are to stand together in the future. The hope of the Church of Christ and the hope of the world for the future lies in the uniting of these two nations. We have this glorious English Bible and we have the responsibility of carrying its message to the ends of the earth. Our only emulation shall be who shall practise the largest self-denial and who shall manifest most fully in this work the spirit of the Master.

Rev. Dr. WELLS. Union between American and English Christians.

Our common Bible.

Mr. EUGENE STOCK, Editorial Secretary of the Church Missionary Society, said:—As it appears that the Missions of the Church Missionary Society in China are to be crowded out this evening, and will probably be crowded out to-morrow morning, may I say a word about them during this miscellaneous afternoon? I wish we could put before you, as was the case to-day with regard to India, a real live Missionary from China. But thank God our Missionaries are in the field. It happens that, with a single exception, no one is just now available to represent our mission work there, who has been personally engaged in it. I venture, therefore, to represent them, although I have not been in China, because the story of one of our missions there has been told at some length in a little book of which I am the author.

Mr. E. Stock.

The Church Mission in China.

In seven cities.

The Church Missionary Society has Missions at seven principal centres. Let me tell you the story of one only—the Fookien Mission. Fookien is one of the smallest of the eighteen provinces of China, and has a population of 15,000,000. It is divided unequally into two parts by the River Min. South of the river in the larger half are working four Societies; the American Methodist Episcopal Church and the American Board; the London Missionary Society and the English Presbyterian Mission. The northern side is almost exclusively our own field. It was in the year 1850, that two Missionaries were sent to the great city of Foochow. It is the seaport from which comes the great bulk of our black tea, and it is the black tea district in which the Missionaries of the Church Missionary Society have been labouring.

Fookien province.

Commenced in 1850.

Passing at once to 1860, what would you see then? You would

Mr. E. Stock. find but one young Missionary, and he did not know the language. Early disasters. What had happened in the interval? There had been four there. Of that number two had died, two wives of the married Missionaries besides; and the others had come home invalided. Thus the Mission, ten years after it began, consisted of one man still in the preliminary stage of learning the language. But how many converts were there? Not one convert: not one inquirer. There shall we give it up? was not apparently the chance of one. The Home Committee were deliberating, "What shall we do? Let us close the Mission and send Mr. Smith to the north of China, where there is more promise:" and they wrote to him to that effect. But he Remonstrance. wrote home an almost piteous letter in reply, saying: "Let it alone this year also, till I shall dig about it, and dung it, and if it bear fruit well, and if not ——" but he did not like to add "cut it down." That year God sent the blessing, and brought four converts out of heathenism as the first-fruits of the Mission. Many First converts. here will be glad to hear that it was owing mainly to the visit of Mr. Collins, who is a medical man, from the north to Foochow, that these four men came forward at last. A few more came forward shortly afterwards; but the missionary to whom it was due that the Mission was continued, sickened and died. So again there was at Foochow, at the beginning of his work learning the language, one Missionary, John Wolfe, a name not unknown to many here. Rev. J. Wolfe. In the year 1864, it occurred to him that the Missionaries ought to go out more into the country. He opened one out-station the next year, and some more were established at other places. In 1866 the first-fruits were gathered from these out-stations. That is just twelve or rather eleven years ago; for Present results. I am comparing matters now with last year, which is the year to which we have our returns. What is the result of the eleven 3000 converts. years? You will find three thousand converts in a hundred and fifty towns and villages scattered over that part of the province that belongs to us. There are five of these Chinese converts ordained to the ministry of our Church. There are seventy or eighty catechists and a hundred and fifty voluntary workers who go forth in their leisure hours to preach. Yet great lack of workers. How has this result been attained? Not by our strengthening the Missionary staff. For fifteen years during the different periods, there was only one Missionary present; for ten years only two Missionaries, and at different other times only three. Native agency. How then has it been done? It has been done (as Major Malan will be glad to learn) by native agency almost entirely. The

first few men that we got together were sent forth to preach the Gospel; and the message of salvation just spread over those beautiful hills and valleys from village to village. Fathers told their children; husbands told their wives; and so it went from family to family. When Mr. Wolfe used to go round he used to find new villages which had thrown aside their idols and were willing to believe in the Lord Jesus Christ. They felt that they were sinners and wanted the Saviour; and they were ready to hear him, and ready to welcome his evangelists and teachers. Let me give you one illustration, of a village called Ang-iong, about fifteen or twenty miles from the city of Ku-cheng, where there was an out-station and a catechist. There was a man named Ngoi-cheng-tung, a carpenter, who had a half-brother, whose name was Ung-kung, who was a tailor. The carpenter heard the catechist preach, and received the love of Christ into his heart. He told his brother first; both of them came to learn more, and they became regular attendants, coming in to the city every Saturday, and staying over the Sunday and going back to work on the Monday. Then the carpenter said: "Now I must go out and tell the people what I have heard." He was not very clever, and could not talk much about the beautiful story of the Gospel, and the doctrines of the Christian faith. But his half-brother was more intellectual, and was more competent to teach those who were first arrested. So the carpenter used to preach the Gospel, and then if they said, "I do not understand this Trinity, or this Atonement," he said, "you must go to my brother." The one was the evangelist, the other was the teacher. There are now hundreds of people in that village and in the neighbourhood who name the name of Christ, who maintain their religious ordinances to a large extent, and are gathered together Sunday after Sunday for public worship. The Bishop of Victoria, who visited this place a year and a half ago, said it would be safe to say that the whole district was ready to come forward if we only had sufficient strength in the way of men to go in and take possession of it.

This is a bare outline of the Foochow Mission. When you go upon your knees to pray the Lord for a blessing on mission work, do not forget in your prayer the Missions of the Church Missionary Society in the province of Fookien.

The Rev. S. J. WHITMEE, of Samoa, said:—Dear friends, I wish to say a few words about the Chinese in Australia. During my voyages about the South Seas, and while I have been visiting

Mr. E. Stock.

Voluntary efforts.

Example.

The two brothers.

Self reliance.

Remember Foochow.

Rev. S. J. WHITMEE.

Rev. S. J. Whitman.
The Chinese
in Australia.

Their im-
portance.

Missionaries
who might
help them.

Native
Ministers
and Mission-
aries.

Most useful
in Polynesia.

Absolutely
essential to
the work.

Example in
the Gilbert
Islands.

Australia, I have seen a great deal of the Chinese immigrants there; and you know how our colonists in Australia are feeling at the present time the influx of heathen Chinese into their country. I wish to make a suggestion to this Conference. It is that our Missionary Societies should look with interest on these Chinese immigrants to Australia. I am quite convinced that the Chinese are to exert a great influence on the populations of the Southern Hemisphere. They are spreading abroad from one country to another. I should like to see more mission work carried on among these Chinese in our Australian colonies. I would like our principal Missionary Societies to look to this work, and if there are any invalidated missionaries from China who cannot go back to that country, could they not go to Australia, where they would have a good climate and plenty to do amongst the Chinese people? Instead of leaving unused what they have learned, let them go to Australia and work amongst the Chinese there. I have seen these people in four different colonies of Australia; and I am sure a great deal of good might be done in this way.

One other word with regard to the employment of native ministers. I am glad that that subject has been brought forward to-day in connexion with India and China. I am not now going to enter into particulars regarding Polynesia; but I wish to say that we have done a great deal of our missionary work there by means of native ministers. We European and American Missionaries can never overtake the work ourselves. We can only be generals and raise up native ministers to go in and do the work. At the present time we have, in Polynesia, nearly two hundred ordained native ministers doing in some respects more than the English and American Missionaries. I have had the honour of placing some of those men, as pioneer Missionaries, on heathen islands, amongst the native savages. Then I have afterwards seen what God has done by their agency. Whole populations of islands and groups of islands have been brought out from idolatry, and have received Christianity and civilisation; and all through the agency, not of Englishmen, but of native Missionaries. They are Polynesians who have received the Gospel themselves; whose hearts the grace of God has touched; who have been trained in native colleges; and who have then gone as Missionaries to preach the unsearchable riches of Christ to their heathen fellow-islanders. All over Polynesia God has blessed the labours of these men in all our Missions.

The Rev. W. FERGUSON, of the Established Church of Scotland, and formerly Missionary in the Punjab, said :—As a Missionary of some little experience I could say much about India ; but I want merely to add a word to the discussion of this forenoon. As an outcome of the higher education, including the Government system of education, you have the Zenana Mission. Those who engage in it glory in the idea that the Zenanas are opened up through this education. I cannot understand how any one can call the Government system “godless” when it communicates natural science, and many other elements of sound knowledge. I would multiply the Government schools throughout India if I could. I could not recommend the Government to withdraw from the higher education, and I will tell you my reasons. I say the higher education as it is called, because it deals with a more advanced stage of knowledge. But we Missionaries reckon Christian education to be the higher education. I think that it belongs to the Government and to the natives of the country to deal with the higher branches of knowledge ; while we Missionaries should take the more humble sphere, and deal with the juvenile mind. Instead of asking the Government, as proposed, to withdraw from the higher department, and begin and go through the villages and teach the children, I would say let us adopt the reverse process ; let the Missionaries do this, and let them withdraw from the higher education. What is it that we Missionaries want done ? We want the current beliefs of the people changed and elevated. Many agencies are contributing to this end. Missionary education, telegraphs, railways and the whole system of British administration are all doing it. They are clearing away old ideas, in order to lay foundations for Christian truth. Therefore I say, go on with education in every way that you can.

Rev. W. FERGUSON.

The Zenana Mission springs from the higher education.

Cannot accept the suggestion made.

Why.

Let the Missionaries take the villages.

Many agencies are at work.

The CHAIRMAN closed the sitting with the following words : It has been a matter of extreme satisfaction to me to have been present through the sittings of this day. I think we may all of us say, “It has been good for us to be here.” It is good for brethren to dwell together in unity. It is good for us to meet and confer together about the coming of Christ’s kingdom. I feel sure that all of us have learned much to-day about the progress which that Cause and Kingdom are making in India ; and this knowledge has refreshed and strengthened our hearts. I trust also that we shall be stirred up to do more for the work in future : and that our friends the Missionaries from abroad will go

The CHAIRMAN.

The Conference of this day pleasant.

And refreshing.

Will stir us up to do more in future days.

The CHAIR
MAN.

forth from this meeting and will be able to return to their work with a more earnest resolve to consecrate to it their whole strength. May we all carry with us God's blessing; and may we bear this cause upon our hearts day by day, morning by morning, evening by evening, to the throne of grace, unto our lives' end.

Prayer.

The Rev. H. SINCLAIR PATERSON, M.D., closed the meeting with prayer.

SIXTH SESSION.

WEDNESDAY EVENING, *October 28th*, 1878.

PUBLIC MEETING ABOUT CHINA.

Chairman :—Lord POLWARTH.

Public Meet-
ing about
CHINA.

On Wednesday Evening a PUBLIC MEETING was held in the Conference Hall, to consider especially the claims of CHINA upon the Christian Church; and the character and extent of the work now being carried on in that Empire. Lord POLWARTH presided at this meeting.

Lord POL-
WARTH.

Vastness of
our field.

London a
vast city.

Small com-
pared with
China.

Then its
Heathenism.

The eleventh hymn, "Our Blest Redeemer ere he breathed," &c., was sung, and prayer offered. After which the CHAIRMAN spoke as follows :—My Christian friends : The subject on which we have met to-night is no light one. The country about which we are to hear or to speak to-night, contains a third of the population of the globe. In China we deal with millions of human beings : not with thousands, but with millions. Look at this great City. I never come to London and drive along its streets without a feeling of solemn awe, as I behold the multitudes of people which throng them. But when you take the population of all London, four millions or thereabouts, and then cast your eye far away on China, and think of a country which contains something like three hundred and sixty millions, our minds wholly fail to grasp the true import of such figures. It is so vast that we cannot comprehend it.

But the vastness of the country and the multitudes of its people, do not constitute the greatest difficulties. We remember the natural depravity of the human heart that is found all the world over; and the heathenism and the darkness which prevail there. Long ago it is recorded of an earnest Christian man, who stood upon one of the little hills near China, that he exclaimed : "Oh ! rock, rock, when wilt thou open." That rock is opened. It was

closed to him, it has been opened to us in these latter days; and that is no light thing to think of. The country which was once a sealed country to Missionaries, is in a great degree opened now. It is possible to enter into that widespread harvest field, and help in reaping it. It is possible to go to them, those millions of Chinese in their heathenism and darkness, and to tell them of the Redeemer who can save them. It is possible to go to these famished multitudes, and tell them of the Bread of Life of which if a man eat he shall live for ever. All this is possible; ay, and is within our reach.

Lord POL-
WARTH.
But it is
open to the
Gospel.

We can go
to them.

Who can think of this fact without feeling an intense desire either to be one's-self a messenger, or to share in some way or other in sending messengers to these benighted Chinese? In our difficulties we may ask, "Who is sufficient for these things?" Let us remember who has done it: who has opened the door once closed; who has caused all things to work together for this end; who has caused this treaty, and brought about that event, and over-ruled all to the opening up of China? There is One who sitteth upon the throne of the heavens, and who rules all the nations of the world. This is His work; it is He who in the years that have passed away has been opening "wide and effectual doors:" and it is for us His servants to enter in.

Our heavy re-
sponsibility.

God has
done it. He
is our helper.

I believe that it is eighteen years since the last Missionary Conference was held in Liverpool. What a history those years contain! There are Christian friends here who are able to tell you what has taken place in various countries. I believe they are amongst the most momentous years in the history of Christian Missions. But my friends, we are only looking at the beginning. There are greater things yet in store. Why do we say all this, and why do we venture to feel more of it? It is because He who sits upon the throne hath all power given unto Him in heaven and upon earth, and we believe that the kingdoms of this world shall yet be the kingdoms of our God and of His Christ. I remember the late Dr. Arnott, of Edinburgh, saying once at a Missionary meeting, "Christ has given two great pillars of support to His Church in the mission work. He has given the truth, "All power is given unto me in heaven and on earth"; and He has given that sweet promise, "Lo! I am with you even unto the end of the world." It is because He has all power that we are inspired to go forth to a country that seems crowded with Heathen. It is because He has power that we may forget all our weakness; and may go forth remembering that we are

Recent years
full of pro-
gress.

They are but
the begin-
ning.

For He is
Lord of all.

His assur-
ance.

His promise.

In Him the
weak are
strong.

Lord POL-
WARTH.
Power given.

He is full of
love.

He forgets
not human
sorrow.

He helps us
to feel pity
too.

Shall we not
do more for
a land like
this ?

Dr. MAX-
WELL.
Encouraging
signs in the
South-East
of China.

Signs of it
two-fold.

servants bidden to go in His strength. I do not know whether it has struck you, but it has struck me, that once the Lord Jesus Christ said that all things were given unto Him by the Father ; and just after that He says : "Come unto me all ye that are weary and heavy laden," and Christ is still the same Christ to-day. Sitting on His throne in glory He has still the same yearning to aid them. And do you think that the perishing millions are forgotten by Him ? Do you think that China, perishing for lack of the bread of life, is forgotten by Him ? Do you think that He who heard the groans and cries of His people Israel, is indifferent to the groans and sighs and cries which have been coming up from China during the months and years past ? He who has all power to deliver them has all power of pity and of tenderness. And methinks He is putting it into the hearts of His servants to sympathise with Him in His yearnings when He says : "Come unto me all ye that labour and are heavy laden." Oh ! do not we behold the Son of God with His arms of love outstretched to all the suffering, groaning world of ruined humanity, and bidding them welcome to His bleeding side and His loving heart.

Christian brethren, let us take shame to ourselves that, sustained by a tenderness like this, we have felt so little, and have done so little for the conversion of the world. If this meeting to-night shall be the means of laying CHINA upon our hearts more than it has ever been before ; if there shall go forth from this gathering an entreaty, an appeal to the whole Christian Church to awake more fully to its glorious work, the spread of the Gospel throughout the world, this Conference will not have been held in vain.

Dr. MAXWELL, formerly Medical Missionary in Formosa, said : My Lord and Christian friends, I should like to call the attention of this meeting to some of the more manifest and encouraging signs of progress in a portion of the vast Mission field of China. Naturally, I choose that portion with which I am best acquainted, the region in the South-Eastern portion of China, which is cultivated by the Mission of the Presbyterian Church of England. But what I say of the work there will apply, I am quite sure, to every other portion of China in which the same amount of definite, persistent, and prolonged work has been applied. The signs of progress to which I refer are two-fold—those which bear upon the opportunities given to Missionaries to proclaim the

Gospel, in an Empire the authorities of which are still decidedly hostile to it; and those which bear upon the direct work of the Mission, the development of a native Church. In the year 1847 a large number of Missionaries proceeded from this and other countries to China, perhaps more in that year than in most others. The Churches at home had got the impression, that by the Treaty of Nankin in 1842, and the subsequent proclamation of religious freedom to the converts alike of Roman Catholic and Protestant efforts, all China was then opened to the Gospel. This was a mistake, but a happy mistake. It filled up those places which were already open to Missionaries, and it shewed what was quite as important, that the Church of Christ was agreed to take fuller possession of the land. And as in the case of Morrison and his colleagues, after waiting for thirty-five years the Lord crowned their faith and their prayers with His blessing in the opening of those five ports in 1842, so the further faith and labour of the Church of Christ, and the desire to have a still wider field in China were crowned with the Divine blessing by the Treaty of Tientsin in 1860, which practically opened all China to the Gospel.

Dr. MAXWELL. Many openings.

Strong Churches.

Arrival of Missionaries in 1847.

The effort of faith was accepted.

Openings became wider still.

Amongst the Missionaries who arrived in China in 1847 were the first two brethren of the Basle Missionary Society, Hamberg and Lechler; and the first Missionary of the Presbyterian Church in England, the Rev. William Burns. Each of these brethren strenuously endeavoured to get into the interior away from the vicinity of the Treaty ports, that they might evangelise the people. For this purpose they all assumed the Chinese dress; and the two light-haired ones dyed their hair to the requisite colour of the Chinese in order to secure greater freedom in their work. Now what was the experience of these three men; three of the most devoted labourers who ever entered China? Right opposite Hong-Kong lies the great province of Kwantung, or Canton. The Eastern region of this province is occupied by a people called the Hoklos from their peculiar dialect. The Western part is occupied by a people of an entirely different dialect, the dialect spoken by the people of Canton City. The middle of the province is occupied by the Hakkas who reach up through the centre of the province. Mr. Hamberg crossed over into the Hakka country. His experience was rather peculiar. He was not persecuted by the authorities; there was no need for it. The country was a peculiarly lawless one at that time; and bands of robbers were continually prowling about to seek from such unprotected people as they met, the

Three Missionaries in Kwantung.

The Hoklos.

The Hakkas.

Mr. HAMBERG.

Dr. MAX-
WELL.
His many
difficulties.

means of their livelihood, or to carry them off as prisoners in the hope of getting a ransom. Mr. Hamberg was compelled to retire to Hong-Kong. There he founded a flourishing Hakka Mission. In 1853 he thought he had secured a more favourable locality in the interior, about fifteen hours distant from the coast, opposite Hong-Kong. There he attempted to settle down with his wife; but he had again to retire. So frequent were the attempts made for the purpose of carrying off Mr. and Mrs. Hamberg that they preyed upon his health, and it gave way. They had to retire again to Hong-Kong, and in 1854 Mr. Hamberg died there.

And death.

Mr. LECH-
LER.

Mr. Lechler's experience was different. He proceeded to the East of the province, that is to the Hoklo-speaking country. But whilst he was well treated by the people, he was pursued from place to place by the authorities. He attempted to settle in no less than six different places; but as many times he found the authorities were after him, issuing proclamations which forbade the inhabitants to receive the foreign intruder; and as many times Mr. Lechler had to resume the pilgrim's staff. After having been there for five years, and having been driven out for the sixth time, not without having been able to make some converts around him, one of whom is at this moment a very respected elder in the English Presbyterian Church mission, Mr. Lechler found the region was not open, and he retired to Hong-Kong in 1853.

Hindered by
the autho-
rities.

Driven out
six times.

Mr. BURNS.

Hinderances
and troubles.

In 1856 Mr. Burns in the North-Eastern portion of the same Hoklo-speaking region attempted, with two native assistants, to evangelise and reached the city of Chau-Chau-Fu. At that city he and his assistants were seized, and the two assistants were beaten. He himself was sent overland, and finally delivered up to the British authorities at Canton, as the appropriate parties to punish his illegal proceedings.

Change in
1860.
Passports.

With public
protection.

Result.

All this however came to an end in 1860. The Treaty of Tien-tsin granted permission to every Missionary holding a consular passport to proceed into the interior and preach the Gospel wherever he pleased. And it gave him the further right to claim the protection of the Chinese authorities in case his movements were violently hindered by the people.

What has been the result in those regions I have just been speaking about? Not that the work is unaccompanied with persecution, even to the death, for we have had a recent manifestation of that so lately as two or three months ago; nor that persecution

in lesser forms is not very prevalent ; but just this, that the removal of these legal hindrances has permitted three of the great Missionary Societies to occupy that Hakka region with its millions in the centre of the province of Canton. The Basle Missionary Society in one part ; the London Missionary Society in the South of the Hakka-speaking district ; and the Missionaries of the English Presbyterian Church in the Eastern part, occupy that country at the present time. The aggregate of their Hakka-speaking converts, of whom three-fourths belong to the Basle Missionary Society, will be no less than 1800 communicants. In the Hoklo-speaking country there are now no less than forty native congregations divided between the Missionaries of the English Presbyterian Church and the American Baptist Missions in as many different localities. The aggregate of their converts reaches to at least a thousand communicants. In the very city of Chau-Chau-Fu, where Mr. Burns and his native assistants were seized, there are now two little Christian congregations, and the open preaching of the Gospel in the most public streets of that city ; so that you see from a comparison between the period before 1860 and 1878, there is a very marked difference in respect to the openness of the country to the preaching of the Gospel.

Another feature which shows progress is the less hostile bearing of the authorities towards the Missionary and his work. Anything said under this head will of course be liable to violent contradiction from facts of an opposite description, emerging from this point or that. I believe that the mistrust and cruel suspicion which characterised the bearing of the Chinese authorities towards many of the earlier attempts at missionary work in various localities have given way, not certainly to approval, but to tolerance, springing from a conviction that the motives of the Missionary are not sinister motives ; and that they are not governed by an Anti-Chinese feeling. I will give you only one instance. In the summer of 1861, the late Dr. Douglas and myself attempted to settle in Tai-Wan-Fu, the chief city on the island of Formosa. In about six weeks we were driven from it, and this was due to the action of the authorities in conniving at the publication of placards which accused us of most disgraceful crimes, and undoubtedly so roused the terror and suspicion of the people that they were glad to get rid of us. In another city in that island, the same practice was repeated, only in a more violent form ; and on this occasion also the authorities were at the bottom of the mischief. I have no doubt that a good portion of

Dr. Max-
WELL.

Three
Societies now
in Kwan-
tung.

In all 1800
converts.

In the Hoklo
districts,
1000 con-
verts.

In Chau-
Chau-fu two
congrega-
tions.

Country
open.

Authorities
less hostile.

Motives of
Missionaries
better under-
stood.

Example.
Tai-wan-fu.

Bitter
opposition.

Repeated.

Dr. MAX-
WELL.
Causes of it.

this wickedness must be put down just to sheer wickedness and mischief on the part of the authorities. But, on the other hand, I have no doubt that a considerable part of it was due to the fact that they really believed that we were no good; and that at the bottom of our work there was some foreign and anti-Chinese motive. I think we ought to give them credit for that, and look

Passed away.

upon these things as lightly and kindly as possible. Happily this bitterness of opposition passed away. We were able to return to the chief city of the island, and my successor, Dr. Dickson, was able not only to introduce and spread the practice of vaccination, but by his surgical skill to gain admission to the residence

Dr. Dickson
well-received

of the governor of the island. When Dr. Dickson returned to England at the beginning of this year the medical Mission was left without a representative. At the beginning of this summer so great was the prevalence of disease that the clerical members of the mission, under the encouragement of the British

A dispensary
welcomed.

Consul, felt emboldened to open a dispensary on their own account, and one of them volunteered to undertake the doctoring of the people. The chapel in the city was opened for this purpose.

The
governor
subscribes.

An average of 65 patients present themselves: the Gospel is freely proclaimed, but best of all, when the governor hears that this work is being undertaken he sends no less a sum than £60 sterling to defray the expenses, with a message of his satisfaction that such a thing is being done.

Growth of
the native
Church.

But the most cheering and encouraging of all are those signs of progress which relate to the development of the native Church. We recognise that, however valuable and important the preparatory work of volunteer labourers is, it is by a native Church, and a native Church alone that the great problem of the evangelisation of the four hundred millions of China is to be

English Mis-
sionaries
work in great
centres.

solved. Such at least is the conviction of our Mission, and according to this conviction all our plans are laid. We definitely confine ourselves to certain well-marked and well-defined spheres.

The native
Church will
grow strong
and will
work into
regions
beyond.

They are big enough: for the Amoy, Swatow, and Formosa missions cover each no less than 200 miles of territory. We also concentrate all possible strength at some given point within these areas from which we seek to work out one with another upon the whole region. Our confident hope, and our labour is, through the blessing of God, to plant a native Church, which shall not only be self-sustaining and self-governing, but prove a far greater power for the evangelisation of the millions around than any number of foreign labourers. In a large empire like China there must be a vast

number of centres, each of which ought to be solidly and carefully manned and wrought. Dr. Maxwell.

Now, in order to set before you intelligibly the progress and development of the native Church, just let me mention one fact which gave a definite beginning to the work of our mission in China. In the month of January, 1854, Mr. Burns, along with two natives of the Reformed Dutch Mission of Amoy, proceeded twenty miles to the west on an evangelising tour. They were led to a market-town, called Pechuia, having some 6000 inhabitants, and there they began to preach the Word. That Word was accompanied with such power that Mr. Burns, who was pre-eminently cautious, could not but speak afterwards of Pechuia as a wonderful manifestation of the glorious grace of God. Example.

The result of the preaching was such that in 1856, when these results could be more accurately gauged, there was found a congregation of 36 members, and at a village eight miles further west, another congregation of eleven members. And the character of the work may be estimated from the language used by one of the converts. Preaching of Mr. Burns.

After the blessing came persecution, and when one day a mandarin officer entered the shop of this convert, an old cloth merchant, who still lives, bringing forth fruit in his old age, he at once guessed his intention, and said to him : " I know what you have come for ;" and taking down some of his goods, he pointed to them and pointed to the rest in the shop, saying, " Take them all, and take me also. I am an old man and very deaf : you may take my boys also, and my little girl. We are all Christians and willing to go to prison." So astonished at this statement were the officer and those who accompanied him, that they took to their heels, and left him undisturbed. That station was the first station of the English Presbyterian Mission, and those converts were its first converts. Now there are no less than seventy stations with 2200 communicants in connexion with the mission. Result.

But it is not a multiplicity of stations, nor even a large number of converts, that marks progress in the development of what is to be a powerful Church in its future, working upon the surrounding millions. There are three lines in which we seek to denote the development of a native Church. There is the line in which we seek to supervise those congregations already formed, watching over the development of Christian character in the members of those congregations, and seeking by every means in our power to perfect them. Then there is a second line, a much more tangible one, that of money giving, or Church finance. It is very much with An old man's faith.

one, that of money giving, or Church finance. It is very much with Present results.

one, that of money giving, or Church finance. It is very much with Three lines of development.

one, that of money giving, or Church finance. It is very much with The first line. Character.

one, that of money giving, or Church finance. It is very much with Second line, Finance.

Dr. MAX-
WELL.

Chinamen as it is with Englishmen or Scotchmen in this matter. It takes a long time to teach them the privilege of giving to the Lord. It is a long time before you can persuade them to enter upon a definite and conscientious plan of giving. But they can be taught, and no more cheering report has yet come from China than that which came from Amoy a month or two ago concerning the financial report presented at the Spring Meeting of the Amoy Presbytery. That is a Presbytery made up of native pastors and elders representing forty congregations in the region round Amoy, and assisted by the two Presbyterian Missions. What was the financial report? It was this, that from the 1200 native members under the superintendence of these two missions, had been gathered a sum which showed that the annual average contribution of each member amounted to 8s. 4d. Two years ago it amounted to 7s. per head. Now it is 8s. 4d. You will recognise in this fact not only ample evidence of growth in the Church, but clear proof that if it continue to do well, it will extend itself on every side.

Progress in
this direc-
tion.

Third line,
Christian
zeal.

Rev. J. H.
TAYLOR.

The Rev. J. HUDSON TAYLOR, of the China Inland Mission, after offering a brief prayer, said that though he had with great care endeavoured to condense into the smallest compass a statistical survey of the results of the Missionary work done in China, he would not present it, because a similar statement had been already laid before the Conference by Dr. Legge; he would therefore follow another line of thought. He then said: In the first place, we must all realise what an immense country China is; how few of us are able to do so. You look upon the map hanging behind me, and printed by the Chinese for their own use, on which have been stenciled in English the names of the provinces. That map has not been drawn on a large scale. The smallest of these provinces has more than two-thirds the area of England and Wales; and many of the provinces have a much larger area. Will you first look at two or three for an illustration?

China a vast
country.

Size of its
districts.

The province of Kwantung in the south, which was first entered by Protestant Missionaries, is one-third larger than England and Wales. The next—Fuh-kien—is nine-tenths the area of England and Wales. The next, as I have said, is two-thirds the area of England and Wales. Then Kiang-su is four-fifths the area of England and Wales; and other provinces in similar proportion. I just mention these things that you may realise in some degree what an immense country China is.

And then, again, it is also a very populous country. The population of China is a very difficult subject. Some years ago, before rebellion and famine and pestilence had reduced it, it was estimated to exceed 400 millions. At the present time some think that possibly the population does not exceed 240 or 250 millions. Our own Missionaries have traversed all the interior provinces, and other travellers have traversed many of them; and, from the reports that they bring, it is undoubtedly the case that the number of the inhabitants of China has been very greatly reduced during the last few years. When you think of the fact that in one of the provinces alone—Shan-si—during the last winter, about seven millions of souls are supposed to have perished by famine; when you know that in the next province—Shen-si, and the adjoining province Kan-suh—there are many places which once were large and populous cities, in which are to be found merely the city walls and only a dozen huts, and in some cases half a ruined street, the whole of the people having been cut off by the Mohammedan rebellion; when you know that in Kwei-chau and in Yun-nan and in Kwang-si, by wars between the Miao-tsi and the Chinese, as well as by the Mohammedan and Tai-ping rebellions, the population has been reduced in some parts to less than one-fifth of what it formerly was, you will see that the population of China must be greatly reduced. But oh! how little can we realise what is meant by such a number as 240 millions of souls.

Rev. J. H. TAYLOR.
China full of people.

Former population.

Recent diminution.

Examples.

Still very great.

The Chinese are a people full of vigour. They are a people of great mental power, whose influence will be far more widely felt than it has hitherto been. They are spreading abroad now. They are colonising all the great islands of the Eastern Archipelago. They have crossed the Pacific, and in great numbers they are to be found in San Francisco; and it is no small difficulty to the American Government to know how to deal with these earnest, and industrious, and laborious, and frugal colonists, who have come in such numbers amongst them. They are going southward, and in New Guinea and Australia they are to be found in great numbers. They are going westward. We shall feel their influence in Europe in a way that we have not done hitherto. We shall not be able to look down upon China—to tread upon it and to despise it—as we have done in the past, for the Chinese are becoming a very influential people. And how important it is that the Christian Church should rise

Full of vigour.

Their emigrations.

Their industry and activity.

Our great opportunities.

Rev. J. H.
TAYLOR.

to its mission, and seek now, while there is opportunity, to influence them at home for God and for Christ, so that their influence may be made a helpful and not an evil influence wherever they go!

Great needs
of China.

China, dear friends, has very great needs. Its spiritual needs are appalling. We have all heard, and many of us have been deeply moved by its calamities. During the past winter especially,

Our help in
the famine.

the famine in China has moved many hearts. Great has been the liberality that has been shown, and we do rejoice that British Christians especially have signalled themselves in sending of their substance to minister to the perishing. God has blessed the efforts of those who have distributed those funds; and we have been told by the British Consul at Tien-tsin, that, in his judgment, a dozen wars would not have done so much to open China as the ministrations to their relief have done. We

This but
little.

shall not think that we have done more than our duty to China in this way, when we remember that the revenue that England derives from opium alone in two or three days equals the whole sum of money that we have devoted to relieving the famine in China, and which occupied five months in collecting. Since this is so, you will not say that too much has been done. But there has been, at least, evidence shown that the Chinese are amenable to kindness, and that if you can only convince them that your object is indeed a true one, they will *appreciate* that kindness.

The opium
on the other
side.

Amenable to
real kind-
ness.

Suspensions of
us.

This is the one point about which they are sceptical. I recollect having a conversation some years ago with one of the mandarins at Yang-chau, and I urged upon him that the desires of Protestant Missionaries were entirely of a benevolent character, and that consequently the suspicion which his countrymen manifested should not exist. He replied, "It is all very well for you, Mr. Taylor, to talk to 'the foolish people' in this sort of way; but you know very well, and I know very well, what the policy of England is with regard to China." "Well, now," I said, "what do you think the policy of England is? I should like to know." "Well," he said, "it is just this. You came to China forty or fifty years ago. You found China united and prosperous and wealthy, and we were too strong for you to absorb as you were absorbing India; and you determined by opium to impoverish our country, and you determined by Missionaries to deceive the hearts of the people, and win yourselves a party in the country, and then to seize the whole

Their theory
of our con-
duct.

land for yourselves. We know perfectly well what your designs are, and it is no use your attempting to blind us mandarins by such representations as you make.”

Rev. J. H. TAYLOR.

About a year ago, going up the Yang-tse-kiang in one of the river steamers, a mandarin who was on board came to my cabin, and had some conversation with me. I endeavoured to interest him in the Gospel; but he told me exactly the same story. “We know perfectly well what the policy of England is. You are first opiumising our country, and endeavouring to get a sufficient number of adherents to Christianity, and then you intend to seize the whole land.” I endeavoured to convince him that such was not the case; but I am satisfied that this opinion is very widely spread, for I have met with it in different parts of the country, and at periods of time quite remote from each other.

Now, I believe that through this famine God has given us an opportunity of convincing some of the Chinese that the efforts of England for China are really benevolent. And, oh! I do wish that we could second those efforts by a ratification of the Chee-foo convention, without excepting the opium clauses of that treaty, so that the Chinese might have ground to believe that we are willing to allow them to take some steps to save their country from ruin through that terrible opium.

The famine an opportunity of kindness.

I must, however, rapidly pass on. It has been proved that China is amenable to the Gospel. I met with two very interesting men during my recent visit to China, in the interior of the Cheh-kiang province. One of them was formerly a gambler, and the proprietor of a large gambling-hell some ten English miles from the city in which I was then staying. How was that man converted? One of the literary graduates of that city came to our Missionary, Mr. Stevenson (then in that part of China, but now in Bhamo in Upper Burmah), and wished to have some conversation with him, having read some translations of scientific works by which he was very much interested. Mr. Stevenson conversed with him on the subject about which he was interested, and then introduced the Gospel, and God blessed his efforts. I have not time to go into the particulars of his conversation. That man at once made a public profession of Christ, and though it brought upon him no small amount of persecution and opprobrium, he went out in the power of the Holy Ghost and preached the Gospel in the streets of his own city. There was no foreigner by his side. There was no one to support him. He was there all alone, and the love of Christ constrained him. As he one day

Two converts.

A gambler brought to Christ.

A scholar converted.

Rev. J. H.
TAYLOR.

stood there preaching, he said, "This Saviour, of whom I am speaking to you, is mighty to save, He is able to cure the opium smoker of his opium smoking. He is able to cure the gambler of his propensities for gambling. He is able to cure the debauchée of his bad habits, and you know very well that it is useless for men who are addicted to these evils to try to cure themselves. But the Saviour whom I preach—Jesus Christ—is mighty to save." The proprietor of a gambling-hell was standing by there, and he said to himself, "If this Jesus can save me He shall." He afterwards had a little conversation with my late friend (for he has now gone in to see the King), and he went home and closed that gambling establishment, which was about thirty li from the city. He sent all the bad women away from that house, and never has it been opened since for the same purpose ; but a part of it has been opened for the preaching of the Gospel.

Through
him, the
gambler.

Another con-
vert.

The other man was converted in a very different way in that same city. The successor of this literary graduate, who had died in the meantime—a very earnest native evangelist—was preaching in the Mission-hall there, and a young man came in, as young men often do, to listen and to ridicule the "wild words," as they call them, which the Christian teacher was uttering. (And, dear friends, is it strange that they should call the Gospel "wild words?") Was anything so wild ever dreamed, were it not true, as that the God of Glory should give His own Son to come and die for poor sinners—that One who had the power to avenge sin and rebellion, should not only forgive and pardon, but forgive and pardon at such cost? Is it a wonder that these things should be thought to be "wild words?") Well, the young man heard the address of the native evangelist, and it was an address from these words, "Come unto me all ye that labour and are heavy laden, and I will give you rest." He spoke of the love of God, and spoke of God as a Father delighting to save, and delighting to welcome sinners. The young man went home, and in his own home repeated the words which he had heard from the preacher, mimicking and perhaps exaggerating his gestures. In the next house to the one in which this mocker lived there was a young man, an orphan, at work. He was a worker in cotton. There was a very thin partition between the two houses, only a few boards, and those boards were not very close to each other, and many of the knots had dropped out. Hearing a good deal of laughter in the adjoining house, the young man got up from his work and first put his eye to a hole in one of the boards. He saw the people

A mocker
preaches in
sport.

A lad hears
and believes.

highly amused, and laughing exceedingly while the young man was gesturing and repeating something to them. The same hole which had served for the eye next served for the ear, and he listened; and as he listened the words that he heard struck a chord that responded in the heart of that fatherless and motherless young man. "Oh!" he thought, "that I had a father! Oh! that I had some one to welcome me and to give me rest of heart!" And when the speaker stopped, he put his mouth to the same hole, and shouting through it said, "Tell us more of these good words." This caused increasing laughter. But he was not to be daunted. He went outside and ascertained where these words had been heard. He found his way to the chapel, and was converted to God. He has since suffered very much persecution. During the following winter he was put to perhaps the most severe trial he was capable of. After patient endurance of much ill-usage, the people he lived with, and whom he had long served—as Jacob did with Laban, for a wife—determined to bring matters to a crisis. He was called up one night and told that he must either give up his hopes of marriage, and all his labour, or Christ. By God's grace he was faithful. He was further told that he must either there and then give up his home and be thrust shelterless and moneyless into the snow or give up Christ; but God's grace triumphed. He was thrust out, heard the doors barred, saw the lights put out, felt the cold sleet penetrate his thin garments, and had no refuge but God. He cried to Him, and not in vain. A week or two later the family found they could not do without him, and, after trying again in vain to induce him to leave Christ, they took him back, and when I was there there was hope of the conversion of several of the members of the family. The Gospel proves in China, as elsewhere, still to be the power of God unto salvation, and we have no cause to be ashamed of it, or to fear for its success.

Rev. J. H. TAYLOR.

He goes to the chapel.

The hymn was then sung commencing—

Onward Christian soldiers,
Marching as to war.

The Rev. W. FLEMING STEVENSON, of Dublin, said: There can be but one reason, my Lord Polwarth and Christian friends, why my name should appear on the list of those who address you this evening, that having been recently in China, I have seen the Missionaries at work. There are those who have spoken to-night, and

Rev. W. FLEMING STEVENSON.

Has recently visited China.

Rev. W.
FLEMING
STEVENSON.

His impres-
sions.

Sought in-
formation.

Extent of
his journey.

Saw many
Missionaries.

Their close
union.

Illustration
in Peking.

Home union
most desir-
able.

others who are still to speak, whose words carry with them all the authority of ripe learning, and of a long experience of the country and its religion, and of the struggles and prospects of Christianity. All I can pretend to offer to-night will be a few impressions of the Mission, such as have been left upon a traveller, and a rather hasty traveller; but at least corrected where it was practicable by information received from persons on the spot, persons who were often neither Missionaries nor friends of Missions. A country so huge and so imperfectly known as China is dug over with pitfalls for the unwary speaker; and I remember the Chinese proverb, that once an unlucky word has escaped the lips, a coach and six will not draw it back.

With the exception of a week spent at Peking, such observations as I was able to make were confined to the ports along the coast, from Manchuria in the extreme north, to Canton and Hong-kong in the south. It was at the ports, however, that Protestant Missions were begun: for a long time they were practicable only at these treaty points; and as such towns are still the head-quarters of the Missions, it was possible to see the greater number of the Protestant Missionaries. It was also possible through the courtesy of the different Missionary Societies, to have united meetings of all the Missionaries in every place that was visited; and I may be pardoned for saying here that the broad and generous and noble catholicity which distinguishes the mission field is one of the most stimulating and impressive features of the work of Christ in the East. It was only fitting that a meeting so entirely and simply catholic as this, a meeting which we all attend with so great and deep an interest, should be opened by the paper that was read on Missionary co-operation, a paper so admirable in its suggestions, and that cannot fail to be felt. That paper offered the theory. Now, when I was in Peking, it happened that the first native Presbyterian Church was dedicated to the worship of Almighty God; and at the dedication service all the native Christians, and all the Protestant Missionaries, Episcopalian, Independent, Wesleyan, and Presbyterian, were present. That is the theory in practice, and that is the spirit of Missions wherever I saw them. And if there is ever to be anything like the same practical catholicity at home (and if it is a dream, surely it is one that no Christian can help cherishing), it will be when the Churches are putting out their strength in this vast enterprise of a mission to the heathen, and because a work like that, drawing them nearer

in sympathy to Christ, enables them to take a juster view of the opinions that divide them.

Rev. W. FLEMING STEVENSON. Preaching in the treaty-ports. Several benefits from it.

I have alluded to the early location and restriction of the Missions in the treaty ports. It has had both advantages and disadvantages. It has developed forms of Christian effort peculiar to the great cities of China, and has caused them to be wrought with wonderful completeness. A ceaseless stream of people from remote districts is constantly passing through these cities—people who are simpler in their habits than the townsfolk, and are attracted by all the curious and novel sights. Now, evangelistic preaching is just one of those modern novelties that both meets the curiosity of the country-folk, and attracts those who, as they pass through the busy street, lay down their burdens to hear what is said. In Canton there are, I believe, as many as fourteen churches, most of them open for preaching for some hours every day, on six days of the week; relays of preachers (chiefly native, however), being provided, so that when one is exhausted another takes his place. This preaching of the foreign doctrine is one of the sights that country people are drawn to, and thus in Canton alone, where this method has been wrought out on the largest scale, at least a hundred and fifty thousand persons every year hear something of the Gospel, and a very large proportion of these hear for the first time. Let me give you one or two illustrations of the good that is effected by such services.

Country people hear it.

Vast numbers who hear.

A few years ago a countryman, living far from Canton, came to the city, and by an unfortunate illness, as well as an alliance with a dishonest man, he lost his entire fortune before he had been very long in the place. When in perplexity and poverty, he one day passed the Mission Chapel, and went in. What he heard arrested him. He was brought to Christ; he became a most efficient colporteur; and supported himself by the sale of books chiefly in the Chinese hotels of Canton. He was a man full of faith, and he cherished a burning desire to go back and preach the Gospel among his own people, but the journey was much more than his means would afford. By a curious providence the way was opened through a mandarin, not a professing Christian at all; and the man has now reached his own home, and is there busy proclaiming the Gospel of Christ. I may mention, again, that there is a preacher in Canton, a paralytic, a most earnest man. He is a man who has a wonderful gift of prayer, a man most mighty on his knees. Being unable to walk he is carried out every

The good result.

Example in Canton:

A paralytic.

Rev. W.
FLEMING
STEVANSON.

day to a different place to preach the Gospel ; and this paralytic heard of Christ for the first time in one of the chapels of the city. The last instance I shall mention is from Tien-tsin, a city of the greatest importance in the north. A small peasant proprietor had made his way to it on business, and having been in the Mission Chapel more than once, when he returned after some months, he placed himself under instruction, and was ultimately baptised. He determined that he would become a minister, but after considerable study he was forced to admit to himself that he had not the necessary ability, and being more honest than many men who are not Chinese, he determined to give it up. But he had a younger brother who had also received the truth, and who had the brightness of parts that he lacked, and he solved the difficulty by saying to him—"I shall go back to the farm, and you must go the Mission ; I will pay for your education, and you must take my place." Work like that, my lord, is worth spending thought on, and worth interceding for in prayer ; and there are two curious facts that show the importance with which the Chinese themselves regard it. There is a vigorous, though probably not a long-lived, Society in Canton which opens halls for the popular preaching of Confucianism, and maintains the preachers, borrowing the methods of the Missionary as the most effective ; and I was in the chapel of a Japanese Mission in Shanghai, which has been founded by a powerful sect in Japan for the better propagation of Buddhism, and where the preaching had so much success that the chapel was enlarged.

A case in
Tien-tsin.

The two
brothers.

The heathen
are copying
Christian
methods.

Value of
work in the
country.

Spread of the
Gospel into
Shantung.

But, after all, the soil of the cities is unfruitful. It is hard ground ; and it seems as if a whole legion of devils was carrying off the seed as soon as it falls, and there are everywhere thorns to spring up and choke it. As the area of travel was extended, it became possible to preach in country districts, and the Missionaries, advancing from the ancient sea- and river-cities as their base, have long since penetrated up the rivers and by the great roads (and sometimes where there was scarcely what could be called a road at all) into the interior, so that there are now hundreds of villages in China where there are Christian families. When I was in Tient-sin, a messenger came to report of progress in the south, and to ask for help. There is a district called Chanhwa, about two hundred and fifty miles south-east of Pekin, and near the mouth of the Yellow River. Chanhwa produces cloth, which Yungts'ing, about fifty miles south of Pekin, consumes, and there is a considerable traffic between the two places. About five years

ago a native Christian in Yungts'ing wrote by a trader to the schoolmaster in Chanhwa; and as a result of that letter, the bearer of it, a trading friend of his, and the schoolmaster were baptised in the autumn of 1876; and these men, as they grew better instructed, taught their neighbours; the fire spread from village to village, catechists were sent down (for a Missionary could not be spared), and last November 110 persons were baptised, in December many more, in March of this year about 200, and in July last there were 1600 persons under instruction, of whom more than 400 were reported ready for baptism, and many families, where there is not one baptised person, are holding family worship. There is a vast region there where the work and results of one Society are so closely approaching those of others, that a line might be drawn from Pekin southwards, and then parallel to the course of the Yellow River, and a little north of it, and continued till it reaches the sea; and all along that line there are villages with Christian families near enough to be in easy communication with each other, and forming one of those new and Christian roads by which we hope to supplant the old ways with their ruts of the customs and idolatries of centuries. The Mission at Fuhkien, and the Mission of the English Presbyterian Church at Amoy and Swatow, and of the Basle Society in the south (and I mention these only because I saw their work), are striking and encouraging examples of the hold that Christianity may get upon the country districts; for there you find congregations with a large amount of self-support and of individual self-sacrifice and energy, with native pastors and helpers, and colleges where they are trained, and an active native propaganda in which devout women are among the most helpful.

Rev. W.
FLMING
STEVENSOR.

Line of
Christian
posts.

Principle in
the converts.

The Missionary may travel everywhere, for the Government will now furnish him with a passport. A Missionary of the Inland Mission has walked across to Burmah, and across the very spot of Mr. Margary's murder, unmolested, and preaching all the way, and a Missionary of the Irish Presbyterian Church has travelled a thousand miles at a time in Manchuria, spreading the Gospel, and when he came within sight of the Russian lines upon the Amoor, he has found in Chinese houses an excellent catechism of Christian doctrines prepared by the Greek Mission, so that while he went, holding one end of that golden chain that we are drawing round the world, he found there the other end held in Russian hands, and though their links were not so pure, he could thankfully bless God that the ends of the chain had met.

Missionaries
may travel
everywhere.

Rev. W.
FLEMING
STEVENSON.

Character of
the converts.

A native
elder.

A scholar.

Native
preachers.

Orators
among them.

Christian
women
in Swatow.

Now, it may be said, have these native Churches any stability? Are these converts of the worthless and pitiless class that they are often represented? The limit of twenty minutes appointed to these addresses precludes any attempt to deal with such questions as their importance deserves: but it would be a profound mistake to suppose that such results of the Christian Mission as I have pointed out are transitory, that the impressions made are shallow, or that those who join the Christian Church are of so indifferent a character that Christianity has been little more to them than a bribe. In a country like China it costs too much for a man to become a Christian to make the advantage that the Protestant Missionary can offer him worth having; for that, at the most, is a salary so small, that he would be hard-pressed indeed if he could not earn more at his own calling, while it is burdened with a social ostracism and contempt that are bitterly felt: and as for the great bulk of the Christians, they continue in their calling—artisans, farmers, tradesmen, whatever it may be—and with a difficulty in making their livelihood that they never had before. The native Christians are often men that have not only taken joyfully the spoiling of their goods, but hazarded their lives for the Gospel. “They could cut off our heads,” some grave men said to me, “but they cannot behead Christ.” I found in Amoy an elder of a native Church, diligent in Christian work and earning his living by carving olive stones into the exquisite bracelets that ladies wear; that man had been the best carver of idols in the city. I met a theological tutor, a man of the highest education and culture. He had gone into a barber’s shop one day, and this barber makes it a point to speak a word to his customers for Christ: so he spoke to him of the Gospel and dwelt upon the Judgment Day; and what he said became the turning-point in that man’s life. I have listened to many native sermons, and though there was the serious disadvantage of hearing only through an interpreter who would kindly whisper sentence by sentence into my ear, yet I have never heard more impressive sermons than some of these were, full of admirable imagery which was used to illustrate evangelical doctrine; and among the preachers there are men of an originality and eloquence that enables them to sway their audiences as famous preachers sway them here. There are noble-minded and nobly-living women there also, in all the Churches, and I cannot forbear mentioning one whom I met. She came as a patient to a Missionary hospital, and as every helper about that hospital is a Christian, it was not

long till she heard of Christ ; and though she could not bear at first to hear a name that she associated with evil, yet when, after a few months, she could leave the institution cured, she was also baptised. For some years her husband closed his house against her : but her unwearied patience and faith prevailed ; and first he, then her son, then other relatives were baptised, until she had led eleven of her kindred to Christ. I have found nowhere in Christian lands men and women of a higher type than I met in China, of a finer spiritual experience, of a higher spiritual tone or of nobler spiritual life. Where Missions show such fruit they are beyond the impeachment of producing shallow and transitory impressions, and I came away with the conviction that there are in the native Churches in China not only the elements of stability, but of that steadfast and irresistible revolution that will carry over the whole empire to the new faith.

REV. W.
FLUMING
STEVENSON.

The converts
are of a noble
type.

We are not always helping to make that transition easy ; for there are other hindrances in the path of Christianity than the results of heathen teaching. All along the line the Mission is thwarted by actions and influences that are chargeable upon Christian peoples. I have not time to point to more than one ; but if the feeling that is created by the opium traffic could be realised here with the keenness and depth that characterise it there, we would soon be rid of its oppressive burden. There is an impression that the Chinese have an anti-foreign rather than an anti-opium feeling, and that there is no sincerity among them in trying to put down the debasing use of this drug. There is no doubt that native opium is largely grown, and that the growth is increasing ; nor is there any doubt that within the last thirty years the consumption of opium has enormously increased, and that the practice of smoking it affects every class, and has crept in among the governing class so extensively as to be almost universal. But to draw the conclusion from such painful facts as these, that there is no sincere wish among Chinese to have opium removed, would be tantamount to saying that because the consumption of strong drink has increased in England there is no sincere wish among us for temperance. When in Canton, the Anti-Opium Society formed by the native gentry and literati and composed of them, invited me to meet their members. We spent some hours together, and I found that this Society was attempting to influence public opinion and the common practice, precisely as our temperance organisations do. In a district round the city, embracing more than a thousand towns and villages, the elders

Hindrances.

The opium
traffic.

Its great
increase.

Anti-Opium
Society.

REV. W.
FLEMING
STEVANSON.

Its useful
work.

An upright
official.

Their mes-
sage to the
English
people.

The Mission-
aries ask for
help.

Reasons
why.

have made it a rule that any young man who smokes opium shall be excluded from the clan. In another district of the province, with a population of a hundred thousand, the gentry have shut up the opium dens; in another, with a population of forty thousand, the sale has also been stopped; and in the district where we met the gentry had similarly prevailed. During our stay in Canton we frequently saw a proclamation that was posted up on the dead walls and signed by the Viceroy, one of the most powerful rulers in the empire. It seems that an imperial edict against the culture and use of opium had been forwarded from Peking; but before the Viceroy issued this (as he was instructed) with his own sanction, he felt that, being an opium smoker like most of his class, he must reform. He applied himself to a remedy that is known to be effective, took it for some weeks, cured himself, at any rate for the time, and I trust altogether; and then, and not till then, issued his appeal, beseeching his fellow-countrymen to give up a practice that is bringing their country down to ruin. My lord, these people asked me to carry a message from them to England, and I leave it with those friends of Missions who are here to night; they asked me to tell you that the people of China long to be delivered from the curse of opium. They begged me to entreat you to come to their help. If England, they said, will cease to demand our markets for the sale of her Indian opium we shall do the rest ourselves; and they are waiting and watching there to see if England will do right.

There is another message, and when it is spoken, I shall have done. It is from the Missionaries that I found in every place. There are multitudes at home, it may be feared, who regard China in no more definite light than as the country that produces their breakfast tea. But out in China there are half the people of Asia, a people of great intelligence, and who justly take pride in their long history, their literature, and in national institutions of singular capacity and worth; a people whose history is not run, but who are a living force in the present, and who have freshness enough to make them capable of a greater future, and of exercising a powerful influence upon the rest of the world. Feeling the magnitude of their work among such a people, and seeing its great promise, watching the continued decay of the old religious life and the rapid growth of all those modifying forces of Western civilisation that are breaking down the old seclusion and preparing the way for Christ, it is not strange if the Missionaries should supplicate the Churches at home to send them help. And if they could be silent I would venture myself to plead for them;

and if for them, for all other Missionaries out in that great East. They need the sympathy of all who stay at home; they need to be constantly remembered in our prayers. Do not let the Churches compel the Mission Boards to cripple forces that are far too weak. Do not keep men waiting for help that is promised and never comes. Do not let them be crippled (and they are crippled when they are dispirited) by our faintheartedness or our lightheartedness here; but let us take up this burden of the Mission with the gravity that it demands, and with the sense that it is the great work of the Church which will strain its energies to the utmost, but which has hopes and promises so magnificent that they might stir those whom nothing else would stir. And let us send back a message to them from this Conference, that the Church at home will stand by these servants of hers, that fight and conquer evil in her Master's name; that we have no thought of going back from a single post that we have taken, but that, above all other voices that speak to men, we hear this clear and strong—

REV. W.
FLEMING
STEVENSON.

Speak unto the children of Israel that they go forward.

The Rev. Dr. LEGGE :—MY CHRISTIAN FRIENDS,—You will easily believe me when I say that I have been delighted beyond measure at hearing the account that Mr. Stevenson has given of his experiences in China. I have met with travellers who had been in India and China, and would give me almost the lie to my teeth when I was telling of what God was doing there. They had been to these countries; they had seen nothing of such things as I and my Missionary brethren reported. How could they see that which they took no pains to discover? and how could they believe that which they denied when it was told to them? You have heard this evening the testimony of a Christian man in sympathy with Missionaries: and substantially similar testimony will be borne by every other Christian man in a similar case.

REV. DR.
LEGGE.

Why men do
not see the
fruits of mis-
sions.

Now, some of you may have seen the Chinese Ambassador, His Excellency, Kuo-Sung-Tao. I am going to tell you of an interview I had with him, fifteen months ago, not long after he had taken up his residence in London. I called to see him; and was received very cordially by him and his colleague, who is now Chinese Ambassador at Berlin. In the course of our conversation His Excellency said to me, "Now, you know both countries; you know China and you know England: I wish to put a question to you—Which of the two countries do you think is the better?" Well, I told him I thought England was the better country. He

Interview
with the
Chinese
Ambassador.

Is England
or China the
better land?

Rev. Dr.
Leger.

was rather surprised, and he said: "Well, I grant you that England is the cleaner country of the two; and you have larger and finer public buildings than we have; and you have more engineering skill and mechanical ingenuity. But look at the two countries from the moral standpoint. Look at them with reference to benevolence, righteousness, and propriety, and which of the two countries do you say is the better?" Well, I explained my views a little to him, and concluded by saying, "that even looking at them from a moral standpoint, I must pronounce England to be the better country." I never saw a man more surprised in my life. He pushed his chair back a couple of yards, got upon his feet, walked across the room once or twice, and said: "Looking at them from the moral standpoint, England is the better country of the two! How, then, does England insist upon our taking her opium?" I had a long discussion with him on that subject, and the time will not permit me to enter into any detail upon it. But, after entering into some defence of the opium traffic, I said to him: "I have talked thus with you for the sake of argument, as I have often done to your countrymen in China. But you are not more opposed to the opium traffic than I am and every Missionary is. Besides, not only am I opposed to the traffic, but I feel ashamed whenever I think of it." I cannot dwell upon the subject at length. I sympathised with what I have read during the last two years about Turkish atrocities in Bulgaria. I was excited by what I heard and read about Russian cruelties in Khiva and in other places. But while I felt these things I felt pained in my inmost heart, and could not but feel that while that opium traffic lasted Englishmen had no right to throw a stone at either Turkey or Russia. It was delightful to the Chinese Missionary to see what was done for the welfare of the Chinese during the famine by contributions throughout this country. And coming from Oxford I will say that I feel proud of the Oxford young men that they came forward as many of them did to raise contributions in aid of this fund; and if every town in this country had done proportionately to what was done by the young men in that University of Oxford many times more than the sum contributed would have been obtained. I thought that in that indication there was hope for the future of many who will no doubt take a prominent part in directing the affairs of this country. What was done will, I have no doubt, bear great and most precious fruit. And yet, as Mr. Hudson Taylor has said, the sum raised was very small

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Why does
England
send the
opium?

Vast evils of
the opium
traffic.

Famine gifts
are small
alongside the
gains from
opium.

compared with what the Indian Government derives from the opium monopoly. I made a little sum in arithmetic, a sum in division, while he was speaking, and found that all the money contributed for the relief of the famine in China did not amount to a two-hundredth part of the revenue that was derived by India, or by Great Britain, from the opium monopoly out of China.

Rev. Dr. Lsgg.

I hope that your attention will not have been called to it to-day, and especially this evening, without some practical fruit resulting from it. It is not a question difficult of solution, like the one which occupied your thoughts this morning, but it is one that has only to be faced in a proper way to be overcome. I have no doubt that all of us in this meeting would come to a very harmonious conclusion, that the sooner it was done away with the better. And if any one asks me, as I have often been asked, what practical measure I can propose on behalf of the revenue derived from this opium monopoly, I say I have many plans and many thoughts about it; but it is not for me to put forward any plans that the Government of this country ought to adopt in order to rid this country of the shame and the calamity of this opium traffic. I take my stand on the old approved ground. I address to this country and to the Government of this country the message that Isaiah, by the direction of God, addressed to Judah and the people of Jerusalem: "Cease to do evil, and learn to do well." God will not forsake the man nor the country that is in earnest to put away the evil of its doings. Out of darkness shall rise light; and in the perplexity there will arise guidance and wisdom. And if England is to have the great and glorious future which we are too fond of anticipating for her, it is only by placing herself in a position before God and man that will render it impossible for any heathen statesman to put such a question as the Chinese Ambassador put to me: "How, then, does England insist upon our taking her opium?"

It ought to be abolished.

Cease to do evil.

I have been glad to have the opportunity of coming here to-day and telling you the substance of what is being done by missions in China. I am glad that what Mr. Stevenson has said to you this evening will have shown that in China there is a great future for the Christian Church. There is such a sphere for Christian zeal, faithfulness, and devotion, as never yet has been opened in the course of Providence to the members of Christ's Church. I do not know exactly how great the population of China is. Mr. Taylor has told you that it may have greatly fallen off in consequence of wars, rebellions, and famines, during

Great future for China.

Rev. Dr.
LUGG.

the past few years. I called upon the Chinese Ambassador in Paris last month for the purpose of asking him to give me in writing information on the income and expenditure of his country, and of its population. He could give me, he said, the former. But he had no positive statistics to go upon in regard to the latter, though he was satisfied in his own mind that the estimated population of four hundred millions was the correct one. I do not suppose anybody can say anything more positive to you than that. But if it be only between two and three hundred millions, what a field is there for our Christian enterprise. We cannot wonder that the Saviour, in the prophetic vision of Isaiah, should conclude the announcement of his triumph with the words, "And these from the land of Sinim." There is room for all men in the mission field. But into the smallest as well as the greatest of those fields, the Christian Church ought to send out its foremost men. And if there be a man higher by his head and shoulders than his brethren in any community, a man distinguished above his compeers by his natural powers and acquired culture, that is the man to take the standard of Christ and bear it into the great field of conflict, the darkness of the heathen world.

Its vast
multitudes.

"Land of
Sinim."

Let us send
our ablest
men.

A parting hymn was then sung ; and the meeting closed with prayer.

SEVENTH SESSION.

THURSDAY MORNING, *October 24th*, 1878.

Chairman :—Rev. Dr. A. C. THOMPSON.

The preliminary devotions were led by Mr. ROBERT PATON, Prayer. who read the LXVII. Psalm ; after which the first hymn was sung, beginning “ Behold the glories of the Lamb.”

The Rev. Dr. THOMPSON, of the American Board of Missions, Rev. Dr. THOMPSON. who presided, then addressed the Assembly as follows :—

CHRISTIAN FRIENDS :—For one born on the other side of the Atlantic to be called to preside at a session of this Missionary Conference is a little singular. It is a marked courtesy. It seems to require a few statements of an historical and personal nature.

The particular Church over which the Holy Ghost made me an overseer many years ago, is within the limits of that parish, in which John Eliot, “ The Apostle of the Indians,” ministered two hundred years since. He was aided in his work among the Aborigines by your Sir Robert Boyle and other noble-minded Christian men of that day in England. But the tribe and their language, into which he translated the Holy Scriptures, have long been dead. There is only one living philologist who can read that tongue.

In regard to the American Board of Foreign Missions, the oldest of the kind in the United States, my own life just measures the period since our first Missionaries were on their way to a field of foreign service. At the first annual meeting of our board, seven members were present ; now the largest halls, like this, are scarcely sufficient to receive those in attendance. Its late annual meeting was held one thousand miles westward from the scene of the Apostolic Eliot’s labours. In going to it I had occasion to traverse a section of British territory equal in width to the distance between London and Liverpool. That meeting was held in a city (Milwaukee) of one hundred and thirty thousand inhabitants, and in a region where our Board itself once had Missionary stations. That Board has had nearly fifty different missions under its care ; has sent out more than sixteen hundred Missionaries, who have reduced twenty-six different languages to

His connection with Missionary work. John Eliot.

Growth of the American Board.

Its recent annual meeting.

Its widely extended usefulness.

Rev. Dr.
THOMPSON.

writing ; who have employed forty-six languages in their work ; have had nearly four hundred thousand pupils in their schools ; have organised about three hundred and thirty Churches ; into which have been gathered upwards of seventy-six thousand communicants.

Early ex-
periences in
India.

When our first Missionaries were on their way to the East Indies, there was war between Great Britain and the United States. The Lieutenant-Governor of that part of India where they landed would fain have banished them. He gave them to understand very distinctly in writing that the English Government was able to provide religious instruction for all the heathen within its jurisdiction ; and that the afore-named Missionaries had better go home and evangelise the heathen of their own land ! Times have changed. Is there an English official who would now send such a message ? The last war, as we trust, between the two countries occurred more than eighty years ago. Three weeks since I was standing at a point where only a river separates my native land from a province of Great Britain. The rush and roar of the grandest of cataracts divide the two ; but over that turmoil I saw the bow of promise arching the chasm, one foot on the Canadian, one on the American shore. Is not that a truthful token of a covenant that there shall be no more a devastating scourge of wrath and strife ?

Great
changes
since then.

Union
between
our nations.

Also real
good-will.

An American
Missionary
the means of
converting
an English
officer.

Their mutual
regard.

Something more than mere reconciliation took place long time past. Positive and strong good-will has been developed. It is now a quarter of a century since, while travelling in India, I came to the house of an American Missionary. A man more uncouth, more elephantine in person and manners has never been sent out by the American Board. To the same house came an officer of the English army, on his way to the Coast. A gentleman more elegant and courtly in person and address I have seldom seen. While touring, some years before, that rough Missionary had been the instrument of saving grace to the once proud officer, who now stopped to pay respect, and express affection to his spiritual father. I happened to be standing on the flat roof of the Oriental house, and witnessed the leave-taking ; and never was there more warmth when the son Titus embraced Paul the aged, than when that tall Englishman clasped the neck of that faithful servant of Christ. English hands, hearts, homes, are opened wide.

The Chairman then called on the Rev. C. E. B. REED, one of

the Secretaries of the British and Foreign Bible Society, to read the following Paper :—

THE BIBLE WORK OF THE WORLD.

By the Rev. CHARLES E. B. REED, M.A., Assistant-Secretary
of the British and Foreign Bible Society.

Rev. C. E.
B. REED.

In a certain sense every Paper read at this Conference is one on Bible work. The true Missionary, to whatever Society he may belong, takes with him this book as the charter of his hope ; in it he finds the substance of his teaching ; this is the test by which he desires that his life-work may be tried ; this the best legacy he can leave when his own voice is hushed.

Missions do
Bible work.

Moreover, Missionaries have been the heroes of Bible work. The task of translating and spreading the Scriptures would never have been attempted by the trader ; it could never have been discharged by the learned and devout at home. The men for the enterprise were those who had gone into all lands preaching the Gospel ; and the best of these have been foremost as translators. The Burmese version of Judson, the Persian of Henry Martyn, the Sanskrit of Carey, the Sechuana of Moffat, the Arabic of Van Dyck—all are monuments of the highest talents devoted to this work. Naturally also it is Missionaries who form the chief channel of distribution. Their teachings, and yet more their lives, serve to commend the Scriptures, and by the wide dissemination of the printed page they are able to address many beyond the circle in which they move.

Missionaries
the heroes of
Bible work.

As trans-
lators.

And distri-
butors.

Yet Bible work has not been committed to Missionaries alone. The Churches have combined to establish Bible Societies to assist and sustain this department of Christian effort. It is the province of these Societies to suggest the setting apart of a well-qualified man for the preparation of a version, and on its completion to bear the expense of printing it and to grant liberal supplies to the mission where it will be used. They thus form what may be termed the Woolwich and Portsmouth of the mission forces, at once an ordnance factory, an intelligence and commissariat department.

Function of
Bible So-
cieties.

They are
arsenals of
spiritual
weapons.

But further, the activity of Bible Societies has been displayed in lands little touched by missions proper. On the Continent of Europe, too often forgotten in considering the world's need—as though a foggy day were not in many ways as bad as a dark night—the colporteur is frequently the sole witness for the

They also
work in lands
not much
visited by
Missionaries.

Colporteurs.

Rev. C. E. B. unclouded light of the Gospel. He is protected by the modest
REED. nature of his work, and suffered to go where the avowed teacher
 would be stopped. I speak of Bible Societies, for it is not one
 Society for Promoting Christian Knowledge, which began its
Societies in agency alone which labours thus. Earliest in the field was the
the field. Society for Promoting Christian Knowledge, which began its
 honoured career as far back as 1698. Next to it was the
 Canstein Institution, founded at Halle in 1712, which has acted
 as feeder to the German Bible Societies of more recent date.
 The Naval and Military Bible Society has carried on operations
British and in its special sphere since 1780. The British and Foreign Bible
Foreign Society was established, as is well known, in the year 1804 ; and the
Bible Society. example thus set was followed by the formation of numerous off-
Its offshoots. shoots which have since become independent. Of these the chief
 were the Basle Bible Society, founded in the same year, and the
 Prussian a few months later ; the Swedish and Russian Societies in
 1809 and 1812 respectively ; and the American Bible Society,
 which combined several smaller institutions, in 1817. The parent
 tree, for all it has lost, can still boast upwards of 6000 branches at
Six thousand home and in the Colonies, and has expended £8,383,489 in the
branches. spread of the Divine Word ; the American Bible Society comes
American second with 2000 branches, and an expenditure of £3,632,547 ;
Bible Society. the National Bible Society of Scotland third, with 227 branches,
National and an outlay since 1862 of £138,438.
Bible Society
of Scotland.

Thus it seems fitting that a department of work so large, im-
 portant, and closely connected with Missions should be repre-
 sented, however inadequately, on this occasion. The simplest
 plan may be to speak in turn of the Translation, Revision, and
 Circulation of the Scriptures ; with a few points for the considera-
 tion of the Christian public and of Bible Societies themselves.

Former ver- 1. TRANSLATION.—At the beginning of the present century
sions avail- there existed a number of versions which formed a stock for the
able. newly established Societies to commence upon. There were
 translations into nearly all the languages of Europe, into a few
 spoken in the adjacent parts of Asia and Africa, and into four
 only of countries lying beyond. Some of these old versions were
 not adopted ; others were printed for use until something better
 could be provided—for it is better to give a starving man stale
 bread, than keep him while you are baking ; others, again, have
 been employed without material change up to the present time.
Some coun- In some countries a single version has been accepted, as in
tries have England ; elsewhere, as in France and Germany, use has been
more than made of more than one ; and in cases where important sections
one version.

of the people have refused one version, it has been the practice of most Bible Societies to permit them to purchase a version they would receive, provided always it was substantially faithful and revealed clearly the way of salvation. The Apocrypha has never been included by the British and Foreign Bible Society in its English editions, and since the year 1827 it has been disused in its foreign issues.* The Bible Societies of Germany and Scandinavia still cling, however, to a part of the Scriptures which Luther considered "useful and proper to be read."

Rev. C. E. B. REED.

Disuse of Apocrypha.

New translations have been made since 1804 in about 226 languages. To state how many have been due to the labours of any particular body of Missionaries would not be easy, inasmuch as, in many cases, various missions have been engaged. The same difficulty applies, in a measure, to the work of the Bible Societies, two or more having often published in the same language. Still the following may be taken as an approximate statement, though the correctness of the figures is not guaranteed. The British and Foreign Bible Society has published or assisted to publish new versions in 187 languages, the American Bible Society in forty-one, the National Bible Society of Scotland in five, the Bible Translation Society in fourteen, the Society for Promoting Christian Knowledge in seventeen or more, the Trinitarian Bible Society in three, the Netherlands Bible Society in eleven, the Societies of Germany in nine, of Switzerland in nine, and of Denmark, Sweden and Norway in six.

New versions in 226 languages by various Societies.

Examples.

Many of the above translations extend only to a part of the Scriptures. The entire Bible has been rendered during the present century in about fifty-five languages, the New Testament in eighty-four, and parts only in eighty-seven. It may surprise some to learn that the work should, in so large a proportion of cases, be incomplete; but none will wonder who realises the prodigious labour involved in making a translation of the whole Bible. The version of Judson, above referred to, occupied nineteen years, the Bengali of Dr. Carey at least fifteen years, the Tahitian twenty years, the Arabic sixteen years. How could it be otherwise? Think only of the labour it would cost simply to transcribe the book from Genesis to Revelation; try turning a single Gospel into a familiar language like French, due regard being paid to accuracy and idiom; and then imagine the position of men like Eliot or Moffat, who had to note down

Versions whole or in part.

Time occupied by one complete version.

More transcription is enormous labour.

* *Browne's History of the British and Foreign Bible Society*, vol. i. p. 96.

Rev. C. E. B.
Rusd.

Difficulty of
finding
suitable re-
ligious
terms.

phonetically the words used by the natives, mould them by degrees into a written language, and then cast into that rough mould the elevated spiritual conceptions of the Bible. How difficult to find equivalents for *sin*, *atonement*, *righteousness*, in languages possessing, perhaps, a dozen words for *to murder*, according as mother, child, or other relative is despatched, but none for *gratitude* or *forgiveness*, because such affections are unknown!

The marvel
is that so
much has
been done.

No, the marvel is that so much has been translated, and translated so well. Considering the varied difficulties of the work, I think we have evidence of the special aid of the Spirit of God given to these men, and should thank Him who has enabled them so nobly to discharge a task of unexampled responsibility and importance. No wonder, however, that there should be need of Revision, a subject on which a few remarks may follow.

Revision.

2. REVISION. If we may interpret the feeling of a devout and able translator, he will be the first to desire the improvement of his version, knowing how during the first twenty or thirty years of a mission the language is continually becoming better known. His colleagues, too, will press on him suggestions; and other Societies, it may be, labouring in the same field, will wish to have a share in the revision, so that one Bible may be produced for the converts, and the evil of varying versions be avoided.

Revision
Committees.

Madagascar.

The Tamil
Bible.

The Chinese
version.

Hence it happens that, in many cases, Revision Committees have been formed. The best example is that of the Board now sitting in Madagascar, on which the four Missionary Societies labouring in the Island are represented, the ablest Malagasy scholar being engaged as chief editor. May the result of their labours be as happy as was that of the Tamil committee, whose members at the close of ten years, said: "Our daily work brought us so directly in contact with the great things and deep things of God, that it was a source of continual refreshment to us . . . and the brotherhood of feeling with which we were united turned our toil into a pleasure." Painful as it is to see no prospect of speedy agreement among Missionaries in China as to the best words to be used for *God* and *Spirit*, the very strength of the controversy is an indication of the importance attached by all parties to the choice, and it may be hoped that gradually the best terms will emerge and assert themselves.

Present
English
Revision.

In a paper on Bible work it would be wrong to pass by the labours of the English Revision companies. So learned and painstaking a revision has never in any language been made.

The result, at least as regards the New Testament, will be before us very shortly, to bear the test of time, not to be imposed by law. Rev. C. E. B. REED.

The special interest of this work at the present Conference lies in the possibility that, if the Revisors prove to have adopted a text decidedly superior to that from which the version of 1611 was made, their work may supply a satisfactory basis for foreign translations. The position of many eminent Missionaries is one of conscientious reluctance to reproduce and perpetuate words, however slight and unimportant they may be, which they know form no part of the original Scriptures. On the other hand, the Bible Societies, though well aware of the results of Biblical criticism, obviously cannot permit each translator to wander at will among the manuscripts. Some standard is essential; and hitherto the only safe one has been held to be the Textus Receptus. No one slips his moorings until he sees his way to a better berth, and it must not be wondered at if the Bible Societies decline to give up the received text until another is accredited as superior. Meantime it may be wise to allow translators, in a few passages about which there is no reasonable doubt, to append the better reading in brackets. Its bearing on new versions.

3. CIRCULATION. The sums contributed last year for the printing and diffusion of the Scriptures (apart from proceeds of sales) were:— Circulation. Sums expended last year.

Society.	Free Contributions.		
	£	s.	d.
British and Foreign Bible Society	108,161	19	0
American Bible Society	34,134	12	0
National Bible Society of Scotland	17,430	1	9
Hibernian Bible Society	4,754	6	0
Bible Translation Society	2,122	2	10
Crystal Palace Bible Stand	2,521	6	0
Trinitarian Bible Society	1,400	0	10
Naval and Military Bible Society	575	3	11
The German Bible Societies	8,305	10	6
The Swiss Bible Societies	625	9	11
Other Societies (information wanting)—say	10,000	0	0
Total	£190,030	12	9

During the same year (1877), the circulation effected was as follows:— Numbers of copies circulated.

Rev. C. E. B REED.	Society.	Bibles.	Testaments.	Portions.	Total.
	British and Foreign B. S.	828,899 ...	1,135,427 ...	979,271 ...	2,943,597
	American B. S.	297,452 ...	422,783 ...	137,258 ...	857,493
	National B. S. Scotland.	131,462 ...	122,562 ...	107,168 ...	361,192
	Hibernian B. S.	33,511 ...	25,015 ...	18,690 ...	78,216
	Bible Translation Society	— ...	— ...	— ...	28,662
	Crystal Palace B. Stand.	1,469 ...	1,038 ...	529,049 ...	531,556
	Trinitarian B. S.	4,300 ...	10,352 ...	33,576 ...	48,229
	Naval and Military B. S.	7,779 ...	3,248 ...	19,454 ...	30,489
	German Bible Societies	— ...	— ...	— ...	184,619
	Swiss Bible Societies	— ...	— ...	— ...	28,359
	Netherlands B. S.	— ...	— ...	— ...	34,003
	Swedish B. S.	7,803 ...	2,911 ...	— ...	10,714
	Norwegian B. S. (1874)	5,421 ...	6,976 ...	— ...	12,397
	Danish B. S. (1877-8)	2,266 ...	2,300 ...	— ...	4,566
	Other Societies (information wanting)—say	— ...	— ...	— ...	100,000
					Total 5,254,092

These figures are subject to reduction, inasmuch as where one Bible Society purchases of another, the same books may be counted in the issues of both. Extending our view from a single year to the whole period covered by the activity of the various Societies, we find the aggregate circulation of Bibles, Testaments, and Portions to have been :—

Entire
circulation
in modern
times.

Society.	Founded.	Circulation.
British and Foreign Bible Society	1804 ...	82,047,062
American Bible Society	1817 ...	34,864,315
National Bible Society of Scotland	1861 ...	4,768,687
Hibernian Bible Society	1806 ...	4,189,029
Bible Translation Society	1841 ...	3,200,000
Trinitarian Bible Society	1831 ...	1,028,446
The German Bible Societies	— ...	8,500,000
The Swiss Bible Societies	— ...	1,897,650
The French Bible Societies	— ...	1,640,894
Netherlands Bible Society	1815 ...	1,287,670
Danish Bible Society	1814 ...	370,000
Swedish Bible Society	1809 ...	912,662
Norwegian Bible Society	1816 ...	241,105
Other Societies (information wanting)—say ...		3,000,000
		Total 147,947,520

Private
issues.

The abatement for double issues will be more than met by the addition of the numbers published by private firms and by institutions like the Society for Promoting Christian Knowledge,

which circulates 250,000 copies annually, and the Religious Tract Society, which last year issued 74,000 English Bibles and Testaments. Accordingly, we may safely reckon that 150,000,000 copies of the Inspired Word, whole or in part, have been put into circulation within the last seventy-five years.

Rev. C. E. B.
R. E. E. D.
Total issues.

We have spoken here of means and results only in their lowest form. If now we go a little deeper, we shall ask *how* the money has been raised, and how the books have been circulated. In the one case regard will have to be paid to the close-netted organisation of meetings, the generous advocacy of men of influence, the patient work of lady-collectors, and the volume of prayer accompanying and enhancing the gifts. In the other, we are met by the fact that the principal Bible Societies are on their guard against heedless distribution. They choose their methods with care, being anxious, not so much for imposing figures, as for the accomplishment of solid results. They rejoice indeed in occasional opportunities of wholesale distribution, such as may be afforded by an exhibition; but not so much in this rapid and, at times, mechanical work, as in the single copies sold to those whose interest has been awakened by conversation with a godly colporteur.

Money, how raised.

No hasty circulation allowed.

Exceptional cases.

The colporteurs.

I desire to address a few words here to two classes of persons. There are those, first, who place implicit trust in the wholesale diffusion of the Scriptures, and who need to be reminded that it is not the number of volumes distributed to which they should look, but the souls enlightened by heavenly truth. Ask any Missionary from India or China what he thinks of flooding those empires with Scriptures, regardless of the power of the people to read and understand, and he will reply that the Bible distributed after this fashion will be sure to be dishonoured, will be collected for waste paper, or at best be valued as a charm, and a true thirst for God's Word be postponed. So has it been in lands nearer home. There are indeed times of private sorrow or public emotion when God's Providence seems to soften and open the soil of men's hearts, and then the more bountifully the seed is cast in the better; but, as a rule, caution is needed and some effort, so that as little seed as possible may fall by the wayside.

Objections to wholesale distribution.

But, on the other hand, those who discredit the abundant dissemination of the Bible as wasteful and unprofitable have much to learn of the power exerted by the Book where no human voice has been near to expound. Sir Bartle Frere, in his essay on Indian Missions, says: "In one instance, which I know was carefully investigated, all the inhabitants of a re-

Inherent power of the Word.

Rev. C. E. B.
Burd.
In the
Deccan.

mote village in the Deccan had abjured idolatry and caste, removed from their temples the idols which had been worshipped there time out of mind, and agreed to profess a form of Christianity which they had deduced for themselves from a careful perusal of a single Gospel and a few tracts. These books had not been given by any Missionary, but had been casually left with some clothes and other cast-off property by a merchant whose name even had been forgotten, and who, as far as could be ascertained, had never spoken of Christianity to his servant, to whom he gave at parting these things, with others of which he had then no further need." One of the most prominent Christian workers in Rome at this day is a man who owed his conversion to the torn leaves of a Gospel which he picked up on the parade-ground when a major in the army.

In Rome.

The field is
the world.

The extent of the field baffles all attempt to convey an adequate idea of the work. Did time permit, we might find at Eisenach a group of colporteurs assembled for conference in the very room where Luther began his great translation 350 years ago, little dreaming that Societies would arise to circulate his work by hundreds of thousands every year among his countrymen. In the Russian Army, during the recent war, we might see a group of men listening to the reading of the Word in the intervals of a bombardment, or follow the colporteur to the hospital and see the wounded struggling along the corridors to reach the bearer of the Holy Gospel. In the far North-West we might accompany the Indians in their boats as they carry up from Hudson's Bay the cases of books, to be their light and joy through the long isolating winter. In short, from every part of the world scenes could be drawn calculated to strengthen faith and awaken joy.

Practical
hints.

Before closing, however, allow me to advert to a few points of practical importance. May not Bible Societies themselves profitably inquire (1) How far the work of colportage should be blended with or kept distinct from preaching, tract distribution, and general trafficking? (2) Might not agreement also be reached more fully than hitherto, as to territory to be occupied, editions to be published, prices to be charged, and the limits to be set upon gratuitous distribution? Other subjects occur to the mind, but need not be mentioned here. Why, however, in these days of conferences should there not be one on Bible work? Great

good might arise from free interchange of opinion on the part of those most interested and experienced. Rev. C. E. B. REED.

Meantime, to the Christian public questions such as these may be commended as deserving attention. (1) Has the Bible side of Mission work been sufficiently recognised? If the importance belongs to it that has been suggested, should it not be kept more steadily before the view of our Churches? (2) Should the work of Bible Societies suffer because, for the most part, they are identified with no particular denomination? Is it not rather a happy thing that they unite Christian people of various names in the pursuit of a noble object, yet without compromise of their individual opinions? (3) Consider how much remains to be done, and how urgent is the need for enlarged support. Think of the translations that must be made into many languages, like those of Central Africa and New Guinea, in which at present no part of the Word of God is found. Think of versions scarce begun that have to be completed; of the numberless revisions that will be required of early translations, and how probably in the end all will need to be remade by native scholars. Think of the years and years it will take to bring the Scriptures into full and natural flow among the millions of India and China, and then that the work of circulation will have to be repeated for each generation of men. The work that remains to be done.

How unbounded is the prospect! The edifice of the knowledge of the glory of God in the face of Jesus Christ His Son rises but slowly. May we have faith and patience given us to lay a few stones and to lay them well! The tower once built in the plain of Shinar was crowned with division and confusion of tongues; that we seek to raise is a reversal of Babel, where men of diverse language shall be united in the acceptance of the one Gospel and brought to sing one harmonious song, like the voice of many waters, to Him who, while King of Kings, is the Lamb of God that taketh away the sin of the world.

MISSIONS IN JAPAN.

A Paper read by the Rev. JOHN M. FERRIS, D.D., Corresponding Secretary of the Board of Foreign Missions of the *Reformed Church* in America. Rev. Dr. FERRIS.

Although familiar with the work of Missions in Japan from the beginning to this hour, yet being three thousand miles

Rev. Dr.
FERRIS.
Limits of
this paper

from my office and from all books and papers, I dare not venture upon general statistics. While prepared to speak in regard to the Missions of the Church, I am glad to serve the American Reformed Church. What I have to say is correct and trustworthy as far as it goes, but is necessarily imperfect.

Beginning of
modern
Missions in
Japan.

The first Protestant Missionaries to Japan were commissioned by American Societies, and reached the shores of the Empire in 1859 and 1860. The American Episcopal Church sent one ordained Missionary, the Presbyterian Board three, and the Board of the American Reformed Church also three.

Not one
Japanese a
Christian.

At that time there was not one native of Japan residing in the country, as far as can be ascertained, who knew or imagined that "being justified by faith we have peace with God through our Lord Jesus Christ." Not one who believed in Christ as his Saviour. The Missionaries found, however, a very different state of society from that which they expected.

Many able to
read.

1. They found the people, women as well as men, as generally able to read and write as in the northern part of the United States. Everybody, girls and boys of all classes, had received a fair, moderate, primary education. The people were intellectually bright and quick, eager to learn, inquisitive, and readily apprehending new truths and novel facts.

Social and
family life.

2. They found that the Japanese had homes, true homes, pleasant and cheerful, ruled by love. Husbands and wives loved each other; parents loved their children, and were loved by them in return, and received from them a prompt and cheerful obedience. Men and women did not marry through love as a rule, but marriages were arranged by parents, kinsmen, or friends. Neither were the people pure, on the contrary, shameless impurity abounded on every side. Women were faithful to their husbands, but their husbands were unfaithful, and there were throngs of abandoned single women. Yet remarkable and improbable as it may seem, the Japanese as a rule enjoyed a true home-life, full of affection, and characterised by an almost unbroken cheerfulness.

Public vices.

Buddhist
classes.

3. It was found that the mass of the people, the labouring classes, the farmers, the merchants, the shopkeepers, were Buddhists, but that their faith was feeble, that they cared little for their religion, and held it chiefly because it was better than nothing. The upper classes, the large body of Samurai, or two-sworded men, the aristocracy, the princes, were Shintoists. They believed that distinguished personages such as Zoroaster, Con-

Shintoists,
their belie'.

fucius, Socrates, were manifestations or incarnations of the supreme Divine Spirit. They held that the famous emperors and empresses, generals, statesmen, and philosophers of Japan, and all the superior personages of their history, and of other nations, owed their superiority to the Deity dwelling in them, and accepted the words of such persons as a revelation from the one Supreme Spirit. But this faith was not held with earnestness, or tenacity, or courage. It had not any decided influence upon those who accepted it.

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It will be anticipated by all of you that when these persons heard that Moses, David, Isaiah, the Evangelists, Peter and Paul, were inspired, and that Jesus Christ was the inspired Son of God, they granted the claim at once, and then in a way that was most perplexing to the Missionaries, with the most charming courtesy, as though they were doing the most proper and polite thing possible, added the inspired writers of the Scriptures, and some of them our Lord also, to the list of their Shinto demi-gods.

Perplexing
admissions.

Among all classes there was a high regard for the moral teachings of Confucius and Mencius. Indeed, the moral and religious life of the people was controlled more by the doctrines of Confucius than by any other precepts. But even Confucianism was not held with any enthusiasm or stubbornness. And at an early date it was confidently asserted that when the Gospel should be fairly understood by the people of Japan they would speedily come into subjection to it.

Respect for
Confucius.

The Missionaries were engaged until 1872 in teaching the Government schools and private classes. The official class desired to obtain the knowledge possessed by Americans and Europeans, and hardly more than two years had passed after the arrival of the first Missionary at Yokohama, when those already enumerated, and others who had joined them, were employed and paid by the Government as teachers in its schools. But in these schools they were not allowed to give any systematic or decided religious instruction. Almost every Missionary, however, had one or more private classes, and in these instruction was given every day in the Word of God, in the Chinese version, the educated Japanese all being able to read Chinese.

The Missionaries
made
Government
teachers.

Restrictions.

From 1859 to 1872 there was, strictly speaking, no preaching, there were only occasional religious addresses, in which the doctrines of the Bible were presented. Some illustrations of these addresses, and an account of the courteous and kindly attention they received would be interesting, but we cannot give

No preach-
ing.

Rev. Dr. Ferris. them this morning. There was no stated preaching in one place to a native audience. The Missionaries were all engaged in teaching. The Missionary Boards were restless, and the Missionaries were not satisfied. Everybody felt that there ought to be and must be chapels and pulpits, but no one was able to obtain them. All over the empire, on the bulletin boards, on the streets, along the highways, was the decree declaring that every man accepting the "vile Jesus doctrine" would be put to death, and not only so, but his family, his kinsmen, and his friends, would also be put to death if the Government suspected them to be in any degree infected with this hateful religion. There was no persecution, almost no opposition; there was, on the contrary, a general belief and hope that religious toleration would be granted by the Government, and so there was a period of waiting and expectation. But there was no preaching worthy of mention. God led our Missionaries into the schools, and the kingdom of Christ entered Japan through the schools. But important and interesting events occurred during these thirteen years, extending from 1859 to 1872.

Old edicts still in force.

Restless and waiting.

Yet good work done.

Souls won.

Example.

A floating Testament.

A Chinese Bible.

Inquiries.

1. Here and there, in the empire and out of it, some souls were won to Christ. I give one incident, because it is characteristic of the work and of the manner in which it has pleased God to convey His truth to the hearts of many of the Japanese. After some English or American ships, it is not known which, had left the bay of Yedo, a Japanese gentleman of rank, the counsellor of his Daimio, and highly esteemed for his wisdom, saw a small object floating on the water; he sent an attendant to bring it. When placed in his hands he saw it was a book he could not read. Taking it to the Dutch traders at Kanagawa, he learned that it was a New Testament in English, and held by many persons to be the word of the only true God, and also that it had been translated into Chinese, and could be procured at Shanghai. He sent to China and obtained a copy, and at the court of his Prince sat down, with five or six companions, to study it. There was much he could not understand, and learning that a man who could speak Dutch had come to Nagasaki to explain this book, he sent his interpreter to the Rev. G. F. Verbeck, with questions. Explanations and exhortations were returned to him. This Bible class in the interior of the country, taught by a Missionary at Nagasaki, continued a year or two, when the chief scholar, accompanied by a large retinue indicative of his rank, came to the Missionary. He said in substance, "Sir, I cannot tell to you

my feelings when for the first time in my life I read the account of the character and work of Jesus Christ. I had never seen, or heard, or read of, or dreamed of, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the nature and life of Jesus Christ." We can imagine somewhat the impression that would in such circumstances be produced on such a man, fifty years of age, in the maturity of his powers, a man of education and special sagacity. He sought baptism for himself and two of his friends, who were with him. Having satisfied himself that they were truly converted, Mr. Verbeck administered the rite. These were, as far as is known, the first of the Japanese to receive Protestant Christian baptism. Within a year three others of the same company were also baptised by Mr. Verbeck. At Yokohama, five persons were baptised, by the Missionaries Bullagh and Thompson, previous to 1872.

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FERRIS.
The inquirer
won.

Baptisms.

The incident is given because it presents the first conversion since the Japanese have been a nation, and because it is an example of the manner in which the truth has been over and over again conveyed providentially to men and women, who, uninfluenced by a Missionary or foreigner or Christian, have been brought to feel it to be the Word of God.

2. The emigration of Japanese students to America and Europe began in this period. Returning to my office in New York City, on a chilly, rainy afternoon, in the Fall about nine years ago, I found awaiting me a plain man, and, as I supposed, two young Chinamen. It proved to be the captain of a sailing vessel and two Japanese young men, eighteen and twenty years old. They presented a letter of introduction from Mr. Verbeck, stating only that they were of a good family and worthy of attention. They said they had come "to learn navigation, and how to make big ships and big guns." Some American ships carrying fifteen-inch guns had visited Nagasaki, and when salutes had been fired the concussion had torn the thatch from the roofs of the Japanese houses. These young men wished to learn to make such guns and ships to carry them, that Japan might be able to defend itself and maintain its rights. Their lives were forfeited. They had left Japan without the consent of the Government, and this was a capital offence. The law was rigorously executed; even fishermen carried by the storm to the coast of China or the Corea, returning to Japan were imprisoned and put to death. Besides, for centuries, the Government had given permission to no one to

Japanese
students go
to America.

Case of two.

Their posi-
tion.

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leave the country except the members of Embassies. These young men were in great peril. They had \$100, and with this they expected to obtain the instruction they desired.

Kept in New
York.

I brought this matter before our committee. They determined to assume the support and care of these young men until we could hear from Japan. Nine months passed before the answers to our letters came. The matter, of necessity, was laid before the Government of Japan. Fortunately the young men belonged to a family 700 years old, and their uncle was among the foremost statesmen of the empire, soon after becoming one of the Ministers of Foreign Affairs. The family, the uncle, the Missionaries, pleaded for the young men, and permission was given them to remain in the United States and study.

Others
follow.

This was the beginning of the movement of students from Japan to Europe and America. These were the first to leave. The case of these young men brought before the Daimios and the Government the question of the propriety and wisdom of sending students to acquire the Western civilisation and sciences. The Government and Princes consulted the Missionaries especially, and it was mainly the result of their advice that about 500 Japanese young men entered the schools of the United States, and as many more the schools of Europe. More than 200 of these students passed through the office of the Board of Missions I have the honour to represent here to-day.

Five hun-
dred come.

Marvellous
effect on
Japan.

The result of this movement I need not particularise. Every one can understand how much it has had to do with the marvellous progress of Japan. Let me say only that it was very influential in originating and maintaining the movement to establish a system of common schools, similar to that of the United States, over the empire; a movement carried out with such success that, in the year preceding the Centennial Exhibition at Philadelphia, over 30,000 schools were in existence, and over three millions of children were under instruction.

Common
schools.

Confidence
in the Mis-
sionaries.

3. During the period under review, the Missionaries were gaining the confidence of the people, and of men in official positions. One of the marked features of these years was the constant and friendly intercourse between the Missionaries of various Societies and officers of the Government of every grade. And it is, to speak mildly to say that our Missionary brethren won the favour of these officials. This has been especially true in regard to Rev. G. F. Verbeck, D.D. Any statement of the introduction and progress of the kingdom of Christ in Japan,

omitting an account of his influence and work is vitally defective, Rev. Dr. FARRIS.
and yet I cannot speak of him this morning.

4. There was a large circulation of Chinese Testaments, Chinese Testaments.
Scripture portions, and tracts, during these years. Case after case was ordered from Shanghai, and the contents were often disposed of, chiefly by sale, within a few days, always within a few weeks. These publications were carried by the purchasers or recipients to every part of the country, and prepared the way All over the country.
for a public profession of the truth.

At last God's set time for the organisation of His Church came. Time of revival.
In January, 1872, the Missionaries at Yokohama and English-speaking residents of all denominations, united in the observance of the Week of Prayer. Some Japanese students, connected with the private classes taught by the Missionaries, were present through curiosity or through a desire to please their teachers, and some perhaps from a true interest in Christianity. A Bible class established. It was concluded to read the Acts in course day after day, and that the Japanese present might take part intelligently in the service, the Scripture of the day was translated extemporaneously into their language. The meetings grew in interest and were continued from week to week until the end of February. Its effect. After a week or two the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer meeting, entreating God with great emotion, with the tears streaming down their faces, that He would give His Spirit to Japan as to the early Church, and to the people around the Apostles. These prayers were characterised by intense earnestness. Captains of men of war, English and American, who witnessed the scene, wrote to us, "The prayers of these Japanese take the heart out of us." Japanese prayers. A Missionary wrote that the intensity of feeling was such that he feared often that he would faint away in the meetings. Half a dozen perhaps of the Japanese thus publicly engaged in prayer, but the number present was much larger. This is the record of the first Japanese prayer meeting.

In March, 1872, the first Japanese Christian Church was A church in Yokohama.
organised at Yokohama. It consisted of eleven members. Caution was exercised. Therefore the number admitted to membership was small. There were many inquirers.

Although only six years have passed, there are now 1200 communicants in Japan, connected with between thirty and forty Churches. And around the circles of communicants are Christian communities, numbering, in the aggregate, nearly or quite 5000

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souls. What an increase in six years! The little one has literally become a thousand and more than a thousand.

Presbyterian
union.

The Churches gathered by the Society I represent (the American Reformed Church), and by the American Presbyterians, and the Scotch United Presbyterians, are organised in one body. It had 14 churches and 648 members last January. Since then at least three more churches have been organised, and the total membership carried up to about 700. This is an independent Japanese organisation, a self-governing Church. The Missionaries are only advising members. The Missionary Boards give only counsel and help. The Church is controlled by the Japanese members and pastors. There are, to-day, five or six native pastors. There is also a Theological Seminary taught and maintained by the three Missions, and having twenty-five students. This is the largest and strongest Christian body in Japan. It had its origin in the organisation of the Church at Yokohama in March, 1872.

The American Board.

Of the 500 Native Communicants remaining, after deducting the membership of the United Church just mentioned, a larger number is connected with the Churches organised by the American Board at and near Osaka than with the Churches of any other Society. The work of the same Board is second only to that of the United Church.

Missionaries.

There are about fifty Missionaries in Japan, representing the American Board, the American Presbyterian, Reformed, Episcopal, Methodist, and Baptist Churches, the United Presbyterian Church of Scotland, and the Church of England. Other Churches may have missions in the country, but I cannot speak positively in regard to them.

Schools.

Connected with these missions there are about thirty Christian schools for girls and boys. Nearly every mission has what may be called a High School for girls, and these institutions are popular. The United Church is considering the practicability of establishing a Christian College; of the need of such an institution there is no question.

Translation
of the
Gospels, &c.

The Gospels have been translated into Japanese, and thousands of copies distributed, to a large extent by sale. The version of the Acts was nearly ready for the printer last summer, and other considerable portions of the New Testament require only a partial revision to prepare them for publication. The Committee on Translation, composed of representatives of nearly all the missions, has recently been enlarged and reorganised, and has entered vigorously upon the translation of the Old Testament.

The Japanese Christians are very active and zealous, and usually independent and self-reliant. They accept foreign aid reluctantly, and only because they must. They do not spare themselves in endeavours to extend the knowledge of the truth. The United Church, whose first church is only six years old, is considering whether it should send Missionaries to the Corea. An unusually large proportion of the male members of the churches is engaged in informally preaching the truth as opportunities are presented.

Rev. Dr. FRANK. Japanese Christians.

Many preach

The amount of Christian literature is as yet limited. Some tracts have been published. A monthly newspaper is printed by the Mission of the American Board. This department of Christian effort is now receiving considerable attention. Defences of Christianity from the pens of native Christians, and from men intellectually favourable to Christianity, but not connected with the Churches, have been published, and also assaults upon the religion of the Cross have been printed.

Books, &c.

No one can tell the future, but the indications at present are that the Church of Christ will have a rapid and vigorous growth amongst the people of Japan. We may reasonably expect that if the churches of Christian lands are faithful, the native membership in a generation will embrace tens of thousands of souls. God's hand has been in the work day by day, is plainly in it now, and it may be that there, in "the land of the Rising Sun," we may live to see a nation born in a day.

The future.

R. A. MACFIE, Esq., having referred to the former monopoly of the English Bible, and the high prices which it caused, expressed his hope that no such monopoly would be permitted in the case of the revised version of the Scriptures now being prepared. A committee of twenty-four gentlemen had been appointed to watch the matter in respect to Scotland; and he trusted that the Committees of the British and Foreign Bible Society and of the National Bible Society of Scotland would cooperate in seeing a just arrangement made in the case.

R.A. MACFIE, Esq. The new English version.

Lord POLWARTH was anxious that the valuable information given during this Conference should be made as extensively useful as possible. He therefore suggested that a paper containing everything of importance should be prepared from the general report of its proceedings; and illustrating in the fullest degree the importance of Christian Missions in the world; and

Lord POLWARTH. A brief summary of Christian work desired.

Lord POL-
WARTH.
Resolution.

that such a paper should be circulated as widely as possible. He therefore proposed the following resolution:—"That it be suggested to the Publishing Committee that a short paper be drawn up containing as briefly as possible the main facts about Christian Missions stated during the meetings of this Conference, and that endeavours be made to give such a paper a wide circulation."

The resolution was seconded by D. MATHESON, Esq., and adopted by the assembly.

Rev. Dr.
WANGEMANN.

The Rev. Dr. WANGEMANN, Secretary of the Berlin Missionary Society, then addressed the meeting as follows, respecting the work of that Society in China:—The address I made to this assembly on Tuesday I had corrected by an English friend in Berlin, Mr. Davies; therefore the language of it was good. This second address I wrote this morning; and had no English friend to correct it; therefore the language will be very bad. But I beg your pardon for it, hoping that the matter itself will not be bad. Being a member of the committee, I represent an institution, perhaps not known enough in England, the Foundling House at Hong-kong. There is a tower to be found in one of the largest cities in China, having at the height of four feet a hole. There you may see from time to time a Chinese woman bearing a load in her arms, and throwing it through the hole; and not regarding the crying of her own babe, running away as fast as she can. There in China the Word is fulfilled, that even a mother may forget her child. But even there the other Word is fulfilled, that the Lord never shall forget it. He that hears the crying of young ravens will not overhear the crying of His children. In Berlin, a very pious and zealous pastor has died this summer, named Knak, who twenty-seven years ago, being touched by the crying of those poor Chinese girls, founded a foundling house in Hong-Kong, in which to-day about eighty-Chinese girls, once thrown away by their cruel mothers, are trained up by four Christian young ladies, the house-father being a German clergyman. A great blessing has gone out from that house for twenty-seven years; it has been the first home of all German Missionaries going to China, and the grown-up girls have become the wives of Christian Chinese teachers, helping them to evangelise that dark country. You have heard of the child who could only cry when her brother fell into the water. Let us not only work for the salvation of these Chinese children, let us cry earnestly for them to Heaven with all our hearts.

A girls'
school in
Hong-kong.

Eighty girls.

Its useful-
ness.

The Rev. J. HUDSON TAYLOR then addressed the Conference on the pressing need which exists for the further extension and development of Christian Missions in China. He showed by a close statistical examination of nine provinces of the empire in detail, how great that need is; how small the number of labourers, and of converts, amid the enormous masses of people which those provinces contain, and spoke as follows:—

Rev. J. HUDSON TAYLOR. China ill-supplied with the Gospel.

I will premise that the statistics I give are largely drawn from the invaluable "Records of General Missionary Conference at Shanghai," a work which should be in the hands of every friend of China Missions. The notes of population are principally taken from the Table published in his dictionary by Dr. Wells Williams, late Chargé d'Affaires of the United States of America at Peking, somewhat reduced in one or two instances on account of the recent calamities in China. They probably need further reduction, but in the meantime are accepted as the best procurable. I will only add further, that in mentioning the capitals of counties in each province still unoccupied, I am not unmindful that within the limits of the counties which some of them govern there are town or village out-stations. The total number of such out-stations in each province I have mentioned, but I have no means of ascertaining the number of counties in which they lie; the absence of this information, however, is not of much moment, as in any case village out-stations exercise rather a local than a general or wide-spread influence. Let us now proceed.

Statistics.

EASTERN AND CENTRAL CHINA.

KWANG-TUNG.

China Proper has 18 provinces, and Christian Missions were first commenced in the province of Kwang-tung, in the year 1808, when the devoted Dr. Morrison reached Canton, sent out by the London Missionary Society, a Society to which belongs the honour of being the pioneers of Protestant Missions in China, as in many other parts of the world. It was ten years later, in 1818, that the first version of the Bible was completed by Morrison and Milne. All the work was quite of a preparatory nature until after the first opium war, when in 1842 China was more fully open to the Gospel. This province, however, continued very much closed till after the taking of Canton by the allies in the second war, some fifteen years later.

Kwang-tung.

At the present time there are in the province fifty European and American Missionaries labouring for Christ, located as

Work therein.

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follows: At Canton 28, at Swatow 9, and at 6 inland-stations 13; besides these there are 12 Missionaries stationed at Hong-kong, an island at the mouth of the Canton river, ceded to the British after the first opium war. Including Hong-kong, there are therefore 62 Missionaries in all, and the wives of some of them also labour in the Gospel.

These Missionaries, assisted by 146 native helpers, occupy 9 stations and superintend work in 82* out-stations; giving an average of rather more than one out-station and two native helpers to each Missionary. Thirty-five churches have been organised, connected with which there are 3190 communicants. Seventy-seven schools are now carried on, containing 2113 day or boarding scholars.

This work is
but limited.

All this speaks of progress, encouraging in the highest degree, especially when we remember the peculiar difficulties of work in this part of China, for Kwang-tung has had its martyrs for the faith, and the perseverance of both Missionaries and converts have been tried to the utmost. But though so much has been accomplished here, *let us not mistake and suppose that all has been done that is needed.* The province is more than one-third larger in area than England and Wales, and is estimated to have a population of *nineteen millions*. Among these there are only 3190 communicants, and these all told give only about one convert in 6000 of the population. The province has fifteen prefectural or fu cities; and, besides Canton, five others of them are occupied as out-stations; leaving nine of the fifteen wholly unoccupied. England and Wales are divided into fifty-two counties, giving about 1120 square miles on an average to each. Kwang-tung is divided into eighty-nine hien or counties, giving nearly 900 square miles to each. The average area therefore of a county in Kwang-tung exceeds that of Warwickshire. Of these counties each has its capital city, but of these eighty-nine cities more than seventy have as yet no mission station in them at all, and this seventy years after the devoted Morrison reached Canton! Much therefore yet remains to be done in this province, the first occupied and longest worked of all the provinces of China. Kwang-tung still needs our prayers.

* The maps appended to the Shanghai Conference Records appear to show 84 stations and out-stations. The numbers given in the text are taken from the Tables (supplemented in the case of Swatow by the additional information given in the *Missionary Recorder* for March—April, 1878), but are evidently incomplete, several returns being wanting.

FUH-KIEN.

The next province north of Kwang-tung is Fuh-kien. Missionary work was commenced there, in Amoy in 1844, and in Fuh-chau in 1846. The first converts were baptised in Amoy in 1846, after two years of labour; but in Fuh-chau ten years elapsed before the Missionaries were gladdened by conversions and baptisms. Now, however, a very abundant harvest has been reaped, both on the mainland, and by the devoted and successful Presbyterian Missionaries in Formosa. There are, we believe, two stations in Formosa at which Missionaries reside—viz., Tam-suy in the north and Tai-wan Fu in the south, which with Amoy and Fuh-chau give us four stations in all. The thirty-eight Missionaries at these stations superintend 320 native agents, 273 out-stations, in 173 of which there are organised churches, consisting of 5247 converts. They have also 149 schools and 2131 scholars. These stations extend from Amoy southwards and westwards for forty or more miles, and northward of it some seventy miles. And from Fuh-chau they spread out northward and southward about seventy or eighty miles, westwards 140 miles, and to the north-west 160 miles.

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Fuh-kien.

Formosa.

Is there not cause for great rejoicing here? And yet even in this province much remains to be done. The friends of our honoured American Missionaries in Fuh-kien, of the Church, London, and Presbyterian Missions at Amoy and Fuh-chau, and of the Presbyterian Missions in Formosa, should strengthen their hands by doubling their number. The area of Fuh-kien is not one-tenth less than that of England and Wales, and thirty-eight Missionaries are all that have been provided. The population still unconverted exceeds fourteen millions, and the proportion of converts to the population is less than one in 2800. A larger proportion of the prefectural cities has been occupied in this province than in any other. Out of twelve fu cities ten have been occupied; but of the sixty-five hien or counties (which average an area of upwards of 820 square miles, and therefore each larger than Leicestershire) the capitals of more than half are still without any mission station.

Its size.

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CHEH-KIANG.

Proceeding northwards we come to the province of Cheh-kiang, in which the missions were first commenced in 1842 in Ningpo, and since 1844 have been steadily prosecuted. In 1865 or 1866 Hang-chau and Shao-hing were permanently occupied as mission

Cheh-kiang.

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stations. Both had been resided in before the rebellion, but had to be left after a very short stay owing to that trouble. Three other prefectural cities have been opened by Missionaries of our own mission, and two district or county cities also (one of which is temporarily made an out-station). In these seven cities reside forty-five Missionaries, connected with six different Societies, as follows:—At Ningpo eighteen Missionaries, at Hang-chau twelve, at Shao-hing seven, other inland stations eight. They superintend 150 native agents, and ninety-four out-stations, in which are fifty-six organised Churches. There are also 1756 communicants, and sixty-one schools, and 1026 scholars. Here, again, there is much cause for encouragement, though the measure of success is not equal to that in Fuh-kien.

Its size.

But there is more need for continued and greatly increased exertion. Though the smallest province in China, Cheh-kiang is more than two-thirds of the area of England and Wales, and its population, much reduced since the rebellion, is still thought to be twenty-six and a quarter millions, the communicants only number 1 in 15,000 souls. Of eleven prefectural or fu cities there are three yet unoccupied; and of seventy-eight hien or counties, each averaging 500 square miles, or larger than Bedfordshire, the capital cities of forty-seven or forty-eight are still unoccupied. Here also there is much land yet to be possessed.

KIANG-SU.

Kiangsu.

North of Cheh-kiang lies the province of Kiang-su, of which Shanghai is the principal free port, Chinkiang being subordinate to it; and Nankin and Su-chau are the principal cities. Missionary work was commenced at Shanghai, then the most northerly of the five free ports, in 1843. Now, Shanghai, Su-chau, and Chinkiang may be considered the chief Missionary centres; Nankin and Yang-chau being also occupied by Missionaries. In these five stations reside thirty-seven Missionaries, and they are assisted by sixty-four native helpers, and superintend twenty-eight out-stations. There are nineteen organised churches, 780 communicants, seventy-four schools, and 1576 scholars in the province. Much toil has been expended in Shanghai for many years, but it has proved hard soil, and many have been the opposing influences; the other stations are all comparatively recent.

Reference to the map will show that west and north of the Great Lake (Tai-hu) the soil is all but unbroken. The area of

the province is nearly four-fifths that of England and Wales, and its population is about thirty-four millions. But what are thirty-seven Missionaries among so many? The proportion of converts to the general population here is only 1 in 43,000 souls. Of twelve prefectural cities only four are occupied as mission stations or out-stations; and of sixty-seven hien or counties (averaging each 660 square miles in area, and consequently each larger than Hertfordshire) the capitals of more than fifty are still untouched. Oh! the crying need of the millions of Kiang-su to whom hundreds are ready to carry opium, while so few can be found to preach Christ.

SHAN-TUNG.

But we must again glance northward and look at the next province, Shan-tung. Missionary work was commenced in this province in 1860 in Che-foo, and in 1861 in Tung-chau. One or two other inland-stations have been more or less resided in. The total number of Missionaries is twenty-eight, of native helpers twenty-five, and of out-stations thirteen.* Fourteen Churches have been organised, and there are 734 converts in communion. Of schools there are twenty-six, containing 534 scholars. The progress therefore is remarkably good considering the shortness of the time since the work commenced.

But the area of the province far exceeds that of England and Wales, and the Missionaries are therefore in the proportion of *one man to two English counties*. The population exceeds twenty-eight millions. There are therefore more than *one million to each Missionary*, and the converts stand to the heathen as only one to 39,000. Of twelve prefectural cities, we believe that nine are still unoccupied; and of 105 hien or counties (averaging each an area of about 620 square miles, that is, each larger than all Monmouthshire), the capitals of more than ninety-five are as yet unpossessed. May the time be hastened when in each the Gospel shall be preached to the perishing people as our Master commanded.

CHIH-LI.

The last and most northerly of the six seaboard provinces is Chih-li. Work was commenced in Tien-tsin and in Peking in the year 1861, and has since been extended to two other cities, Pao-

* Thirteen is the number given in the Statistical Tables of the Records of the Shanghai Conference; but the maps appended to the same Report show thirty-four. In the Tables many of the latter appear as out-stations from Peking (Chih-li).

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ting the provincial capital, and Kalgan, a town immediately within the Great Wall of China, and a good basis for operations among the Mongols who live beyond the Great Wall. There are now 46 Missionaries labouring in this province—viz., at Peking, 29, at Tien-tsin, 9; the other stations, 8. They are assisted by 58 native helpers, and have charge of 36 out-stations. There are 23 organised Churches, and 1217 converts; 47 schools, and 756 scholars.

Its area.

The area of this province is about 600 square miles greater than that of England and Wales, and the population, 28 millions, exceeds by one-fourth that of England and Wales, therefore the proportion of Missionaries is less than one to an average English county. Five only of the seventeen prefectural cities are occupied; and of the 144 hien or counties (averaging 400 square miles each in area, and therefore each more extensive than Huntingdonshire), the capital cities of more than 130 are still unoccupied. There is here only about one convert to 23,000 people.

HU-PEH.

Hu-peh.

Leaving the sea-coast, let us now look inland, and first take the central province of Hu-peh. Work was commenced here in the year 1861, and is now carried on in two free ports, Hankow and I-chang. Immediately adjoining Hankow, and only separated from it by the rivers Han and Yang-tse, are the cities of Han-yang and Wu-chang, which have also been occupied. Two other inland stations have been opened, making 5 in all, in which 21 Missionaries reside, superintending 6 out-stations. There are 13 native helpers employed, and 7 churches have been organised, containing 627 native communicants. There are also 11 schools in province and 245 scholars.

The area and population of this province are one-fifth greater than those of England and Wales. The proportion of Missionaries therefore to the area and population is that of one minister to three English counties. Only two of eleven prefectural cities are occupied. The hien or counties in this province average 1050 square miles in extent, and are each larger than the large county of Durham. They are sixty-seven in number, and sixty of them are still unoccupied. In this province there is only one convert to 43,000 people.

GAN-HWUY.

Gan-hwuy.

Christian missions were commenced in the capital of this pro-

vince in 1868. Now, there are four Missionaries labouring there, assisted by seventeen native helpers. They have six out-stations, and the fruits of preparatory labours are just beginning to show themselves, thirty-four converts having been baptised. But the area of this province is four-fifths of that of England and Wales. From war, pestilence, and famine, its population has been much reduced, and is difficult to estimate; but if, instead of thirty-four millions, as in the Census of 1812, we reckon half that number, the proportion of Christians to the heathen is only one to half a million! Of thirteen prefectural cities, eight remain untouched. The hien or counties average each about 900 square miles, or more than the area of Nottinghamshire. They number fifty-four, but the capitals of forty-eight are still unoccupied by the ambassadors of the Lord Jesus Christ! Pray for poor Gan-hwuy.

Rev. J.
HUDSON
TAYLOR.

KIANG-SI.

South of the Yang-tse-kiang, between Hu-peh and Gan-hwuy, but extending farther southward than either, lies the province of Kiang-si. About the year 1868 Missionary work was begun in Kiu-kiang in this province; now there are eight Missionaries, and seven or eight native helpers working there and in four out-stations. There are thirty-nine communicants, five schools, and 162 scholars, and this is all we can show in this large province, more than one-fifth larger in area than England and Wales, and containing a population exceeding that of England and Wales by more than a million souls. Kiang-si has fourteen prefectural cities; thirteen of them are untouched by the Gospel; it has seventy-eight hien or counties (averaging more than 920 square miles each, and thus each larger than Herefordshire); in seventy-four of the seventy-eight the Gospel is still unproclaimed. The proportion of converts to the heathen is not one to 590,000! Has the Christian Church done her duty to the perishing multitudes of Kiang-si?

Kiang-si.

SHING-KING.

Though not one of the eighteen provinces of China Proper, our review of Christian Missions in China would be incomplete were we not to refer to those which centre in New-chwang, in the province of Shing-king, in Manchuria. There, three Missionaries of the Irish Presbyterian Mission and the Scotch United Presbyterian Mission hold two stations and six out-stations. The returns from them are incomplete, but one of the missions reports three native assistants, thirty-one communicants, four schools, and

Shing-king.

Rev. J.
HUDSON
TAYLOR.

eighty-one scholars. The population of this province has been estimated at twelve millions; its need of increased Christian effort, therefore, requires no words of ours to make plain.

SUMMARY.

Summary. Let me now briefly summarise some facts shown by the foregoing hasty review. They must encourage, and more than encourage—rejoice the most desponding observer; but they must also solemnise every heart, loyal to the Master, that believes God's Word that whosoever *sins*, though without law, shall also *perish* without law.

According to the previously mentioned estimates of population the proportion of converts to the population is:—

In FUH-KIEN . . .	} Where the converts number	} (5,247, as 1 to 2,800 heathen.)	} There are thus more than 1	} (14 millions ungathered.			
" KWANG-TUNG . . .					3,190	6,000	19 millions
" CHEH-KIANG . . .					1,756	15,000	26 millions
" CHIH-LI . . .					1,217	23,000	27 millions
" SHAN-TUNG . . .					734	39,000	28 millions
" KIANG-SU . . .					780	43,000	34 millions
" HU-PEH . . .					627	43,000	27 millions
" GAN-HWUY . . .					34	500,000	17 millions
" KIANG-SI . . .					39	590,000	23 millions
" Nine Provinces.	13,623		215 millions				

Converts.

The total number of native Christians in the nine provinces is therefore 13,144. The number outside the fold in these provinces is more than 215 millions; and should it be proved that the estimate of population requires to be further reduced, even to the extent of one-fifth, there would still remain more than 170 millions of unevangelised and unsaved souls in these nine provinces of the empire. I have now spoken of only nine of the provinces of China Proper. Four years ago the other nine, larger in area though much less populous, all more or less occupied by Rome, were all unoccupied by Protestant Missionaries. At that time I returned to England with a spinal injury; and confined to my couch for months, was unable personally to plead their cause; I therefore wrote to six religious periodicals, asking prayer that eighteen men might be raised up to commence itinerant work, two and two, in these nine western provinces. Some said, where are the men to come from? some said, the way is not open; but many prayed, many in England, in Scotland, and in Ireland, and the answer came. The men came forward and went out. They acquired a measure of fluency in the language, and some of our older Missionaries joined them to take the lead in the more difficult missions. Then, when they were ready, not before, God gave the Che-foo Convention, which required the authorities of every province and city in China to recognise the right of

Yet new
districts
find new
labourers.

foreigners to travel throughout the empire. At this juncture our Missionaries went forth and visited every one of the nine provinces. They visited Eastern Thibet or Thibétan Si-chuen. They sold and circulated thousands of portions of the Scriptures and tracts, the grants of the British and Foreign Bible Society, of the National Bible Society of Scotland, of the Religious Tract Societies of Great Britain and America. More than this, they opened permanent stations in Bhamo (upper Burmah,) and in Kwei-chau, Si-chuen and Shan-si, three of the nine provinces. Five or six of our Missionaries, two Missionaries' wives, and two single sisters are now labouring in these provinces, and six or eight others are either on their way to join them, or have already done so. And we look forward to the time when each of the remaining six provinces will not only as now be itinerated in, but also residentially occupied.

Rev. J.
HUDSON
TAYLOR.

Prayer is being answered that other missions likewise might be led to commence labour in these provinces. Our Missionaries residing in Chung-k'ing, Si-chuen, have been cheered by hearing that the London Missionary Society contemplates sending agents there. Mr. Richards, of the Baptist Missionary Society, has accomplished untold good in Tai-yuen Fu, Shan-si, through Famine Relief, and proposes permanently remaining there. Mr. Hill, of the Wesleyan Missionary Society, and Mr. McIlvaine, of the American Presbyterian Mission, though not proposing to remain in the province, have also done good service in the same way. And Mr. Whiting, of the American Presbyterian Mission, went to do so, and laid down his life in that cause.

Others are
coming.

Were men forthcoming from all the leading Societies they might find ample opportunity for work in these unevangelised and spiritually destitute regions. It will be a happy result if this Conference stimulate to further effort in this direction. May God graciously grant it.

The Rev. J. McCARTHY, of the China Inland Mission, in Si-chuen, who has travelled across the Chinese Empire into Burmah, after pointing out the call to thankfulness for the great things God has already done in China, dwelt, like Mr. Taylor, on the increased opportunities for evangelistic work in the interior of the country. He said: The murder of the much and justly lamented Margary, sad and terrible as it was in all its particulars, has, through the Che-foo Convention, which resulted from it, been marvellously overruled of God for the removal of barriers to the extension of such work. Having to deal with people who are not

Rev. J.
McCARTHY,

The Chefoo
Convention
has opened
China widely.

Rev. J.
McCANN.

unnaturally suspicious of our motives, it is of the utmost importance that we should have free and frequent intercourse with them, giving them every opportunity of knowing our views and practices, before we can always safely make an attempt to secure a residence in their midst. The Chinese officials, under considerable pressure no doubt, have really carried out *their* part of the stipulations of the Convention, and have published the Treaty Rights of foreigners to travel everywhere throughout the Empire. The result is that Missionaries, coming to the people in a conciliatory spirit, respecting their prejudices and loving their souls, have the opportunity of frequently visiting districts, cities, and towns, preaching to them the Gospel of peace, and forming acquaintances and friendships, which will, in the future, lead to localised work. For not until our professed aims and objects can be somewhat tested by experience will they be prepared to give us credit for disinterestedness in our efforts for their good.

All districts
may be freely
visited.

Itinerant
labours
numerous.

The possibility of such work is no longer a question. China has been within the last few years traversed in almost every part. Throughout many of the districts in its extreme western and north-western quarters even, some thirty thousand miles of itinerant labours have been accomplished by men of our own mission. The Missionaries engaged in this work all testify to a great willingness on the part of the people to hear, and to receive books and tracts, and one of our brethren, as well as myself, has, through the goodness of God in answer to the prayers of His people, been enabled thus to travel, preaching the Gospel, right through into Burmah, so that even the people concerned in the murder of poor Margary, have heard of the Saviour of sinners.

Difficulties
removed.

We have two striking facts before us. One is, that the people of the interior are prepared to hear the Gospel. The former difficulties are to a great extent removed. How are we going to fill up these provinces? Missionaries from China will understand the advantages that now present themselves when I tell them that, during a journey of 3000 miles in China, I was not called on once to present my passport; nor had I any occasion to appeal to a magistrate for aid of any kind. Yet in every city, town, and village through which I passed, I was enabled to preach the Gospel to large numbers of people. I did not count them; I did not want to count them. I was enabled to leave books and tracts, a few in each place; and I had opportunities of speaking to many people. I think that the friends of the late Mr. Margary will be glad to know that the people of the town in which he was

Even pass-
ports not
always asked
for.
The people
willing to
hear.

murdered heard the Gospel of the Grace of God. God has opened the door. God has commanded us to go forth. God expects us to obey. And what we ought to be concerned about is this: How are we going to obey that command? We heard last night appeals to those who are the ablest and the best in the Church of Christ at home. Oh! that God would lead not only some of our students from Oxford and Cambridge, but some of our professors too; that is what we desire. I do not believe, myself, in sending recruits to the front. I think that it is better to say *come* than to say *go*. But oh! dear friends, what are we going to do? If the veterans will not go forth, is the work to be left undone? The Christian Societies can only do what the Christians of this country determine that they shall do. Are you to blame your Secretaries and your Treasurers of Societies because they do not send forth men, when you do not give them the means? No! It is the Church of Christ which is responsible for the due supply of men and means. And we must look to God above all that He may pour out upon it a true Christian spirit; for the missionary spirit is the true spirit of Christ. Then will the Church feel compelled to go forward until every creature upon God's earth has heard the blessed Gospel.

Rev. J.
McCarthy.

How are we
going to
fulfil duty.

We want
veterans as
well as young
men.

The Church
itself must
do the work.

CAPTAIN MORETON in giving out, as usual, the notices of the Conference Meeting, stated in reference to this discussion that two sisters had started the other day for China to enter upon mission work there. For four years they gave simply their liberal subscriptions to that mission field for the support of native teachers; in the fifth year they had offered themselves.

Captain
Moreton.
Two sisters
give them-
selves to
China.

The Rev. F. S. TURNER, after stating that he had had the honour of being for eleven years a Missionary of the London Missionary Society in Canton and Hong-kong, and was at present Secretary of the Society for the Suppression of the Opium Trade, said: I believe, sincerely and firmly, in the reality, in the substantial genuineness, in the success of our Protestant Missions in China. I went there in 1859, and if time permitted I should rejoice to add my testimony to that of Dr. Legge, of Mr. Hudson Taylor, Mr. McCarthy, and others, as to the great and wonderful progress of the work of God in China since that year. The numerical progress has been considerable. Where we had ten believers, now we have hundreds, I might say thousands. We have gone forth since then in new directions. Whereas, in 1859, one thought of the Protestant Missionaries in China simply

Rev. F. S.
Turner.

China work
is real.

Great work
is being
done.

Growth in
numbers.

Rev. F. S.
TURNER.

The provinces open
and occupied.

Also spiritual
progress.

Some have
borne persecution.

It must be
so.

Yet the
work painfully
slow.

Why is it so?

Need of presenting
strong evidences.

Why many
believe.

The benevolence of
Christians.

as dotted here and there along the line of the coast, hardly anywhere penetrating a 100 miles into the interior; now, as you know, chiefly through the great blessing of God upon the labours of the China Inland Mission, the whole of the provinces of China have at last been entered and trodden by the feet of the messengers of the Gospel of Peace. There has been spiritual progress; I do not mean to say that I look upon our converts as all saints. Many of them are feeble. Many of them have given us occasions of grief, but many of them show that they possess the truth of the Gospel. I have worked with Chinese Christians, who have borne on their bodies the marks of the Lord Jesus; men with great burnt scars on their bodies, where they had endured the torture of fire in the service of the Gospel. I have trodden in the footsteps of a Chinese martyr, who laid down his life for the Lord Jesus; and I have looked upon the spot where they cast his corpse into the river. Yes, I rejoice, Christian brethren, to bear testimony before you to the progress of the Gospel in China. I cannot understand those Christian people who doubt the success of Christian Missions. If you believe in the Gospel of the Son of God, it is impossible you can doubt the success of the work of His messengers.

But I have been all my life one who has looked as far as he can upon both sides of the shield. And I want, for a minute or two, to contrast the other side of the shield now. I believe firmly in the final success of the Gospel of Jesus Christ, but its progress is painfully slow. And I was thinking that in Conferences like this it is well not only to give God thanks, and rejoice in the success that has been given to us, but to inquire, Why is it so slow? There are reasons connected with the slow-coming of the kingdom of God that are inscrutable. There are others that are ascertainable; and the one to which I wish particularly to draw the attention of our Missionary Societies is the question of Christian evidences. Most of our Missionaries go out as young men; some of them mere lads; and this subject ought to be specially studied in connexion with the Missionary work before they go forth. The slow progress of our work is not only connected with the paucity of Missionaries, but with the unbelief of the people. There are scores, I may say hundreds, who turn away and do not believe for every one who does believe. And I ask, Why do some believe and some not? I have found that those who believe do not believe so much in consequence of logical argument or demonstration, but they say, Look how these Christians try to do us good! The Missionary hospitals, the schools, and the like, influence them; and

still more, the Christian love and character which Missionaries exemplify in their lives. We do not want so much more Missionaries as better Missionaries. Sir, we have good men in China. I believe that the Missionaries are, for rank and file, worthy to be compared to the ministers and clergy at home. But you know that is not saying too much. But of one man I have heard the Chinese speak as though he were somehow an evidence of Christianity in himself. That man was William Burns. I never heard the Chinese speak so of any other man. If we want to bring the Chinese to Christ we have this evidence to send above all others, the spirit of Christ, of Christian life, and Christian love, and Christian self-sacrifice, as shown in living men.

Rev. F. S
TURNER.

We want
holier Mis-
sionaries.

Like William
Burns.

MR. WILLIAM SLOWAN, of the National Bible Society of Scotland, said: MR. CHAIRMAN AND CHRISTIAN FRIENDS, Although our Chairman desired that the subject of China and Japan should have as much of your attention as possible, you will not, I think, object if, for a few minutes, I try to close our meeting as we began it, with the great subject of "the Bible for the World." I thank this Conference for doing one thing for the Bible Societies. You have claimed that the Bible Societies are Missionary Societies. If we are not Missionary Societies then let us cease to be Societies at all. Our colporteurs go forth, not as mere booksellers, but as men having THE BOOK in their hands, and having the Living Word in their hearts; with no other desire than that souls should be born to God by this Word which He has given us. I say, too, that we are something more than Missionary Societies. We are National Missionary Societies; and I think we are something more still. Mr. Turner desires that there may be Christian evidences for China. I think that we could in our Bible Societies bring Christian evidences from China, and not only so, but from every country into which our work has penetrated. We feel that if it were true what Coleridge said in the last generation, that "if you want to know the truth of Christianity, try it," we may say that if you want to be assured of the divinity of the Bible, circulate it.

Mr. W.
SLOWAN.

Bible
Societies.

I am not going to enter here upon the special details of our work as a Bible Society. We are but a little one beside the great and noble British and Foreign Bible Society. But we are making progress, and young as we are, only seventeen years old, we are now, in point of usefulness, the third Bible Society in the

The Society
in Scotland.

Mr. W.
SLOWAN.
Its progress.

world. I remember when I went to Glasgow as the first secretary of our Bible Society of Scotland. There were just £40 in the treasury. Last year we received £28,300. We began in the first year with seven men in various parts of the Continent; we had last year more than two hundred. We had increased the number of our fields from three to sixteen; and our annual circulation from 100,000 copies to 361,000; and we have been privileged of God to send out something like 5,000,000 copies or parts of Scripture since we began.

Its spheres
of labour.

Its circula-
tion.

Its agents.

Turning to China and Japan I may say that we have sent six European agents to China, the first of whom was Dr. Williamson, honoured for his ability and literary skill, as well as his Missionary zeal. The last two men were sent out last spring; and have already mastered the Chinese sufficiently well to be despatched from Che-foo, on their way to Chung-king-fu, in the great western province of Si-chuen, where they are to reside. We have the great privilege of aiding the new Mission of the Church of Scotland in China. That Mission has gone forth on a new principle. They had said, "We must have preaching Missionaries; we must have a medical Missionary." But they also said, that "Our Mission to China will not be complete unless we have a third labourer, whose special duty it shall be, not so much to preach as to circulate the Word of God." I hope the day will come when no mission in any part will think itself complete without the Bible colporteur. The Bible colporteur is not a mere Missionary. He is a Missionary in his own place and degree as thoroughly as any Missionary you can send out, and you may trust the word that comes from his hand, even though you may sometimes have to regret the word that falls from his lips. I like what Mr. Reed said of the necessity of Conferences on the part of the various Bible Societies. He spoke of the possibility by-and-by of permitting tracts explanatory of the Bible and defending it to go along with the Book itself. Now our Society have felt ourselves free from the beginning to allow our colporteurs, not at our expense, but with our concurrence, to carry with them Gospel tracts, in regard to the contents of which all evangelical Christians might be agreed.

Importance
of such spe-
cial agents.

Colporteurs
and tracts.

Work in
Japan

We were the first Bible Society to have an agent resident in Japan. I am thankful for it. We found the great American Bible Society there; and I am glad, speaking under the Presidency of one who is well entitled to represent America and its Bible and Missionary work in this Conference, to say that our

main supplies of Scriptures were from the American Bible Society. I have in my hands a little specimen of work done by the National Bible Society of Scotland in that distant country. Here are the first eleven chapters of the Book of Genesis printed in Japanese by this Bible Society. We have had the privilege of first opening to them the page in which God says, "Let there be light." Japan is the land of the rising sun. May it be ere long the land on which the Sun of Righteousness has risen never to set again.

No interference on the part of the Government or officials is ever attempted; and now all we want is a body of faithful native colporteurs to spread the Word widely among the people. Two of our colporteurs there are blind men. They would not wait until the Scriptures were put into raised letters, but set themselves to learn English in order that they might be able to read if not in their own tongue, with their own fingers, when they could no longer read with the eye the wonderful works of God. No sooner had these books for the blind been received than they passed at once into circulation. I have here a letter written by one of the Japanese colporteurs in our service from the interior of the country. It is written to Mr. Lilley, who has been sent out to Yokohama; and it asks that more Bibles might be sent him so that he might sell them. As I look at these strange characters, they seem to utter words like these: "Come over and help us—come over and help us." "How shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard," "and how shall they hear without a preacher!" "How beautiful upon the mountains are the feet of him that bringeth glad tidings."

Mr. W. SLOWAN.

Need of native helpers there.

Two such are blind.

More Scriptures needed.

Dr. UNDERHILL: Not as Secretary of Conference am I about to address you now, but as Treasurer of one of those offshoots of the British and Foreign Bible Society to which Mr. Reed has referred. The Bible Translation Society is about thirty years old, and we have been occupied in the preparation and translation of the Scriptures in the various languages of the East, more especially in that most important language, the Bengalee; also the Sanskrit, the language of Orissa, the Hindi, and some of the minor languages. Latterly we have been able to assist somewhat in the preparation of versions in the Japanese language, so that the labours of this Society have covered a very considerable space of ground now for several years. The Sanskrit and the Bengalee were originally

DR. UNDERHILL.

Bible Translation Society.

Its range of work.

The Bengalee Bible.

Dr. UNDER-
HILL.

the work of Dr. Carey, who was succeeded by Dr. Yates, and he by the eminent Oriental scholar, Dr. Wenger. Though now in a feeble state of health, he is still devoting himself fully and heartily to the preparation of God's Word for the people of India. Latterly we have been making an attempt to reach a Mussulman population in Bengal who speak a mixed dialect of Bengalee and Hindostanee. It is spoken by many millions of people in Eastern Bengal, and provisionally perhaps, until they have learned the pure Hindostanee or pure Bengalee, these preparations will be of great service to the Missionary in his visits among them. Our own Missionary Society is very largely an itinerant Missionary Society in India, and the Missionaries carry with them the versions of God's Word, not only those I have referred to, but also those of the Bible Society. We have felt great pleasure in printing for the use of the Bible Society our version in the Bengalee tongue, the language used throughout the great Province of Bengal. The only version now in circulation there is the version prepared by our Society.

Mussulman
Bengali.

A vocabulary
added.

We have endeavoured to increase the utility of the Scriptures in Bengalee by adding at the end of the four Gospels and the Acts of the Apostles, or whatever Book it may be, a vocabulary of hard names and unusual words. Explanations of words, such as "Pharisee" and "Sadducee," and geographical references, so as to render the Book when it falls into their hands much more intelligible than it would otherwise be without these explanations. In this way we have attempted not to depart from our original principle of putting God's Word into their hands without notes or comments; for I do not think that we can say that these are either notes or comments in the sense in which those words are usually understood. We have prepared, and it has found great acceptance, an edition of the New Testament with marginal references. We have taken the paragraph Bible of the Tract Society with such additions as Dr. Wenger may have found useful. We have also adopted another thing, to make the versions satisfactory to the whole Christian Church in Bengal, and that is, to add in the margin alternative renderings, such as are found in our own reference Bibles. There is only one other point, and one which we have found of extreme use; a work carried out by the Baptist Missionary Society itself. They have prepared a Commentary on the Gospels and the Acts of the Apostles; and the Commentary is rapidly proceeding through other Books of the New Testament. Mr.

Marginal
references.

Other
renderings.

A Commen-
tary.

Rouse, of Calcutta, is engaged upon a Commentary of the same kind on the Old Testament. It is a remarkable feature of Bible work, that we have gone on, first giving the translation, then we have found it necessary to give to our native Churches such Commentaries as will best lead them into the perfect knowledge and entire understanding with the Word of God.

Dr. UNDERHILL.

The Rev. GEORGE SMITH, of the English Presbyterian Mission in South China, said : MR. CHAIRMAN AND CHRISTIAN FRIENDS, You are aware that work in China is carried on chiefly under four departments ; the work of preaching, of teaching, of healing, and of circulating the Scriptures and tracts. I am thankful to say that Missionary work in China has chiefly been successful through the preaching of the Gospel ; confirming what is stated in the Scriptures that “ it pleased God by the foolishness of preaching—not by man’s wisdom—to save them that believe.” I think that this characterises Chinese missions peculiarly as distinguished from missions in India. You have heard about the preaching and the effects of it, and the teaching and the effects of it. Little has, however, been said about medical work, but that branch of labour has been exceedingly blessed in China. You have just been hearing of the work of circulating the Scriptures by the National Bible Society of Scotland. Now a word as to the work of women in China. The great object that our Missionary Society has in view is that of establishing in China a self-supporting, self-ruling, and self-propagating Church. We consider as an important aid and means to accomplish these ends, the work amongst the women, and the part they themselves take in it.

Rev. G. SMITH.

Four branches of work in China.

Preaching.

Medical Work.

Work among women.

I may say in regard to the women of China that they stand in a very different position from those of India. Women there are much more respected and have far greater influence in their families, and in society in general, than they have in India, and they are generally accessible. As an evidence of the natural gifts and the power of faith of the Chinese women, I may say that in the Mission with which I have had the honour to be connected, its success is greatly due to the labours of Chinese women themselves. Some of these women, in regard to faith and zeal and patience and self-denial, might take their place by the sides of their most honoured sisters at home. Many of them, by enduring persecution and risking their lives unto death, have won triumphs for the Gospel in villages and in towns where it would have been unsafe for men to enter at first. We owe very much of the

Women respected

and accessible.

Christian women very useful.

Rev. G.
SMITH.

taking of many of Satan's strongholds in the district of Swatow (which was one of the worst in China) to the labours of native Christian women there. That will show the importance of teaching them.

We can teach
them.

The male Missionary can get access to women as well as to men; still there is a sense of natural propriety among the Chinese, and they feel the propriety of women teaching women. I remember that one day at Kihyang there was a disturbance. The chapel was stormed by a crowd, and many "lewd fellows of the baser sort" were there. They entered the place, and turned everything upside down; and they did it on the ground that women had met there to hear the Gospel. The mandarin himself was

This a
ground of
opposition to
Christianity.

opposed to foreigners teaching women. He argued with me, and I told him that I saw women and men in the markets and temples, at theatricals, and so on, and that in our country it was common for them to meet for worship, and why should it not be so in China? While I said this I think he touched upon a real point, the importance of which the Chinese themselves, who do not know the Gospel, would be the first to appreciate and the most ready to acknowledge, that women should be sent to women in China. That has to some extent been done already. The Board of Missions of the American Baptist Churches has already sent out several Christian ladies to the Swatow Mission field.

Women must
teach
women.

One of them (Miss Fielde), whose name is doubtless familiar to many, has been labouring there for some time, and by going into the country, by training female converts as Bible-women, and setting them to work, she has within a few years increased the number of Church members to about double of what it was previously, after many years of constant labour, apart from such an agency. Our own Mission has been smitten with the desire to follow the same example, and now the Presbyterian Church of England has decided to send out female agency. One lady has already gone forth at her own expense, and by this time I hope she has arrived.

Effect of
caring for
the women.

Need for
English
ladies to go.

We commend this work in China to ladies. There are multitudes of ladies of means who do not know what to do. Here is a grand field for winning souls, compared to which there is nothing in the world to be put side by side. They will be welcomed there. Although I have sometimes met with rude treatment, yet you will find that the Chinese are not ungrateful to those who really seek to do them good. The cry has been, "Send men of the best talent," but do not look too much to the men or

to the highest talent or ability, either physical or mental. These are only useful, as they are emptied of self and filled with the Spirit of God. While China needs the best and is worthy of the best, I think there is a danger of raising too high a standard for Missionaries, so that humble, earnest, soul-loving men are kept back. What are needed are men of fair and proved ability, who can pick up a language. Men and women of this character will be most welcome, and will find a scope for their energies in China such as they can find nowhere else. Let all such be encouraged to prepare themselves. The men whom China most needs are men of faith and prayer; men filled with the Holy Spirit and mighty in the Scriptures. Let such men go forth, and they will not go in vain.

Rev. G.
SMITH.
Men who go
must be
devoted.

The Rev. C. C. FENN having offered prayer, the Conference adjourned. Prayer.

EIGHTH SESSION.

THURSDAY AFTERNOON, *October 25th*, 1878.

Chairman :—Rev. Dr. A. C. THOMPSON.

Prayer. The meeting was opened with the sixteenth hymn, beginning, “Dismiss me not Thy service, Lord ;” after which the Rev. Dr. JOBSON offered prayer.

SUBJECT. *Subject*:—Missions in Polynesia, Madagascar, the Indian Archipelago, among the North American Indians, Patagonians, &c. Facts in the history, progress, and growth of these Missions; hindrances caused by ships’ crews; growth of Churches; remarkable aid given to the spread of the Gospel by Native Agency; versions of the Scriptures; Colleges for their training; Papuan Missions and their difficulties. Also the influence of Colonisation on the Native Races; systems adopted in dealing with them.

At the call of the Chairman, the Rev. S. J. WHITMEE, F.R.G.S., late Missionary in Samoa, read the following Paper:—

CHRISTIAN MISSIONS IN POLYNESIA.

The Present Condition of the Polynesian Missions; Extent, Willingness, and Usefulness of Native Agency; Modes of Operation in Polynesia, &c.

Rev. S. J. WHITMEE.

My subject is divided for me into three parts; and I will treat them, as briefly as is possible in the order given in the title.

Map and its meanings.

I. PRESENT CONDITION OF THE POLYNESIAN MISSIONS.—

Nations.

The map of the Pacific exhibited to this meeting presents a general view of the progress of our Missions. It is ethnographic as well as Missionary. The three colours, pink, blue, and purple, show the distribution of races of men in the islands; the pink represents the brown Malayo-Polynesian; blue, the black frizzly-haired Melanesian; and purple, the brown Micronesian people. The pink bands crossing the blue ground indicate an admixture of Malayo-Polynesian blood with the blacks of that region; and the patches of pink or purple indicate the existence of colonies of the people represented by those colours in the areas occupied by the other races.

How far Christian.

The vermilion band around the groups and islands shows the extent to which Christianity has spread. Where the band entirely encircles an island or a cluster of islands, there all the people are nominal Christians—heathenism, as such, has disappeared from

those groups and islands. Where only a part of the population have become nominal Christians, I have endeavoured to show the proportion by the extent of the band.

Rev. S. J.
WHITMAN.

You will observe that one race, the Malayo-Polynesian, has become, with two or three exceptions, almost entirely Christianised. This work has been done by the agency of the London and Wesleyan Missionary Societies, and of the American Board of Commissioners for Foreign Missions.

Mal. Pol.
race.

The missions of the London Missionary Society have spread from Tahiti, the first island occupied, to the rest of the Society group, to the Austral, Hervey, Samoan, Tokelau, and Ellice groups, and to Niué (Savage Island of Capt. Cook), and some other outlying islands. I am not quite certain whether in our most recent mission in that region—the Ellice Islands—there are not still a few people who adhere to their old religion. If these still hold out, they are very few; and, with this hypothetical exception, we may say all the islands enumerated are now Christian. Of one group occupied by the London Missionary Society, however, the same cannot be said. The Tuamotu or Low Archipelago is a very large cluster of sparsely-populated small lagoon islands or atolls; and although we have had a mission there a long time we have not yet been able to reach the whole of these widely-scattered islands.

Three mis-
sions and
their work.
Tahiti, &c.

The Wesleyan Missionary Society has a most successful mission in Tonga or the Friendly Islands; and a mission, worked as an out-station from Tonga, in Uea and Fotuna.

Tonga.

The American Board of Commissioners for Foreign Missions successfully gave the Gospel to the Hawaiian or Sandwich Islands. A few years ago the Churches there were formed into the "Hawaiian Evangelical Association," which has since then carried on the work. This Association also has a mission in the Marquesas Islands, and through its agency part of the people there have received the Gospel. But this mission is crippled by the want of men and money; especially of men. The greater portion of the Malayo-Polynesians who are still pagan are to be found in these Marquesas Islands.

Hawaii.

Marquesas.

The Islands of Micronesia—as the name indicates—are small, and they are widely scattered. The Hawaiian Evangelical Association, aided to some extent by the A.B.C.F.M., has missions in part of the Caroline, Marshall, and Gilbert Islands. As far as they have gone the Missionaries there have met with a good measure of success. The one fault of all these missions is a

Micronesia.

Rev. S. J.
WHITMAN.

paucity of labourers. The number needs to be multiplied at least five-fold. In 1870 the London Missionary Society occupied five Islands in the Gilbert group, and since then the population of those Islands has, to a considerable extent, become nominally Christian.

Melanesians.

I turn now to the black or Melanesian race. Here there are four Missionary Societies at work. The Wesleyan Society has done a noble work in Fiji, the greater part of whose inhabitants have embraced Christianity. The only cause for regret is that a larger-staff of Missionaries has not been employed, so as to reach all the mountain tribes. The coast tribes have received the Gospel, but most of those in the mountains are still without it. In the Island of Rotuma the Wesleyan Society also has a mission, and part of the people there are its adherents; a part being Roman Catholic.

Fiji.

Loyalty.

New
Hebrides.

The London Missionary Society has successfully occupied the Loyalty Islands, which are wholly Christian, although partly Roman Catholic. Several Islands of the New Hebrides have been taken possession of by the Missionaries in connexion with the Presbyterian Churches in Scotland, Canada, Australia, and New Zealand. They have a difficult field, but in some of the smaller Islands have met with considerable success. In other Islands of the New Hebrides, in Banks', the Santa Cruz, and to some extent in the Solomon Islands, the Episcopal Melanesian Mission (in connexion with which the late noble Bishop Patteson laid down his life) carries on its work. The results in this mission, in actual converts, have not been great. I am sorry to say I have not been able to get recent statistics of this mission. I also lack the most recent exact statistics of the Micronesian Missions. But as far as I have obtained information, the number of persons in fellowship with the Church in the whole of Polynesia is as follows :—

Banks'.

Number of
Converts.

A. Malayo-Polynesian area (pink in map).

London Missionary Society . . .	17,025	
Wesleyan " " . . .	10,315	
Hawaiian Evangelical Association . . .	8,739	... 36,079

B. Micronesian area (purple in map) approximate ... 1,500

C. Melanesian area (blue in map).

Wesleyan Missionary Society . . .	26,634	
London " " . . .	3,105	
Presbyterian Mission . . .	783	... 30,522

Total Church Members 68,101

I believe we may reckon the Church members as (on an average) one-fifth of the number of nominal Christians. This will make the number of those who have renounced paganism, and who have come under the direct influence of the Gospel, about 340,505.

Rev. S. J.
WHITMAN.

Before leaving this part of my subject I will briefly estimate some of the spiritual and moral results of this influence. I do not think the standard of Christian character attained by the converts generally can be compared to that reached by the best, maturest, and most devoted Christians in our own country. The very highest type of Christian character is rarely, if ever, to be found; and it is hardly to be expected. There is, to a great extent, a want of stamina in many of the converts. Many show themselves to be mere children—or even babes—in the divine life. Strong religious feeling is almost entirely absent from the Malayo-Polynesians. They do not feel, as we would like to see them feel, deep conviction of sin. They do not enjoy, as we would like to see them enjoy, the assurance of pardon.

Moral
results.

It should, however, always be remembered that one of the most constant characteristics of the race to which they belong is an apathetic, easy-going disposition. Hence we ought not to expect in them the religious enthusiasm which we find among people of a warmer and more enthusiastic temperament. There can be no doubt about the sincerity of most of the people, and there is no doubt but their religious life is growing in strength and consistency.

Easy disposi-
tion.

Christianity has also become a power for good in most of our older missions over the people generally. Public morality has been benefited by it. The political, social, and domestic life of the people has, to a greater or less extent, received a more healthy moral tone. It is generally considered to be respectable to conform, at least outwardly, to the observances of religion. The Sabbath is usually strictly observed. Nearly all the people make a practice of attending public worship at least once on the Lord's day. Family worship is almost universally observed. Nearly all the people are able to read, and indeed they do read God's Holy Word, which they possess in their own languages.

Public and
social pro-
gress.

The Sab-
bath.

While we feel that in most of our Christian communities there is much formalism, yet we have every reason to believe that most of those who make a profession of faith in the Saviour are humbly trusting in the Lord Jesus Christ for the pardon of their sins and the gift of salvation. And I believe I may safely say

True piety.

Rev. S. J. WHITMAN. that of the 340,000 nominal Christians, none need perish for lack of knowledge of the way of salvation.

Self-reliance. Many of the older Polynesian Missions are now largely or entirely self-supporting. Some years ago, when the Hawaiian Evangelical Association was established, the work in the Hawaiian Islands was transferred from the American Board of Foreign Missions to that Association; the American Board, however, continuing to pay the salaries of American Missionaries already in the field; but new pastors—whether Hawaiian or American—deriving their support from the churches to which they ministered. Apparently this change was made a little too soon. The Hawaiian churches themselves seem to have suffered to some extent in consequence. And the missions in connexion with the Hawaiian Association in the Gilbert, Marshall, Caroline, and Marquesas Islands have suffered. These missions have proved too heavy a burden for the Hawaiian Association to bear. But I have been informed by Dr. Clark that renewed help is about to be given to them.

Heavy strain in Hawaii.

The Tongan Mission.

The Wesleyan Mission in Tonga is now more than self-supporting. Recently the entire expense connected with Christian work there, including the salaries of the English Missionaries, has been met by funds raised by the people themselves; and a large surplus, I believe, has been handed over to the Australasian Conference to aid in its Missionary operations elsewhere. The Fiji Churches also do well in the matter of contributions, although, of course, to a much smaller amount than the Tonguese.

London Society's Missions.

Several missions of the London Missionary Society are also now to a large extent self-supporting. Our people always build their own chapels, purchase their Bibles and other books, and pay the salaries of their native pastors and schoolmasters. The English Missionaries, however, draw their salaries from home. But the remittances to the Society's general funds from most of these missions more than cover the amount drawn by the Missionaries in salaries.

Native Agency.

II. In speaking of NATIVE AGENCY, we may look first to its extent. The Society—Hervey, Samoan, Niuean, Tongan, and Loyalty Islands—Missions of the London and Wesleyan Societies supply a sufficient number of native ministers to occupy all their own villages, and have a good surplus to send to other islands as Missionaries. In most of the islands of Polynesia the villages are small, and many native ministers are required. But we

Widely employed.

always have a sufficient number of candidates for our training colleges. The Fiji Mission is also to a large extent supplying its own wants. In the Hawaiian Islands there has been a paucity of native ministers, although there the villages are larger than in most of our Southern Islands. The Presbyterian Missionaries in the New Hebrides have hitherto had so small a Christian population from which to draw native ministers, and so large a field in which to employ them, that they have always had much fewer men than they would gladly have employed.

Rev. S. J. Whitman.

Not always sufficient.

Even in the Tokelau and Ellice Islands of the London Society, which have comparatively recently become Christian, we are now getting a band of good native ministers. And in the Micronesian Missions of the Hawaiian Association such labourers are being gradually raised.

2. As to the *willingness* of these native ministers I should certainly say nothing, were it not in the text which has been given to me; for I believe all are willing. As a rule, our native ministers are extremely anxious for the work. We have to repress candidates rather than to urge them forward. Possibly, in some islands, the fact that a minister occupies a position of honour and importance, may work, among other motives, in originating the desire. The emolument received can hardly influence them to any great extent. We believe most of them are influenced chiefly by love to the Saviour, and by a desire to honour Him and benefit their fellow-men. Many of those who go as pioneer Missionaries to heathen islands know they are going to hardships, and possibly to early death; but, as a rule, they are not deterred by these things. I doubt not but good men and women will ever be found ready to go to the most difficult and dangerous fields as fast as opportunities for employing them are found.

Most willing workers.

Good motives.

3. *Usefulness*.—Our native Polynesian ministers are an exceedingly valuable—indeed, indispensable—part of our working staff. In the Hawaiian Islands there are natives who, as preachers and pastors, occupy a position very near, if not quite equal, to that of the American pastors. In the Missions of the London and Wesleyan Societies also, many of the native ministers are fine preachers and very fair pastors. All, however, of course, are not equal in these respects. In most islands the number needed in proportion to the population makes it impossible that all should be first-rate, or even second-rate men. Their chief efficiency is as preachers at home, and as pioneer Missionaries to distant

Very useful.

Good preachers.

Their strength.

Rev. S. J.
WHITMAN.

islands. Many of them have a good knowledge of the Scriptures, and are excellent preachers of the Gospel, who come very near to (if indeed they do not rival) the best English Missionaries, as preachers to their own people. As pioneers they are invaluable; and in small islands, where there is no necessity to make a new translation of the Scriptures or prepare other books, they can commence, carry on, and complete, with an occasional visit from an English Missionary, the entire work of evangelisation. In several islands under the care of the London Missionary Society the work has been entirely done by native Polynesian Missionaries.

Modes of
Operation.

III. MANY MODES OF OPERATION are found in the Polynesian Missions. In all, our simple aim is to preach the Gospel. We do not teach industrial arts; but as a matter of fact we always have found the Gospel to be the best possible elevator and civiliser of barbarous races. Commerce and civilisation always follow its reception.

Missionaries
are like
bishops.

In the older missions of the London Society the English Missionary occupies a position somewhat analogous to that of a bishop in the Episcopal Church. He has charge of a district, the villages of which are occupied by native teachers and pastors. These teachers and pastors meet periodically in a sort of presbytery, of which the English Missionary is president, to discuss matters affecting the work in their different villages. The control exercised over these ministers by the Missionary has been gradually relaxed, or entirely given up, as they have become more efficient and accustomed to their work. At the present time the Missionaries exercise little more than the moral influence which superior education, experience, or force of character naturally give them. Most of the pastors have been ordained, and have become individually responsible for the conduct of their work in their respective villages. But they all derive moral strength and help from frequent periodical meetings for consultation and counsel. They also have the advice of the Missionary when they need it.

Their moral
influence.

Meetings for
counsel.

Annual or half-yearly meetings of the English Missionaries, and delegates from the native pastors of an island, or an entire group, meet to consider the broader questions which affect their work generally. The decisions arrived at at such meetings are regarded as morally binding on all, and in carrying them out harmony is secured. On minor matters each man enjoys perfect liberty.

Native
Churches.

The appointment of a native minister to a village was formerly

made by the Missionary and the body of ministers in the district to which the particular village belonged. But the practice of choosing their own ministers has been gradually growing, and is now very general. The choice thus made is brought before the Missionary and pastors of the district for confirmation. If they deem the person chosen unsuitable, they report the same to the people of the village, and advise them on the matter. Their advice is almost always accepted. In case of a pastor falling into sin, or proving himself unfit for the work, his removal is effected without difficulty by the joint action of the Church and the Council of pastors.

Rev. S. J.
WHITMAN.
How advised.

In the Hawaiian Islands the American and Hawaiian pastors are on an equal footing, and they form together a kind of Presbytery, or Presbyterio-Congregational Union. The Wesleyan Missions are conducted, as far as practicable, on the usual Methodist lines; and the Presbyterians follow, as far as they can, the Presbyterial order. Practically, however, I believe the modes adopted by the London, the Wesleyan, and the Presbyterian Missions differ very little indeed. We are pretty nearly one in our modes of operation.

Methods in
practice
much the
same.

In opening new missions, also, these three bodies do not greatly differ. In the smaller and more healthy islands we have usually placed native pioneers to commence the work, and have visited them annually, or less often, according to circumstances. After a time, when some success has been met with, where it has been necessary to make a new translation of the Scriptures, an English Missionary has followed to do the work for which the Polynesians were not qualified. In the larger and more unhealthy islands it has usually been deemed essential that English Missionaries should go in company with the Polynesians to act as guides and directors and doctors. This plan, I think, should invariably be adopted in such localities.

Alike also in
planting new
missions.

The work of the Melanesian Episcopal Mission differs in an important respect from all the other Polynesian Missions. The main feature of the plan adopted is the taking of youths from their own islands to a school on Norfolk Island for a few months each year, and giving them Christian instruction. After a time they are returned to their homes in the hope that they will communicate to their countrymen what they have learned. In addition, however, to this, the Missionaries in charge of the school go, during the healthier season of the

Plan in
Melanesia.

Rev. S. J.
WHITMAN.

year, and remain on some of the islands for a few weeks, or even months.

Wanted a
few highly-
trained
native minis-
ters.

I conclude with one practical suggestion. The great want of many of our Polynesian Missions at the present time is, a small number of more highly-educated native ministers than we at present have. These are needed to occupy the most important and responsible positions in the Christian islands, and to relieve the English Missionaries who now occupy them. In order to obtain such men I am anxious to see a high-class English college for Polynesian students in some convenient locality, where the very best men from the different missions could be collected, and where they would receive a thoroughly good education in the English language.

A College
for them.

I think it would be a great advantage to the students if they could be brought away from their island homes to one of our Australian Colonies, where they would receive stimulus, and have their ideas expanded from contact with our civilisation, and from seeing the best features of our Christian life. If such a scheme could be carried out, I believe we might before very long dispense with most of our English Missionaries in our older fields. We should also soon have a staff of qualified Polynesian Missionaries largely to supplement the number of educated men who must, for a very long time, take the chief direction of the missions in New Guinea, New Britain, and other large islands in the Western portion of the Pacific.

General
benefits.

Had I time I might show at some length, how Christianity is civilising the Polynesian races; how, under its influence, commerce is advancing. I would also show you how, where it is taken to the people in time, it is proving the physical salvation of these otherwise decaying races, and is saving them from extinction. But I forbear. In Polynesia, as elsewhere, the Gospel proves itself to be "*the power of God unto salvation*" in every sense of the term. Let us hasten to give it to those still without it; yea, to the whole world, that all may be blessed and saved by it.

Rev. G.
BLENCOWE.

The Rev. GEORGE BLENCOWE, of the Wesleyan Mission in South Africa, also read the following Paper:—

THE INFLUENCE OF COLONISATION ON NATIVE RACES.

By the Rev. G. BLENCOWE.

Having had nearly nineteen years close observation of the contact of a colonial community with a race of barbarians, I state in what follows the results of that contact as they appeared to me. A civilised community, such as we have in our South African colonies, presents to the savage a fuller life than any he has had previous conception of, abounding in enjoyments to which he is a stranger, and by exciting desire produces a disposition to labour as the only means of possession, and thus plants the seed of unlimited physical and social improvement. It presents also other forms of good which he sees are higher and better than his own, and thus applies the first solvent to his ruggedness which finds scope only in war.

Rev. G. BLENCOWE.

Stimulus from Colonial life.

We cannot expect a few years to undo the work of generations, but we see already as great a change as could be expected in the Zulus, who have only had our civilisation on their borders a little more than thirty years, in that nearly all the old men are averse to war, and in that the great bulk of the nation are dissatisfied with the barbarous rule exercised over them. The recurrence of native wars does not prove the contrary, because war is the normal condition of all the Zulu tribes, and all periods of peace are so much clear gain to the side of improvement; and because tribal claims are paramount, so that every Kafir feels himself bound to follow his chief, however much he may disapprove of the expedition. This was the case with many in the tribe of Langabelala in the late rebellion, especially those who from living on the farms of colonists were more fully under the influence of colonisation. It must also be remembered that the temptation is strong on the chief who remains a savage to use the power he possesses in the reassertion of his independence, which he finds continually slipping from him. But when from superior intelligence, or from submission to the ameliorating influence of the Gospel, he leads the course of progress, or is carried on with the stream, the warlike disposition subsides, as was notably the case with Moshesh, who, after a partially successful resistance of a British attack was anxious to make peace, and as we now learn for years was preparing his people to come under British rule. The same change is seen in the Natal Kafirs, who, with the exception of those tribes who occupy distant and inaccessible

Changes take time.

Progress rapid if the chief is willing.

Moshesh.

The Zulus in Natal.

Rev. G.
BLANCKOWE.

locations, where the influence of the colonists is least felt, seem altogether to have given up the idea of war. It may be said that this is to be ascribed to the skill, courage, and strength of our army. But it must be remembered that the army is simply the reserved defence of the colonist, never appearing but to prevent or repel an attack, while the colonist is always in sight.

A hard colo-
nist makes
trouble.

The moral influence of colonisation depends on the character of the colonist. When he is a selfish man, only intent on his own interests, and with but little regard for others, he will show this disposition more thoroughly towards a savage than towards his own countrymen, from the presumed inability of the savage to detect the true quality of his action. In this he is mistaken, and his conduct is pernicious. It is always understood and resented. Sometimes there is no immediate opportunity of showing this resentment, but it is treasured in the memory, to be used when fit occasion occurs; while it produces suspicion towards others, which is a prolific cause of dispute and difficulty between the native and the colonist. But when the colonist is upright and honest, and requires and enforces the same qualities in the natives in his employ, they respect his character, trust him, and are ready to work for him, while they turn away from the unjust. The influence of such a man on natives, altogether apart from religion, is improving.

An upright
one is
trus.ed.

Vice.

A vicious man is a pest anywhere, but he is especially so among a people who in culture and social position are below him. But from the social usages of the Zulus and neighbouring Kafirs all vicious sexual intercourse is so difficult that the minimum of harm has come from it. This cannot be said of drunkenness. The Kafirs have been accustomed to a slow and mild form of intoxication from the beer which they make themselves, but they soon acquire a love for ardent spirits, which produce a high and fiery excitement, under which they rapidly sink into feebleness and imbecility. This they themselves are conscious of, but feel that they have not the power of resistance. Hence the heathen natives in the Eastern Province of the Cape Colony six years since sent a memorial to the Wesleyan Ministers and Missionaries of the Graham's Town District praying them to use their influence with the Government to induce them to pass a law prohibiting the sale of spirits to them, because, as they said, "the brandy is killing us." And yet they had not power of will to abstain from it when within their reach. The sale of spirits by heartless men has produced untold mischief to the natives, dis-

Drink.

Its great
power over
them.

honoured the British name, and greatly hindered the work of the Missionary. Rev. G. BLENCOWE.

A godly man, while a centre of quickening light always, and therefore always a blessing to those around him, is especially powerful for good in association with those who are just emerging from barbarism. The integrity of his character, and the purity, righteousness, and benevolence of his practice are seen and respected; and the native knows that he is a refuge in which he may trust, while he is the most powerful sermon to the dark mind of him who has not been brought under the full influence of evangelical teaching. The colonial Churches of South Africa are a support on which the native Churches lean, and from whom they find friendly counsel and help, while the individual members show a brotherly sympathy and kindness to those who are beginning to walk in the way of faith. A godly man.

The entire influence of colonisation on the native races of South Africa, so far as I have seen it, presents a large balance of good. Balance of good. In Natal and Zululand we are able to compare two peoples of the same family—the one only having civilisation on its border, and therefore experiencing its influence in the smallest measure; and the other, dispersed in separate tribes through the colony, surrounded on all sides by colonists, and thus feeling its maximum power. Among the Natal natives we find an increasing readiness to labour for others, while many have begun to cultivate for sale, and to make this the more successful have for many years in increasing numbers employed the plough instead of the pick, and thus have relieved the women from the heaviest part of their labour. With the proceeds of their sales they purchase clothes and other appendages of civilisation. This occurs in many cases in which the parties concerned have not received the Gospel. And that this improvement is to be ascribed to the influence of colonisation appears from the fact that it is more abundant among the small tribes which are most thoroughly in contact with the colonists than in those larger tribes which live in the remote or inaccessible parts of the country, while it is seen most of all in those who have no place in the locations, but are living on private farms, and are, in a modified sense, the retainers of colonists. Greatest where most fully felt. Indeed, there would be no scope for remunerative labour and no market for produce but for the presence of the colonists, and so this powerful lever of elevation could not be applied, but the native must remain in the degradation of perpetual idleness.

The lowest of the Natal tribes is higher than their neighbours The Zulus backward.

Rev. G.
BLENCOWE.

in Zululand who do not labour, and as a consequence are often in a state of semi-starvation some months before their corn is ripe. The Zulus have had earnest Missionaries among them nearly as long as they have been in Natal, but not only have they had effectual opposition from the king, but they have found the people generally so bound by their barbarous customs and laws, which present great obstruction to the initial stages of the Christian life, that very few have made a profession of faith; the entire habits of their life being found to be opposed to the Gospel. On the contrary, the whole of the native population of Natal is as much open to Christianising influences as the ignorant and depraved portions of our own countrymen, and the fruit of salvation is as abundant as will be found to follow from similar labour in the old and established countries of Christendom.

Why?

Effects on
the native
Churches.

The effect of colonisation on the native Churches of South Africa is a preponderance of benefit. The existence of European communities in their immediate neighbourhood presents temptations of peculiar severity, through which some fall, but under a Divine teaching and a careful pastoral oversight the great majority are victorious, and in the conflict acquire a steadiness and energy of character which makes their religion more robust and manly than would be possible without some such discipline. The example of liberality in support of the institutions of religion and energy in aggressive work in the colonial Churches leads to similar action on the part of the natives, to a greater extent and at an earlier stage of Church life than would be found in its absence.

Great social
progress.

Social improvement in those who have become Christians is more rapid in the presence of an advanced civilisation than it could possibly be without the stimulus of such example. In habitations, furniture, decoration, clothes, and food, I have seen progress of several hundreds per cent. in fifteen years. The presence also of European agriculturists and mechanics furnishes a lesson which they are not slow to learn, and which tells favourably upon their improvement in all the arts of life. The general conclusion to which I come, from what I have seen, is, that the presence of a colony of average English character is a great help to any barbarous people in advancing to a condition of Christian civilisation.

The plan of
isolation.

The system adopted by the British Government in South Africa is one of isolation. Where possible, the natives have been kept outside the colonial boundary. But where, as in Natal, before

annexation, the country had been partly settled by a European race, and the native population had been nearly all killed or driven away, while the borders were held by hostile, or at any rate established, tribes, total separation was impossible, but the several tribes were placed under their chiefs in different parts of the colony, on portions of land assigned them. Here, however, the isolation is complete. No colonist can hold land in a native location, and native law only prevails in it.

Rev. G. BLENCOWE.

The advantage of this system is that the natives are preserved from the injurious influence of canteens and other sources of harm which unprincipled men would introduce for their own gain; that their liberty and property are preserved; and that they are more easily ruled; and when seditious or rebellious they can be more readily dealt with. If the design is to perpetuate their present condition, and to render their elevation more difficult year by year, no better system could have been employed than this, in which their heathen and savage customs and laws are enforced by British magistrates, which thus attain a fixity and power which under native rule would be impossible. If, however, the design be to raise and improve them, as should certainly be the aim of every civilised Government in its rule of savages, then no system can be more ineffectual or mischievous. Its entire influence is adverse to the natural operation of colonisation to elevate, and of the Gospel to save. In the code of native law which has recently been published by the Natal Government there is not a single element of improving influence, but nearly all is occupied in the regulation of polygamous marriage, and the transfer and devolution of cattle as the result thereof. It is thus an instrument by which this great obstruction to improvement is made to entwine and hold them in all their actions and through the entire course of their life.

How it works.

Hinders progress.

Polygamy, &c.

The land tenure of the native locations is not individual but tribal, which makes every man a part of a community ruled by heathen and savage law, from which he cannot escape, but by cutting himself off from his own people, and renouncing his share in the communal estate. And even at this sacrifice he cannot free himself but on conditions which he is utterly unable to fulfil. The land law has this further evil operation. It makes all individual property personal—which to a Kafir is only cattle, and these are prized not for their own sake, but as the means of purchasing more wives; it thus presents a continual inducement to the increase of polygamy. Each individual also is without a fixed stake in the country, and therefore free, at the bidding of

Tribal land tenure.

Its evils.

Rev. G.
BLINCKOWE.

his chief, to whom this system entirely subjects him for any act of insubordination, while his property can more easily be placed beyond the power of confiscation than he himself can escape punishment. Individual titles to land, and facilities for coming under purely European law, would at once break the power of the chief for harm, and strike at the root of those influences which have produced our numerous Kafir wars, while it would make the best and most esteemed property a clog on rebellion.

What should
be done.

The Secretary of State for the Colonies is reported to have said lately in the House of Commons, on the authority of despatches from Sir Bartle Frere, that "the tribal system is the great obstacle to improvements, that it can easily be broken down," and further "that individual property must be respected, and obstacles against holding it be removed." With this we might be content, but that good intentions have often been rendered abortive by unforeseen interference. Therefore, being fully assured that the continuance of the South African natives under tribal rule is of necessity a perpetuation of their barbarism, and that a communal land tenure is the main support of that rule, without which it would speedily fall by its own weakness, I have thus distinctly expressed my opinion in the hope that sufficient attention may be called to the question to prevent any failure of the good intentions of Her Majesty's Government, and of Her representative in South Africa.

Admiral
PREVOST.
N. W.
America.

Indian
Mission.
Their former
condition.

Admiral PREVOST, R.N., after stating that he had recently returned from the North-West Coast of America, where he had visited the mission-stations in Methla Katla, in which William Duncan, of the Church Missionary Society, was doing a wondrous work, said: I will begin by telling you the state in which I saw the Indians of those districts in 1853. My first sight of them was of a man in a canoe, paddled alongside my ship, who, with two other men, had just been shot by the people of another tribe. That was my first experience of native life and character. Every man's hand was against his neighbour in those days. Thank God it is not so now. I went further north, and the ship I commanded having met with an accident, we proceeded to Port Simpson for repairs. In that place I found 2500 Indians assembled from different villages and different tribes, all ready to injure and even murder one another. While they behaved well on board and in all their intercourse with our men, in the bush and elsewhere scenes of wickedness went on which it is not

easy to forget. Coming back to this country, the story was told to the Church Missionary Society; and in 1857, though anxious to extend their mission in India, they appointed William Duncan to these Indian tribes. When asked when he would be ready, he replied, "in forty-eight hours." He landed among the people in that same year. During the winter he was learning the language, and in less than six months he was able to preach his first sermon. He had to preach that sermon nine times in the same afternoon or evening; because there were nine different tribes in that village, and they could not trust themselves in any single assembly, for they were afraid of each other. He had to go into each house, and the two first houses he went to belonged to the chief of the place. I see the man before me, as I speak, a fine handsome man, a cannibal and a dog-eater, as were many around him.

Admiral
PARRY.William
Duncan
appointed.His early
experiences.

William Duncan's first converts soon found out that they could not live in that place. They came to him in a body requesting that they might be removed from even their own relations and from Europeans. For by this time gold had been discovered in that country, and more than 20,000 white people had arrived to dig it. These men came to him in small numbers and requested him to remove them to some distant part where they could live away, not only from the wickedness of their own people, but the deplorable vices of the Europeans. They went down to Methla Katla, which means "the inlet of the Katla," a most beautiful spot, where I spent three of the happiest weeks of my life only last July. At first only fifty went with him; but when I arrived there the other day I saw a church built by the Indians themselves. It had cost \$8000, of which £160 were subscribed by the Indians themselves; and there it stands on the promontory—the noblest sight on that part of the coast. It is the largest church all the way down till you reach San Francisco, 1000 miles off. There it stands, a monument of the grace of God in the hearts of the heathen; and of the work of one faithful minister in that distant part of the world.

Their removal.

On the
Katla.Their
church.

The Rev. W. G. LAWES, of New Guinea: I came this afternoon expecting to be simply a listener; but if information from our new mission in New Guinea will add to the interest of this Conference I shall be glad of ten minutes to give it. The large Island of New Guinea is creating a considerable amount of interest in the commercial and scientific worlds; and both from its

Rev. W. G.
LAWES.The Island
of New
Guinea.

Rev. W. G.
LAWSON.

Its great
importance.

London
Mission.

Their many
tribes and
tongues.

Primitive
habits.

Morality very
low.

No gods and
no worship.

large size, from its proximity to Australia—from which it is only separated by Torres Straits—and from its probable mineral wealth, it must come to occupy an important place in the consideration of all men. To the Christian philanthropist, above all, it is a country of great interest. We have an immense number of races in New Guinea. I shall not attempt to describe them, except those amongst whom our new mission has been established—the light-coloured Malayo-Polynesian race round the coasts of the South-Eastern portion of the island. Our mission extends from Yule Island to the eastern extremity of New Guinea; and even there we have an immense admixture of races, though all of them, I believe, from their appearance, from their customs, and from their condition and languages, belong to the Malayo-Polynesian family. We have a great number of sub-divisions among them. When I tell you that I know of twenty-five different languages spoken on the 300 miles of coast with which I am acquainted, you will form some idea of how New Guinea is split up and divided. We find the people in a primitive state, which we almost fancy in this nineteenth century had become totally extinct. We find there the old lake villages, and there is still the stone age in full operation. I know of no vessel, implement, tool, or weapon made of metal which they employ. It is the stone age yet, and everything else agrees with this. Morally, we find what we should expect—viz., the people low and degraded, but by no means so much so as those we have had to do with in some other parts of the world where they are now Christians. Liars, thieves, and murderers they are; but it is not the existence of these things that causes one so much surprise as the utter absence of anything like what may be called a tone of public opinion by which these vices could be at all stigmatised, or the evil-doer be disgraced. They would unblushingly bring back the goods they had stolen from you, and offer them for sale, without even an atom of shame. A dog stoned to death by boys in England excites far more horror and indignation than the taking of human life does in New Guinea. Religiously the darkness is perhaps much greater. It is darkness which can be felt, but cannot be described. At Port Moresby and the district north I can say that they have no knowledge of a God or a Supreme Being. Along the coast they have an idea of a Great Spirit, but we have found nowhere any idea of worship; religiously all seems a blank. Their only religious ideas consist in a gloomy, superstitious fear of death; but in it there is no idea of propitiating the Spirit or securing its favour

Five years ago we went to this people and commenced a mission among them. We commenced it in connexion with the London Missionary Society. I had had personally sufficient experience during eleven years' residence on Savage Island in the South Pacific to know where we ought to begin. Men who never tried the experiment may believe in civilising agencies. But we who have tried them may be pardoned if we decline to try the experiment over again.

Rev. W. G.
LAWER.
Mission
begun.

The very agencies that are depended upon we find to be fruitless. Clothe the natives and they do not know how to use clothes. Ask them what they have done with the clothes, and they will say, as was said some time ago, we have wrapped our drums in them; the best use they could put them to. I have given them a good Birmingham hatchet, and had it returned rather than that they should give up their stone ones. With true native conservatism they say: "This is our way and that is yours;" and they prefer to cling to their own. If there is no hope for them without civilisation and civilising agencies, then the salvation of New Guinea I believe to be hopeless. But my experience among tribes and races such as these warrants me in believing strongly that with them also the Gospel is the power of God unto salvation to every one that believeth. I believe it is the only power which can raise a people such as this. Those other powers are levers long enough and strong enough; but there is no fulcrum on which you can place them. It is only the Gospel that finds such a fulcrum in the human heart and then will raise it.

Civilisation
not wanted.

The Gospel
is the only
power that
will raise
them.

I have no time to tell you how we tried to do it. Of course, where there is such a Babel, we cannot readily appeal to them in their own way. We came ignorant of their language; they were equally ignorant of ours; and there are no interpreters there. But we have to go with human kindness; and I have found, sir, that this is a key which unlocks every door, however firmly it may seem to be closed against us. The power of human kindness does win its way. We are now welcomed along the coast as the men who bring and make peace; and we are looked upon as their friends. In the early days of a mission, like that of New Guinea, very little dependence can be placed on oral teaching. I believe strongly, more strongly now than ever, in the power of a consistent Christian life. We cannot preach to them; but if we can get a footing in their villages we can begin to exert power for their salvation, and in that Christian life lies mostly our hope for the evangeli-

Power of
kindness.

Power of a
holy life
at once.

Rev. W. G.
LAWES.
Afterwards
teaching.

sation and elevation of New Guinea. To that we can add oral teaching, as soon as we have obtained a sufficient knowledge of the language. Is there hope for the elevation of New Guinea? I should rather ask, Is there any reason to despair? I know of no ground on which we can look gloomily to the future; but we may look with every confidence to the time when New Guinea shall be won for the Lord. There is no field white unto the harvest, but there is a glorious field for the ploughman and the sower.

The future
full of hope.

Mr. H.
CLARK.

The Friends
in Madag-
ascar.

Slavery.

Mr. HENRY CLARK (Missionary of the Society of Friends to Madagascar): I am glad to stand here as a representative of the Society of Friends in Madagascar. I wish there were more time at my disposal to tell you a little of the special work which the Society is doing there. Firstly, in regard to slavery. In England I have often been asked, "How about slavery in Madagascar?" Well, in 1865 there was a treaty between England and Madagascar prohibiting the entrance of slaves into Madagascar from East Africa. That treaty became a dead letter, owing to circumstances which I need not dwell upon. But on June 20th, 1877 (that is a memorable day in the history of Madagascar and slavery), in the presence of thousands of the Malagasy people, the Prime Minister declared, in the name of the Queen, that all African slaves under her rule were from that time free. To a very large degree that proclamation has been faithfully carried out: thousands of the imported slaves have been set at liberty; and only the other day I read in the official East African paper, that where recently a cargo of slaves was landed by the traders on the Madagascar coast, no purchasers could be found for them. That is evidence that this proclamation is no dead letter. I wish you could only have heard the words of the Prime Minister, when he told the people of Madagascar, and described to them the miseries which those Africans endured in the slave ships as they were carried across the ocean. He said, "Let us wash our hands of the filthy system," and the people heartily responded to his appeal. There is still domestic slavery in the island. But we believe that the first step has been taken towards total abolition.

Imported
slaves made
free.

The Bible
among the
people.

Secondly, with regard to the Bible, I was much interested in the statement made by Mr. Reed, with reference to the circulation of the Scriptures, and their power in many lands. That is equally true with regard to Madagascar. A large part of the great results which we have reaped in Madagascar must be put

down to the work of the Bible. The Bible in Madagascar is a witness to itself. I wish I could tell you the work of those good men of the London Mission, who in early days, gave that Book to the people. In 1835 they finished with their own hands the translation of the Bible. They themselves set up the type; they turned the machine; they bound the Bible with their own hands. Why all this? Because all their native workmen were taken away. Soon after, the Missionaries were driven from the island. But they left the written Word behind them. It remained and proved itself to be indeed the power of God unto salvation; and upon that superstructure the great results which we now see have been built. The very last letter I received contains a statement very interesting to me. There was recently a review of the soldiers in the Capital. I am a member of the Society of Friends, and I cannot very much enter into the spirit of a review. But when the review was over the Prime Minister, in speaking to the troops in the name of the Queen, and in the hearing of thousands of people, said:—He was thankful when he saw those defenders of his country; but, he added (there were a number of French priests listening to him), “we have in this place and that place cannon; but here we have one cannon which is very long indeed, the Word of God. That was the real defence of their kingdom.” I think he might have almost been a member of the Society of Friends. Again; what do we find written in the official accounts made by Jesuit priests in Madagascar? They say, speaking of the central provinces, “Go where you will, you find the Protestant heresy, the Bible.” What further proof do we want as to the work which the Bible is doing in Madagascar?

Mr. H. CLARK.
How first given to them.

The great defence of the kingdom.

Thirdly, let me say a word as to our native agency. I am very glad to be able to add my testimony to the large amount of good which the College of the London Mission is doing in the city of Antananarivo. I have had some experience in working with the native evangelists and ministers whom they have sent out; and I can speak for what I have seen and known, that they are doing a real Christian work. The native Church, too, in Madagascar is earnest in this same work. They have there what is called a Six-Monthly Meeting, very similar in character to the Congregational Union Meetings of England and Wales. Of late years one special work of the Madagascar Union has been to send out native Missionaries to the dark tribes in their own island. In 1876 this Union sent out two Missionaries to one portion of

Native Missionaries.

Missions to the heathen tribes.

Mr. H.
CLARK.

Perseverance
in doing
good.

They will
spread the
light.

Even to
Africa.

the Ibara tribe. They had to return home, they could find no opening for work. Was the Malagasy Church discouraged? No! In 1877 they sent two more to another branch of the same people. Again they returned. They were able to remain for a few weeks, and scholars began to gather round them. But owing to the threatening attitude of the surrounding tribes they were obliged to return. Were the Churches discouraged? Not at all. In July of this year, the Congregational Union sent three native Missionaries to the South-East; and I hope and trust that they may find a home and work amid their ignorant fellow-countrymen in that region. Yes; the Malagasy Church is rising to a sense of its responsibility. They have received the light, and they are showing that they are desirous of sending out that light to their brothers and sisters who are still sitting in darkness. I indulge the hope; it may be a vain hope and it may be a hope that cannot be realised within our lifetime—that at no distant day the Malagasy Church in that large sea-girt island will rise to a higher work than that which they now are doing; and will send Missionaries across to help us in the work in Africa, to which large Continent they owe so heavy a debt. May I add a word to young men; I am not a very old man myself; but I wish I had gone to Madagascar at twenty-five instead of thirty-five. If any here are afraid to go forward into this great work, I would say, go onward; trust God, fear not. He will make your way plain, and He will help you in that work which He gives you to do.

Mr. E.
STOCK.

The Red
Indians.

Lord
Dufferin.

A new land.

Mission
there.

Mr. EUGENE STOCK, of the Church Missionary Society: I feel ashamed to stand here after such a noble succession of eye-witnesses as we have had before us to-day. But an old and valued Missionary who ought to have pleaded the cause of the Red Indians in British North America is absent, and it is suggested that I should say a few words on their behalf. In doing that, let me take as the text a brilliant speech made by our most brilliant Colonial Governor—a man for whom, at the present time, a very warm welcome waits on his return to England. Lord Dufferin, in a speech delivered at Winnipeg, the capital of the great North-West of British America, described, in his vivid and brilliant style, those great territories; and the *Times* credited him with having introduced a new world to the knowledge of his countrymen. In this new world of North-West America the Church Missionary Society has one of its fields of labour; and

the country which the *Times* says, "looks in the map a mere wilderness, where life is intolerable and escape impossible," is the residence of sixteen English Missionaries of the Church Missionary Society, of whom eleven are married. Lord Dufferin, in his speech, proceeded to describe the rivers and lakes. He referred to the Rainy Lake; to Winnipeg, where are the headquarters of the Missionaries; he referred to the Red River, where we have three stations; to the Swan River, where we have three stations; to the Saskatchewan, that vast river, on which we have five stations. He noticed other rivers flowing away hundreds of miles into the Polar Sea in the far North; and there, on those rivers, there are eight missions. After all this, Lord Dufferin omitted the Hudson's Bay district, on which we have something like ten or twelve stations and out-stations.

Mr. E. Stock.

Its many stations.

Of course the population of these great territories is very small indeed. Missionaries travel 200 or 300 miles and then come to a little band of perhaps twenty or thirty Indians, and then start off again in a canoe if it is summer, and in their snow-shoes if it is winter, until they come across another twenty or thirty Indians. That is different from the teeming millions of China and India. But we know it is a right and good thing to imitate our blessed Lord in going into the wilderness after the lost sheep, until we find them. What is the general result? I believe we may say that there are about 9000 or 10,000 Christian Indians scattered over the whole of these vast territories. Almost the whole of them have been brought in and have embraced the Gospel in the simplicity of their simple natures. In the district on the east side of Hudson's Bay the effect of the work is remarkable. Mr. Kirkby has announced the death of heathenism there; he has baptised the last seventeen Red Indians in that district. He declares that there is not to his knowledge one single tent in the whole of that district in which prayer and praise are not offered every night and every morning by the Indians themselves. But there is a great portion of the territory which is not yet evangelised, and that on the Saskatchewan River district. For that we are asked to send more men. We have sent one or two, and I hope others will be forthcoming, and others raised up in the country from the half-breed population. That great country is going to be the home of multitudes of colonists before long. I think we may say that the Government of the North-West of America have come nearer than others to solving that most difficult problem how to adjust the conflicting claims and interests of the colonists

Population thin.

Yet must be helped.

Results.

Heathenism gone.

Unevangelised districts.

Security for the tribes.

Mr. E.
Stock.

and the tribes whose land the colonists take. They mark out a piece of land, a considerable portion, and say, "This is reserved for the Indians. The colonist is not to come here, all the Indians who like to come and settle down here can do so. The buffalo is gradually disappearing, and will be by-and-by almost, if not quite, extinct. Let the Indians come and settle down here and cultivate the ground, and this land shall be theirs."

Indian
reserves.

Prayers for
them.

Yesterday I had the pleasure of asking your prayers for a particular Mission in China. Let me conclude to-day by asking your prayers for the evangelisation of these remaining heathen tribes of British North America.

Rev. J.
SIBREE, jun.

The Rev. J. SIBREE, jun., of Madagascar, said: *I shall not attempt to get "to Madagascar and back in ten minutes."* I will only answer one or two questions frequently put to me as I go up and down the country trying to give our people who belong to the London Missionary Society some account of the Society's work. I am frequently asked, How long has Christianity been at work in Madagascar? The Jesuits had a mission there in the seventeenth century, and have had influence, more or less, over portions of it for nearly two hundred years past. But their mission was without permanent result on the country, and this may be easily accounted for by this fact, that they never gave the people the Word of God. They gave them the Lord's Prayer, the *Hail Mary!* the Ten Commandments—with the second of course left out—and short portions of the Bible; but they never gave them so much as a single book, either of the Old or New Testament.

Two ques-
tions.

Jesuits
effected
nothing.

Why?

Present
mission com-
menced in
1820.

Its three
periods.

Our Protestant missions date from 1820; and our missionary work in Madagascar has three very distinctly marked periods: the period of *planting* the Gospel; the period of its *persecution*; and the period of its *progress*. The first of these lasted sixteen years, the second twenty-five years, and the last (from 1862 to the present day) another period of sixteen years. Our brethren who began to labour in the Capital in 1820 laid the foundations upon which we have been building for several years past. They did a noble work; they reduced the language to writing; they gave the people their own tongue in a written form; they translated and printed the whole Word of God; they gave the people an educational system, provided them with a considerable literature, and taught them many of the useful arts of civilised life. Their labours laid that firm foundation which resisted for twenty-five years all that a heathen queen could do to root religion out of the land. Then I am

Early stage.

asked, What are the results; the results patent to any intelligent and honest traveller who may pass through the country? I think we have some very undeniable facts which may be brought forward to show that Christianity is now exerting a very real and solid influence upon the social life of the people. It is introducing *civilisation* and opening up commerce in a way unmistakable to those who know what the country was a few years ago, and can contrast it with its position at the present time. With regard to the clothing, dwellings, and other matters connected with civilisation, we have seen a wonderful advance during the last eight or nine years. I remember that when I went there first, in 1863, there was not a single European house of business in the Capital. Now, we have a number of them, and trade is extending largely along the eastern coast, so that, as in all other parts of the world, we find that Christianity is the true civiliser, and brings blessings both for this life and for that which is to come. We have seen the tone of *morals*, in the last eight or ten years especially, greatly improved. The people were very immoral, and are so still where the Gospel is not known. Chastity and purity were almost unknown things. But now, in the central province of Imérina, polygamy may be said to have disappeared. We have a very enlightened and Christian public opinion growing up among the people, and such an influence is brought to bear upon them that many evil things, if done at all, have to be done in secret. We have seen also the kindly influence of the Gospel in doing away with *cruel customs and laws*. By the old code of laws, in force during the time of the persecuting queen, a great number of offences were punished by death, and the wife and family of a delinquent were reduced to slavery. That has all passed away. The law by which soldiers were burned alive for running away in battle is also now a thing of the past. We now see how the loving, kindly, and beneficent influence of the Gospel is doing away with the old cruel habits of the people. Then there is *the amelioration of war*. In heathen times the Malagasy were extremely disregarding of life, and when at war the Hovas carried fire and sword and destruction everywhere. But when the last war expedition set out, the Prime Minister said to the leaders and officers, "Now, remember that you are not to do as you once did. You are going to fight with the Queen's subjects, and there must be no life taken except there is armed resistance." And so that became a *Missionary* expedition, by which the Gospel was preached among the heathen, and an opening made for the

Rev. J.
SIMPSON, jun.
Results.

Social pro-
gress.

Clothing, &c.

Morals.

Cruel laws
gone.

War
softened
down.

Rev. J.
SIBBALS, jun.

The Gospel
is spreading
widely.

Gospel in the south-western part of the island, which I hope may soon be occupied by our native Missionaries. Christianity is spreading through a great portion of the country, and if our people rise to their responsibilities, it is only a matter of time for the whole island to be brought to the knowledge of our Lord and Saviour.

Rev. J.
INGLIS.

The Rev. J. INGLIS, who has been for many years one of the leading Presbyterian Missionaries in the New Hebrides, addressed the Conference as follows:—

New
Hebrides.

Twelve Mis-
sionaries, &c.

Presbyterian
Mission.

Special
difficulties.

People low.

THE NEW HEBRIDES Islands lie about 1000 miles north of New Zealand, 400 miles west of Fiji, and 1400 miles north-east of Sydney. They extend about 300 miles from South-East to North-West. The natives, with a few exceptions, are Papuans. The population is estimated at from 70,000 to 100,000. Our Presbyterian Mission was commenced with two Missionaries in 1848, just thirty years ago. The first Missionary was the late Rev. Dr. Geddie, of Nova Scotia. The islands were opened up by the London Missionary Society and passed over to us. We have now twelve Missionaries; we have 3000 natives under Christian instruction, and of these 800 are Church members. We have twenty-three elders and thirty deacons, and nearly 100 native teachers. We have had for fourteen years a mission-vessel called the *Dayspring*, of 160 tons burthen. The cost of our mission, including the *Dayspring*, is from £4000 to £5000 a year. The mission is supported by the Free Church of Scotland, the Presbyterian Church of Canada, the two Presbyterian Churches of New Zealand, and all the Presbyterian Churches of Australia. Our work hitherto has been largely preparatory, and moreover, but for measles, diphtheria, whooping cough, and other foreign epidemics that passed over the islands, and in the case of Aneilgum swept away more than a half of the population, we should have had, at this time, more than double our present number of both adherents and Church members, for we lost 2000 professedly Christian natives. Ours has been and still is one of the most difficult mission fields in the South Seas. The chief difficulties with which we have had to grapple are, first, the low and degraded character of the natives; second, the insalubrity of the climate; third, the multiplicity of languages spoken on the group; and fourth, the influences of an unsanctified commerce.

Our first difficulty was the low and degraded state of the natives, all the cruelties and all the abominations of heathenism

were found rampant among them; they were ignorant and superstitious in the extreme, with an unwavering faith in the power of witchcraft. In addition to this, society is wholly disintegrated. Dr. Livingstone said of the Manyuema, that they had no natural life, there was no cohesion among them; so it is in the New Hebrides. There are no large tribes, and no powerful chiefs to protect either teachers or Missionaries. No Pomare as in Tahiti, no Kamehameha as in the Sandwich Islands, no Malietoa as in Samoa, no King George as in Tonga, and no Thakambau as in Fiji; there is nothing but small tribes and petty chiefs at constant war with one another.

Rev. J. ENGLIS.

No peace.

Another of our difficulties was unhealthiness of the climate. Fever and ague prevail on nearly all the islands. White men and natives of other groups are alike subject to it; in every swamp, in every valley, and in every thicket lurks the invisible, mysterious *malaria*.

Fevers.

A third difficulty was the number of languages. The natives might have been called not Melanesians (Black Islanders) but Polyglottians (many tongued). There are not fewer than twenty different languages spoken in the group, every one as different from all the rest as English is from Gaelic, or as Latin is from Greek. We know something of ten at least of these languages, and we feel satisfied that there are at least ten more of which we know scarcely anything.

A fourth difficulty has been the operation of an unsanctified commerce. First came the sandal-wood trade. The sandal-wood was generally collected by gangs of natives in the employment of white men, and then shipped to China, and was bought largely by the Chinese, to be burnt before the images of their gods. In allusion to this pandering by professed Christians to the idolatry of the Chinese, a sensible, intelligent woman, the wife of a trader engaged in this traffic, said on one occasion to the Captain of our mission-vessel, "I do think it is an unlucky business this, to be gathering firewood for the devil; we have made two or three fortunes by it, but we have just as often lost them, and I believe we shall die beggars." It was a lucrative trade, but the interests of the natives were often unscrupulously disregarded. It was commonly reported that the sandal-wood obtained on one island realised in China no less than £70,000. That island was Eromanga—an island consecrated to the Lord by the martyr-blood of the apostolic John Williams and his companion Harris, and subsequently by that of Mr. George N. Gordon and his wife, and

Un'holy trade.

Rev. J.
INGLIS.

afterwards by his brother, Mr. James D. Gordon, but now, I am happy to say, the blood of the martyrs is becoming again the seed of the Church, and that that blood-stained island is being fast gained to Christ, through the earnest and devoted labours of Mr. and Mrs. Robertson, of the Nova Scotian Presbyterian Mission.

Kidnappers,
&c.

When the sandal-wood was exhausted, next came that to which its supporters gave the very euphonious name of the *Labour* traffic, but to suppress which the British Parliament passed an Act, which is to be quoted as the *Kidnapping* Act. It was a traffic which cost the Church of England the loss of one of the most earnest and the most eminent of her prelates, the loved and the lamented Bishop Patteson; and it cost the Navy of England the loss of one of her ablest and most distinguished officers, the pious and philanthropic Commodore Goodenough. The first and the worst evils of this traffic fell on the New Hebrides, and our mission, as in duty bound, was the first and the most persistent to call public attention to this unexpected revival of the *slave trade*.

Drink.

Our islands are now in danger of being deluged with intoxicating drinks; but I am thankful to say that, by the blessing of God, we have largely surmounted these difficulties. We have to a great extent gained the confidence of the natives, and life and property are thus so far safe.

Progress
made.

We have ascertained to a great extent the laws of health, and can thus ward off a great amount of preventible sickness. We have mastered among us, somewhat fully, nine of the languages, and can thus make known to the natives the way of salvation in their own tongues. The sandal-wood trade is over, and the labour traffic, though not suppressed, is greatly modified; and to meet the evils of the *foreign knaves*, as the natives call alcoholic drinks, all our twelve Missionaries are total abstainers; and in our mission-vessel, as in the dining-hall of this Conference, neither beer, wine, nor spirits are provided.

Native
Agency.

Native agency has been largely employed in our mission. In the first stages of our work our brethren of the London Missionary Society supplied us largely with native help, and they would have done so much longer had not their natives succumbed to the climate, and hence we were obliged to employ our own natives at a much earlier stage of their Christian progress than we should otherwise have done. They have been willing to engage in this work, and as far as their ability, natural or acquired, could avail them, they have been efficient. In our circumstances, with so many languages, we cannot have one large training institution

for the whole group, as at Lovedale, or in Samoa, or Fiji. Every Missionary has to train up a native agency, first for himself, and next for his last-come neighbours. We do not for the present aim at giving a high-class education to a limited number, but to supply a limited education to a large number. We do not aim at supplying a small number of fully-educated native Missionaries, but to supply our home-trained Missionaries each with a large staff of native assistants. It is in this way that our native agents can be employed most beneficially for themselves, and most usefully for the mission. We are providing helps, not substitutes, for European Missionaries. As far as this agency goes we have been trying to make Aneiteum, which was our first Christianised island, to be the Iona of the New Hebrides, and we have supplied more than a hundred of such agents. We have supplied every Missionary settled on a new station on the group with a staff of native assistants; and they have proved themselves to be invaluable helps.

Rev. J.
INGLIS.

We shall require, say twenty translations of the Bible. We have opened and printed, more or less of the Word of God in eight of these tongues. We begin with verses, proceed to chapters, next to complete books, and finally to the whole Bible. The entire Bible has been translated into the language of Aneiteum. The New Testament was printed fifteen years ago. I am at present engaged in correcting the Old Testament through the press. The British and Foreign Bible Society promise to print all that our mission may require, but hitherto we have largely paid our way. In former times, in the martyr ages, suffering was the touchstone of true religion; a man's religion was tested by the amount of suffering which he would endure rather than give it up; but in this mercantile age of ours, money is the popular test by which religion, like everything else, is tried. What is its money value? It is not what will a man suffer, but what will he pay for his religion? What will your natives pay for the Bible? A population of about 1400 have paid the British and Foreign Bible Society £100 for the first three books of the Pentateuch, £120 for the Book of Psalms, and £480 for the New Testament—£700 in all. And they have raised other £700 in advance to pay for the Old Testament as soon as it is printed. The money is lying in the bank. Now what two Missionaries, with the assistance of a third for some time, have done for the first occupied island and the first acquired language of the group, a similar number may certainly do for every island, and every language on the New Hebrides. We

Want
twenty
translations.

Native con-
verts pay for
the Bible.

Progress
made.

Rev. J.
INGLIS.

are doing so ; we are advancing steadily ; and, by the help and blessing of the Lord, we will not stop till every native of the New Hebrides shall not only hear, but also read of the wonderful works of God in his own tongue.

Bishop
PERRY.

Bishop PERRY, formerly the Bishop of Melbourne, Australia, said : I wish to draw your attention to one sub-division of the Polynesian missions. I listened with very great pleasure, as I have no doubt you all did, to the excellent paper of the Rev. Mr. Whitmee ; and I think I may say that I thoroughly agree with him in everything he said, with a single exception, in regard to a point on which a very little explanation from me will satisfy him. Some years ago, when I presided over the Diocese of Melbourne, Bishop Patteson wrote to ask for my assistance in the mission which he was then carrying on in the Polynesian Islands. In reply I wrote that (like Mr. Whitmee) I did not approve of the system which they were pursuing for the evangelisation of those islands. He answered in a long letter, in which he explained his reasons. I merely mention the outline. He stated that he and Bishop Selwyn strictly observed the rule of not interfering with the missions of any other Church, and therefore went only to those islands which were not already taken possession of. The New Hebrides to the east and the Loyalties to the west being already occupied, the islands left to them were the Banks' Islands, Santa Cruz, the Solomons, &c., in the north. These were, he said, so unhealthy, that it was not possible for any European to remain in one of them through the whole year. He said, too, that he would not be a party to sending natives of other islands to risk their lives where he and his fellow Missionaries could not properly risk their own. Therefore they adopted the system of visiting the islands during the healthy season, and inducing the natives to entrust them with the education of some of their youths, as the only means which, under the circumstances was possible. So far as I know, the plan during the lifetime of Bishop Patteson was attended with great success. The English Missionaries—the Bishop and his colleagues—every year made a circuit through those islands during the healthy months, taking back the boys, and leaving them with their friends to be returned again at a future time.

The Melane-
sian Mission
and its plan.

Their Islands
very un-
healthy.

Hence
visited.
Lads taken
for some
months to
Norfolk
Island, &c.

Prayer.

The Rev. Dr. MURDOCH offered prayer, with which the sitting was brought to a close.

NINTH SESSION.

THURSDAY EVENING, *October 25th*, 1878.

PUBLIC MEETING.

Chairman : LORD KINNAIRD.

SUBJECT.—FEMALE EDUCATION IN THE EAST.

ON THURSDAY EVENING a PUBLIC MEETING was held in the Hall, devoted specially to the consideration of FEMALE EDUCATION IN THE EAST, and a large audience gathered on the occasion. PUBLIC MEETING.

The Meeting was commenced with the singing of the Hymn, No. 18, "Stand up, stand up for Jesus;" after which prayer was offered by the Rev. W. HILL, Secretary of the General Baptist Missionary Society.

The CHAIRMAN then addressed the Meeting as follows:—I could not refuse the request made to me to preside on this occasion, as for nearly a quarter of a century I have been connected with Missionary work among the women of India. I would fain hope that the present Conferences will enlarge and deepen the interest felt in this department of missionary labour. Considering that our national connexion with India dates from more than a hundred years ago, it is sad that so little has been accomplished for its women. Many difficulties have been encountered, and their peculiar position has not been sufficiently realised. But the attention that is now being directed to it will, I trust, awaken warmer sympathy in many, many hearts. Lord KINNAIRD.
Need of fuller work among women in India.

May I be allowed to suggest that a wide field is here presented to ladies who have no specific home ties, and who possess a moderate income, for the exercise of their varied talents. The work to be done needs the presence of educated ladies who have sufficient strength to work in a hot climate. The Missionary body may be compared to an army—where the rank and file can be raised in the country, but where officers are needed from home. This rank and file are already being prepared in India by the different Evangelical Missionary bodies there, and we have to Ladies needed.

Lord
KILMURD.

The work
full of
interest.

appeal for more officers. What could be a more interesting work for an English lady prepared to master a native language than to be located near some European Missionary, and to superintend the working of a band of native Bible-readers; I say Bible-readers rather than Bible-women, because the work needed to be done among the lower orders who cannot read is to teach them the Scriptures orally, not to sell the Bible which they cannot read.

And of many
forms.

Here is a field of work calling for the self-denying energy of Christian ladies in England, besides the work of Zenana and school teaching. There, too, is a work demanding contributions to the amount of not a few thousands of pounds, and to one that may well rival some of our larger Missionary Associations. One hundred thousand women silently appeal to their English sisters to come over and help them. Who will hear their plaintive cry?

Rev. A. B.
WEBB.

The following paper was then read by the Rev. A. B. WEBB, M.A., Rector of Lullingstone, Kent:—

FEMALE MISSIONS IN THE EAST.

AN ACCOUNT OF THE LABOURS OF THE SOCIETY FOR
PROMOTING FEMALE EDUCATION IN THE EAST.

By Miss E. J. WHATELY.

Miss E. J.
WHATELY.

This is the earliest agency in England, and the most widely spread in existence, for conveying the blessings of the Gospel to the women of this our Eastern hemisphere.

Origin of the
Ladies'
Society.

In 1834, the American Missionary, Mr. Abeel, came to England to plead the cause of Female Missions, pointing out that, owing to Oriental customs, and other hindrances, it was quite impossible that the existing Missionary agencies could reach the female portion of the population in the countries where they were working.

India and its
Zenanas.

This appeal was promptly responded to by a few Christian ladies; by degrees the work grew under their hands. India they naturally felt to have the strongest claim, and it became their principal field of labour. They were earnestly desirous to enter the Zenanas, but it was not until about three or four years later that the first entrance was made into a wealthy household in Calcutta. With the exception of two or three individual and private efforts, this was the first beginning of that widespread system of Zenana Missions which is now carried on so extensively and zealously, and by so many agencies besides that which

first commenced the work, and opened the way for others to follow. Miss E. J. WHEATLY.

And now, at the end of forty-four years, during which the work of this Society has been steadily increasing, extending, and deepening, the Committee can thankfully point to a mission whose sphere comprises not only India in its length and breadth, but China, Japan, the Malay Peninsula and its Islands, the Mauritius, South and West Africa, Syria, and Palestine. How the work has spread.

The *objects* of this mission include girls and women in the countries named, of all ages and all ranks, from the high-born lady in her secluded home to the half-savage Kafir or Negro. Its objects.

The *aim* of the workers is, to impress on *all* the saving truths of the Gospel, and a knowledge of the Sacred Scriptures, at the same time making every effort to educate and civilise. Its aim.

The *means* employed are the sending out of well-qualified European ladies as Zenana Missionaries and school teachers; the training of *native* teachers for Zenanas and schools; the establishment, and assistance when established, of female day and boarding-schools and orphanages; the formation of Bible-classes; the training of native Bible-women; the use of house-to-house visitation; and any other kindred methods found suitable. Means employed.

Since the commencement of this Society 157 teachers have been sent out under its auspices. Of these, many have lived and died at their post; while of those who survive, the majority are still engaged in the work. Ladies sent out.

At the present time thirty-four European Missionaries are employed by this Society in different places. More than 200 native teachers, trained under the superintendence of these ladies, are also at work. Present number.

The European teachers employed are never sent out without careful and sedulous probation, as well as training, and examination of their qualifications for this responsible office.

More than 300 schools, containing 20,000 scholars, are in correspondence with the Society, besides many others assisted by them. Six distinct Zenana Missions, comprising in all 204 Zenanas, and containing more than 1000 pupils, are now under the direction of the Society; but the number is constantly on the increase. Number of schools.

If we add to this the kindred agencies which have since been formed for a similar purpose in England, Scotland, Germany, Other Societies.

Miss E. J.
Wheatley.

Switzerland, and in America, it must be felt that the aggregate influence now brought to bear on a field which forty-four years ago was nearly untilled, is such as to call on us to thank God and take courage.

Results.

And now, as to the results? It is difficult to give a full answer where the work is carried on in a field so vast. Multitudes of those who have been scholars, or hearers of the Word, must necessarily, from unavoidable causes, be lost sight of by the Missionary teacher; she may be unable to trace the effects of her earnest efforts; and yet, in countless cases, the fruits of that teaching may be carried away and treasured up. Now and then an accident, humanly speaking, reveals the power of that teaching on some solitary one, who had seemed lost in the crowd.

Hidden
fruits.

One illustra-
tion.

Lately, a Missionary lady in China was told by her Bible-woman that she had met with a woman in the interior of the country, brought up in a Christian school, but married against her will to a heathen, and shut out from all Christian privilege, who had yet retained her hymn-book, and through it her knowledge of reading and her Christian belief, at least intellectually, if not a more living faith. She declared her desire that her children should be brought up as Christians, and eagerly welcomed the visits of the Bible-woman. This was one isolated case out of many known only to the All-seeing; but what multitudes there may be of those hidden ones, who on the Great Day may rise up out of the mass of heathenism, "an exceeding great army," to join the multitude whom no man can number of the blood-washed and believing ones? And *these* are among what the Missionary teacher would have perhaps recorded as failures; but, even seeing as she can see now, the cases of success, clear and evident, are very many.

The cases
numerous.

In all that wide Missionary sphere, comprising half the world, scarcely a station can be named in which the Society's workers cannot speak of pupils who are now teachers in schools, imparting the knowledge they have received to their own people, or Christian wives and mothers shedding the light of Gospel teaching in their homes and surroundings. They can record happy, believing deaths, tokens of ripe fruit stored into the garner, and bright, active, useful, living Christians, influencing school companions, friends, or relatives for good.

Native
helpers in
India.

In India alone the number of native female Missionaries trained in the Society's schools, and working as Zenana visitors,

teachers, Bible-women, &c., is very great. The committee have
 Missionary correspondence among native ladies, who write perfectly good English, and can work among their countrywomen with advantages no foreigner could possess in an equal degree. Miss E. J. WHATLEY.

Among others, we may name one whom the friends of the Society had the pleasure of welcoming this year, Mrs. Sattthian-adhan, the wife of one native clergyman, and the daughter of another, who herself received instruction from one of the Society's Missionaries; a Christian in the fourth generation, and now directress of a female mission in connexion with this Society, in the suburbs of Madras, comprising twenty Zenanas, containing collectively, upwards of fifty young Hindu ladies of good birth, many of them Brahmins. One of these was baptised, and became a teacher in a Christian school, in spite of the opposition of her heathen relatives. She married a native convert, and when a few years afterwards she lay on her death-bed, she bequeathed her little girl to the care of her former instructress, "to bring up for Jesus." One in Madras.
Fruit of her work.

We hear of Zenana schools in other parts of India, in which native ladies of good position act as teachers; and the number of these is on the increase.

Another native lady, who received a year's training in England under the auspices of the Committee, is working diligently in Zenanas and schools at Multan, and in a recent letter speaks of her joy at one of her pupils desiring baptism. At Multan.

A native Bible-woman, who is labouring for the Society in Bombay, when lately laid aside from illness, found opportunities then and there of working for the Lord. Her earnest words were made, through God's grace, a blessing to a European woman at the hospital. Thus the living water, brought by the West to the East, was again given back, by a convert from heathenism, to a benighted *nominal* Christian, and brought life to her soul. In Bombay.

In the *Mauritius*, a Missionary of this Society is labouring successfully in an institution for the children of the mixed and motley population of that country, the resort of "waifs and strays" from the East and West. Other mission workers in that country are occasionally helped; and the wife of a Missionary in *Madagascar*, actively engaged among the women and girls of the place, has also been assisted. In Mauritius.

Turning to the Straits of Malacca, we find in *Singapore* one of the earliest and most interesting of the Society's schools, that for Chinese girls, now superintended for many years by Miss School in Singapore.

Miss E. J.
WHATELY.

Cooke. This school is itself the centre of a circle of Missionary work and Christian influence; and travellers have brought back reports of the spiritual refreshment they had enjoyed in this little garden of the Lord in the midst of a moral wilderness. But not only is it thus a blessing to many; the visible and evident fruits of the school are most remarkable and striking. Many of the pupils have become Christians from real and heartfelt conviction, are now married to respectable Christian Chinamen, and bringing up their families in the nurture and admonition of the Lord; and showing, by their consistent lives, the reality of their faith.

Its great usefulness.

Others, who had left the school yet unconverted, and were married to heathens, have, in later life, found the recollections of their teaching, and the influence of their teachers, so powerful, as to lead eventually to both wives and husbands becoming Christian converts. The seed cast on the waters has been found after many days.

A Chinese orphan.

One of the pupils in this school was brought, twenty years ago, to Singapore by Malay sailors, who had purchased her in China, and intended to sell her again for a slave. The police rescued the poor little one, and brought her to Miss Cooke, who felt she had been given her by God to nurse for Him. The training was blest; the young girl grew up a true-hearted Christian woman, and now she is gone to China, to work at Foochow under our Missionary there, being, as is believed, the first Chinese *single* woman who has ever gone out as a Missionary. The rescued captive is rejoicing in the truth which has made her free, and longs to make it known to others. Her own words are, "Pray for me, that I may be a true Missionary among my country-people. God bless all your work, and give you rich blessing from above, that what you have done for us may be a great treasure laid up in heaven."

Now a teacher in Foochow.

Miss Cooke has other young women well qualified, and ready for Missionary work, whom she is about to send forth in the same way.

Another pupil is now married to a devoted native Missionary clergyman in China, and the young pair are labouring in a completely new district, where she has to learn the dialect spoken. The accounts of them are cheering and hopeful.

Foochow.

In Foochow, to which the attention of the friends of missions has been peculiarly drawn, Miss Houston is carrying on an important work under our Society's auspices. Very touching have

been the proofs she has received that her work is truly "owned of God." One or two instances may be given. The report of the Christian teaching reached a poor girl in the country, afflicted with leprosy, who imagined, from the imperfect accounts she heard of the miracles of the Saviour, that He Himself was residing in bodily presence in Foochow; she actually made the hundred miles' journey to that town on foot, in hopes that He would lay His hand on her, and heal her too! She found the Christian teacher, and though the bodily cure could not be hers, she learned to seek and find that healing for her soul which enabled her to rejoice in an ever-present Saviour, even in the midst of so grievous and intense a trial.

Miss E. J. WHATLEY.

Case of a leper.

Several women instructed by Miss Houston have been baptised into the visible Church; and more than one have even suffered severe persecution for the truth. Others are now under her training for Bible work, and several more are already in the field, and proving by their exertions the value of a native agency.

In Syria and Palestine the Society has been enabled to carry on much important work. They have an orphanage at Nazareth, and a day-school attended by Protestants, Greeks, and Moslems; and a mission has lately been begun among the women of Bethlehem and Bethany.

At Shemlan, in the Lebanon, they have a female training-school, to whose admirable working many competent judges have borne the highest testimony; and they have constantly given ready and friendly aid to the schools of Miss M. L. Whatley, at Cairo.

The Lebanon.

In South Africa the Society has European Missionaries at work, besides many valued Missionary correspondents, whom they frequently assist. Two of their workers are just now at Peulton, in the very centre of the scene of danger and desolation caused by the fearful Kafir war; but these brave Christian women have nobly held their ground, refusing to leave their beloved work and their native pupils, and showing that the old heroic spirit of the faithful witnesses for Christ is not extinct.

These are merely slight and general notices of a work so extensive and interesting in its varied phases that it would take *days*, and not *hours*, *volumes*, rather than *pages*, to recount all that is going on; but enough has, we trust, been said to win the prayerful interest and sympathy of Christian friends. In the words of one of our steadiest and most eminent supporters, the

This statement incomplete.

Miss E. J.
WHATELY.

Earl of Shaftesbury, "It is not education alone, but education and the Gospel, that we must take as our grand basis."

All the
schools
Christian.

No mere secular education is allowed in the Society's schools. The teacher must enter the school, the orphanage, the private family, the Zenana, with the Bible in her hand and the Gospel message on her lips.

Christianity
needed to fix
civilisation.

It is remarkable how needful the Christian element is in a partially civilised country, even if we *only* view it on the lowest ground as a means of *fixing* civilisation and mental development. Those who have seen much of the attempts now made in some places to open purely secular schools for young persons, in the midst of surroundings of the kind we allude to, will generally agree in bearing witness to the fact that the pupil who has had this outer coat, as it were, of European civilisation and accomplishments, speedily relapses into barbarism, unless "kept up to the mark" by strong pressure of civilised surroundings. The only power which seems to supply a "mordant," as the dyers call it, to the civilising element, fixing and perpetuating it, even in the midst of outward hindrances and barbarising influences, is Christianity, the thorough-going, simple, pure teaching of the Gospel. Such Christianity, we have been told by its Founder, is the element which makes its true followers "the salt of the earth," and "the light of the world."

The salt of
the earth.

To make those who come within their influence such "salt" and such "light" is the aim of our Society. The subjects of that influence comprise half of the present generation, and, through the all-powerful mother's influence, the whole of the next, in full half of the inhabited globe.

Need we say more in pleading for prayer, sympathy, and substantial help?

Mrs.
URMSTON.

Mrs. URMSTON then addressed the meeting as follows: DEAR CHRISTIAN FRIENDS, I feel it a great responsibility to come and plead for my sisters in India, and yet it was one I could not shake off. Having lived so many happy years in India, having mingled with the people, watched their habits, and enjoyed pleasant intercourse with some of those poor benighted ladies, I could not refuse to come and plead for them. And as I look down on so many Christian women, and think of the happy, peaceful homes they represent, and contrast those homes with the homes of India, oh, how I long to bring to India that Gospel which has made our homes what

Her life in
India.

they are. "The hand that rocks the cradle rules the world," some one has said; and if it is true anywhere, I believe it is true in India. Woman's influence is very great, and the mother's influence very powerful. But you who have not been in India cannot individually understand the sort of influence that an Indian mother exercises. She has an influence; she has a great sense of superstition and fanaticism; but my wonder often has been that the women are as good as they are, considering their training, considering the only mental food which they enjoy—stories about the gods; representations of the gods; nothing that is lovely; nothing that is pure; nothing that is of good report for those poor ladies. The higher their rank, of course, the more hopeless their condition. But poor women in these days have some opportunity of walking abroad and learning in our mission schools, listening to our mission preaching in the streets, or perhaps stealing into the little mission church, they have there an opportunity of learning something of the blessed Gospel. But the women of rank—the women of any position, have no such opportunity. They are living and dying, having no hope, and without God in the world. They are in darkness and in the shadow of death. Surely in these days men are grievously mistaken who speak of "the good old times;" who tell us that the crypt and the past are to become the Church of the future; who are going to take us back to the ancient days of faith and religion. Well, we have seen in India a little of those ancient faiths, and what they really mean—God in everything, evil and good alike, the manifestation of God, in all things to be worshipped. That is illusion: no free will, that is illusion; no responsibility in man or woman. The murderer may stand up before his judge and plead guilty: "O Sahib! I was guilty, it is true; but I was the victim of destiny or of actions committed in a former state of existence over which I had no control!" They believe that you and I have come into the world just the creatures of fate, compelled to produce good deeds or evil deeds, not by our own free will, but other circumstances in a former state over which we had no control. So that you can understand how good and evil become mingled in the minds of the women. They do not philosophise very much about these things. But the outcome of it all is that they can worship the most unholy gods—all their favourite objects of worship are unholy. They say, "You need not worship the gods, they will never hurt you; but you must worship devils, because their wrath

Mrs. UAMSTON.

Women's influence great.

Training of women in India.

No opportunity for learning.

"The good old times."

Ideas of the the people.

Their gods and worship.

Mrs.
UNISTON.
The gods.
Their ex-
ample.

and vengeance are so terrible." Poor women! You may see them before their gods, kneeling, making their little offerings, leading a child by the hand to some hideous representation, and warning her to beware of its vengeance. There is no such thing as a God of love with them. They sing to the children tales of the impure life of Krishna and the exploits and the adventures of other gods; and if you speak to them, and look sadly and say, "How can you tell your little girl such tales, and influence her by such examples?" the Hindu mother looks at you quite surprised, and says, "How could Krishna's deeds be wrong? Was he not God?" So the child grows up ignorant as to good or evil, vice or virtue. It is all the same in her ideas.

The Moham-
medan
women.

What! the gods could never be wrong; and the highest form of worship we are told is imitation. As to the poor Mohammedans, I think they are little better. They too almost worship the Prophet: and surely his life was not one of beauty or of purity, of goodness or of truth. I have always thought it strange that he should have so crushed and looked down on women considering that all his own best influences are due to his elder wife Khadija. All his best influences departed when she was taken from him.

How we
learn about
them.

You say, dear friends, perhaps, "How have you learned the feelings of these women? Were you allowed to enter into their homes, and see something of their life?" Of course we learn a little from our servants. They have their liberty, and I imagine we cannot fail to see from them how women are contemned, how they are despised. No one ever congratulated me in India on the birth of a daughter. If a little boy is born, they think it a fine thing. They think you are a most favoured woman if you have a number of boys. But no one congratulated me on the arrival of a dear little daughter. It was in vain that we displayed her, and cherished her, and thanked God for such a precious gift. They could not understand it. No; it was a misfortune, and even to this day I believe that multitudes of little girls are being deprived of life very easily. We mothers understand how a little neglect soon quenches the life of a baby-girl; and I believe the infant girls are sadly neglected compared to the boys. But suppose they grow

Women and
girls de-
spised.

Their train-
ing.

up, you will say, what teaching do they enjoy? I have gone into those houses of ladies of rank and looked round the apartment, and I assure you except in a mission where our teachers have come and brought their sweet Gospel, and books and civilisation with them, I never in the North of India found a single book of any description in the ladies' apartments. There might be some

No books in
their homes.

exceptional cases, but I never was fortunate enough to find a lady who had any books in her rooms. No; there are no letters, no portfolios, no writing materials, no evidence of correspondence of any kind. You look round sadly and wonder how the poor women spend their time; and perhaps you ask them. "Oh!" they say, "we sleep a great deal, and we dress our hair, and put on our ornaments, and smoke our hookah, and chew pán, and spin a little;" and they might have added that their ladies' maids spend a great deal of time on their personal adornment, painting their eyebrows, their finger tips, &c., till they become the creatures of fashion, and curious specimens of art. And you say, Are these the mothers of India? Yes, the mothers of India, laden with jewels, so laden that they could not walk across the courtyard; going, and "mincing as they go, and making a tinkling with their feet." They never take a country walk. They may have thousands of tenants; the men may have possessions extending over a vast extent of country, and the ladies never go into the cottages of the tenants, never visit the schools—perhaps there are none—and if they did, they would think it quite beneath them to go outside their doors. No, their influence is entirely confined to the female apartments, and their interest too. Oh, what interest, what jealousies, what heartburnings, what envyings, what malice, what uncharitableness, are there! Picture to yourself a group of native women all dreading the arrival of some new and beautiful young wife, as the older wives get on in years, and probably their beauty declines. What should we think to see a beautiful young wife introduced, and another and another to older wives. Picture to yourself their bitterness and their sorrow. There is not one solitary element of peace and goodwill except from religion. There is no voice of peace that says to them, "All things shall work together for good to those that love the Lord." No; there they are, shut up with these petty interests, these paltry ambitions, these fears, these petty jealousies, and this terrible *ennui*. It was always to me the chief feature, the thing that struck me most, that they were consumed with *ennui*. They thought their lives a weariness; and I believe that many of them, like the heathen of ancient times, looked on suicide as quite a desirable act, and they were glad to burn with their husbands to escape from a life of such misery as that suffered by the poor widow! Oh, if they are miserable during the lifetime of their husbands they are far more wretched when he is gone, for then they are under the vengeance of the gods a

Mrs. URMETON.

How women spend their time.

Dress and jewels.

No influence outside the house.

Dread of a new wife.

Jealousies and quarrels.

Hence the suttee.

Condition of widows.

Mrs.
HAMSTON.

hundred-fold, and no one must compassionate them. No one must pity or soothe them. They are objects of great contempt and great suffering. Oh, you should go into the Zenanas, and see these dejected young creatures; widowed wives without a solitary ornament around them, young and beautiful women, with nothing that they delight in left to them, and all because they have become widows, and perhaps never seen the young men but for a moment, to whom they were married; yet they are widows, and they must undergo the curse. Oh, dear friends, they want the Gospel.

Some very
young.

Their sons
are leaving
the old faith.

And then there is a new element of sorrow come in amongst them. I must refer to it. In Bengal, people are bitterly bewailing the decay of faith. We have taken our education to the young men; and the wives and the mothers are broken-hearted. We really have done that which an eloquent speaker spoke of at length yesterday, saying: "We have taken away the garment which covered the poor man from the cold of winter." Yes, he reminded us of the Mosaic law, that we were not to take the solitary garment which covered the poor man from the cold. That is exactly what our education has done for these poor people. We have left them without a hope. The mothers are weeping for the decay of faith. They are breaking their hearts over children who are throwing off the old customs and the good ways, as they consider them; and the mothers, what can they teach them? The mothers know nothing better to teach them. The young men are laughing at the old gods and turning them to derision. Oh, I am sure there is a fearful responsibility laid upon true Christians, as we have given them a secular education to bring them to a knowledge of the Saviour's love. My heart yearns that they should know the desire of all nations.

Jewish
women.

Longing
among
women for a
divine love.

This Christ whom we desire them to receive is truly the desire of all nations. This very afternoon, in the east of London, as I was speaking to a large gathering of Jewesses, and asking them, What think you of Christ: bringing before them as well as I could all the testimony of those who knew Christ when on earth, His enemies, His friends, the blessed angels, the devils, His Father in heaven, I saw in those Jewish countenances that Christ was indeed the desire of all nations, and as they listened they yearned after His love, His compassion, His forgiveness, His pity. And these poor Hindu women, they want a Saviour. Many of them, in those deep recesses of the Zenana, are asking earnestly, "Who shall show

us any earthly good?" In their souls they are longing to know how their sins can be forgiven. They are going through penances and sacrifices, and undergoing fastings and bitter privations, if only they may find the pardon of their souls; and we, dear friends, we know the way. Oh! how shall they hear without a preacher, and how shall they preach except they be sent? Even as philanthropists, even as patriots, give the women the Bible. The Bible says, "Fear God, honour the King." But these women are beginning to curse our rule, in Bengal especially, because we have taken away their old faith, and they do not care how soon our rule is taken away. As a patriot I would say, give them the Bible, give them the one bond which shall unite them to Him, "Who hath made of one blood all nations of men to dwell on the face of the earth."

Mrs. URMSTON.

Need of Missionaries to go and tell them.

But you say, has nothing been done? Has no voice reached any of them? Thank God, there are tokens of Christian life in many parts of India. There are women who put you and me to shame, whose devotion to Christ, whose sacrifices, whose saintly love puts your cold love and mine to shame. These women have literally suffered the loss of all things, that they might win Christ. Yes, there are martyrs—there are living martyrs. We could take you to Amritsir and show you a young Mohammedan lady who was threatened with death if only she professed Christ. But she was willing to give up home, mother, father, and all she held dear, to come to the Mission House to be just employed in the Normal School, and her example has been followed, and her baptism, eighteen months ago, by the conversion of four or five of her pupils. You might see that young Mohammedan, still full of the love of Christ, although they tell her they will tear her limb from limb. They have shut her up in a cell, fed her on prisoner's fare, and heaped every kind of contempt and derision on her—though they have done all this she stands firm, and they say she is bewitched. They say the Christians have so engraven the love of Christ on her heart that she has become bewitched, and they are at their wit's end, for they cannot turn out this new faith, which they think to be the devil, in her.

What has been done?

Many faithful converts.

An illustration.

We could take you to a Christian's deathbed at Puttialla, near whom, while dying there not many months ago—her pious husband was standing, watching over her, was devotedly cheering her with sweet hymns, and with exceeding great and precious promises, and she in return, telling him not to weep,

Dying converts.

Mrs.
URMSTON.

for Jesus called her, and she must go—gathering her Moham-
medan and Hindu neighbours, and speaking to all around
her of the love of Christ; and then, when speech failed her,
taking up a picture of the dying Saviour, and, pointing to
the wounds in His blessed side and hands and feet, in that
moment of extreme weakness repeating a verse of that precious
hymn beginning, “Jesus, Thy robe of righteousness,” and
then, with one last effort, she gathered up her breath and ex-
claimed, “Lord Jesus Christ!”—as if He had come to fetch her,
and she went away to be with Him. Oh! there are many such
instances, more than you and I will ever know. But, dear
friends, there might be millions brought to Christ if we were
only faithful. I am sure that in this large Conference there
must be those who could go forth at their own charges. It is
hard to beg for money. We want women who will give them-
selves and their substance to the Lord, who hear a voice
from heaven, saying, “Hearken, O daughter and consider, and
incline thine ear; forget thine own people and thy father’s
house: so shall the King have pleasure in thy beauty. For
He is thy Lord; and worship thou Him.” . . . “Instead of
thy fathers shall be thy children, whom thou mayest make
princes in all the earth.”

Many more
would come.

Need of
workers.

Mrs.
FERGUSON.

After the singing of a hymn, Mrs. FERGUSON, of Chumba,
spoke as follows: The time allowed to us is so short that my
only appeal to you will be through facts. You all know the
degraded state of the women of India. Mrs. Urmston has already
described it; but when she spoke of a woman in India, of her sole
wish being to be the mother of a son, I thought I would like to
add a word. I do not think mothers in this country realise what
a son is to a Hindu woman. Under the old patriarchal system,
all the men in one family live under the same roof. When they
marry they bring their wives to the same house; when the
daughter marries she goes right away to her father-in-law’s house,
and has nothing more legally to do with her parents. So that
to a woman this having a son gives her her only social position,
her only influence; and this influence is very great. Wives have
little influence in India, but mothers are paramount. Not only
is the feeling a social feeling, and one for which regard is had as
to happiness in this life, but it is the son’s duty always to light
the funeral pyre; and unless that duty is performed by the son
the soul of the person who has died does not reach heaven,

What a son
is to a Hindu
mother.

but becomes a sort of wandering spirit. This rule about the son performing this ceremony is one of the oldest of their religion. It is believed to link the different generations to each other; and so link humanity with God. You can understand, then, when a woman looks for her happiness in this life and her salvation in the next to this event, what a great one it is to her. The very word in the language which is used to specify son, in Bengali, means "deliverer from hell."

Well, it is our duty now, and privilege to go to these women and tell them of a better salvation; and the door has been wide opened. It is eighteen years now since I went out as a school-girl to India, when the work was in its infancy. It was the day of small things; but even then the various branches of this special work had been opened out. We had our Zenana schools for the little girls, and the house-to-house visitation for the women. These Zenana schools are very simple. In Calcutta I remember how they commenced in our own mission. There was a young Hindu woman, the daughter of our native doctor, a man of great intelligence. His daughter, poor girl! became a widow at the age of fourteen, and she was an only child. He was so much attached to her that he begged the father-in-law to give her up. She went home and her father taught her as a little amusement how to read and write. She was greatly interested in his medical practice and kept the list of his patients. After a time he died, and the mother and daughter being left rather poorly off, my mother suggested that the young widow should open a school in her own house, bringing the little girls from the surrounding houses and doing what she could to teach them. That was the beginning of one of our schools on the south side of Calcutta. It soon grew large, and has gone on all these years. The first teacher has died, but instead of two or three meeting together in the verandah, I understand they have a separate school-house built in the English fashion, with pots of flowers, making it attractive to the children, and the Missionary himself is allowed to come and teach the Bible in it. When I was in Calcutta I could not venture to ask my father or any one I knew to go and undertake this teaching. Though India is a Conservative country, it is progressing.

The most interesting part of the work is the house-to-house visitation among the women. Their horizon is bounded by the four walls of the Zenana, and dreary, monotonous and dull are all their lives. Mrs. Urmston has described them. They are

Mrs.
FERGUSON.

Her own
work among
women.

A native
teacher.

Her school
and its
pupils.

Progress
made.

Zenana
visits.

Zenana life.

Mrs.
FRAGUSON.

spent in the most frivolous occupations. True, these ignorant women are the wives, mothers, and sisters of the highly educated natives; and now we feel how sad it is that the women have not known something of what education is. When, therefore, the door was opened to them to share in it we found a very great welcome.

Women in-
telligent.

The natives are all naturally intelligent, and the women have their full share of this intelligence. There are many who have a dull apathetic look; but once go in, and their curiosity is aroused. They ask questions about frivolous things at first, but when once the key of knowledge moves, then they become intelligent and bright, and really very interesting people.

Story of a
native lady.

Let me tell you one incident, and I am not sure that it is not a sample of many. An old pupil of mine, the wife of a barrister who was earning between £2000 and £3000 a year in his profession, and who had quite ceased to believe in idolatry, happening to be the only woman in the Zenana, had had taught to her more than most husbands generally teach their wives. She, moreover, had thought of things for herself. She heard that I was visiting families in the neighbourhood, and her husband called on me and invited me to the house. I went, and he received me very courteously at the outer door. It would not have been etiquette for him to take me upstairs and introduce me to his wife; but I was handed over to one of the women-servants. When I got upstairs, the wife was standing in her finest dress, covered with jewels; thinking that her first interview with an English-woman was a very great event. A chair had been brought for my special benefit from her husband's room, but she seated herself on the floor, and we began to talk. She told me of the intense interest she took in her husband's pursuits. She said, "When he is away I get his books, and turn them over, and wonder what is in them that interests him so much. Do you think I could ever learn to read?" I replied, "Of course you could. Wouldn't you like to begin at once?" And I brought out my Bengali spelling-book, and taught her the first five letters of the Alphabet. In six months that woman could read her own language fluently, and with great intelligence; and then at her own request we began English. She also progressed in that, and as a lesson exercise-book I gave her "Little Arthur's History of England." The first day after she got the book, she met me with beaming eyes, and said, "Since you were here I have been so happy. I have been reading what your country was like; and in reading it, I felt sure there was hope for India; that as the light had shined and brightened

Her studies
and success.

you, so also will it shine on India, and we too shall enjoy the happiness and freedom that you have.” Mrs. FRASERSON.

In addition to all the secular teaching we do more. If we do give secular teaching in the Zenana, the women are so utterly ignorant that it is absolutely necessary. I do not think the work is secular. I think it all becomes sacred. Well, her greatest interest was in the Bible. As soon as she could read I gave her the Bengali New Testament, and as she read it (we had had a great many conversations on religious matters), she told me that the great doubt she previously entertained had been solved. As her own expression was, “In her former religion she could not find a god to worship.” But in the New Testament, when she read of Jesus, God become man, coming to this world and giving His life even to death, she said, “That is the answer to my doubts. He must be what we call in that language ‘the true incarnation of God.’” The hours I spent in her house were the happiest in my life. We were very sorry to part when I left Calcutta, though before doing so I introduced to her the wife of an educated native Christian gentleman. She said, “Well, I may truly say that you have taught me, and especially by this book (the Bible), that though my life is just like the life of a bird in a cage, in my cage I have learnt to sing.” That is just one example, and I believe that our Missionary ladies could point to many such. The Bible does teach them, and I think there lies our hope in Zenana work. Whatever other education may be doing in breaking down the Hindu religion without putting a new one in its place, at any rate we are able to go to the women straight with the Gospel. Many of them have said, “Do you know why we have always opposed Christianity more than any other people; it was just this, that we didn’t know what it was. We understood that it was a religion that separated families. But when you tell us it is a religion of love, we cannot warn our sons as we used to do against it.” In that lies our great hope. Though the women’s sphere may be very limited, they have great influence in the house; and I think the influence that we are having there will tell powerfully upon the general result. It will tell first in the family. I do not say it has gone beyond; because the women are not prepared yet to take their place in life outside, but already their place is being made brighter and more comfortable to them in the family. Bible teaching essential.

Her interest in it.

Joy and rest.

Women ignorant of what it means.

They see it love.

A blessing in the family.

Then, again, religion goes more to their hearts. You may have heard of a woman who asked very simply, “Was our Holy Book written by a woman; because (she said) it speaks so

Mrs.
FARNSWORTH.

Story of a
husband and
wife.

Both Chris-
tians.

We are
working for
the future.

kindly of us?" So you see how our religion of love goes to their hearts, and in that also lies our power. I may just tell you the work that is being done now in the Zenanas. You know in former times, when a man became a Christian, the great opposition he had to encounter was from his family. There was a young man in the London Mission who was determined, at whatever cost, to profess the faith he believed in. He said he must go home to tell his wife. She was a young girl, fourteen years of age, who had recently gone to live in his home. He began with fear and trepidation, hardly knowing what to say. She was a little alarmed at his embarrassment, and asked, "What is it?" He said he had been reading the Book of the Christians, and had come to see that their own religion must be false. Reason did not go with it, but whilst, by the aid of the Bible, he had found the one religion to be false, he had found the other to be true. She said, "You don't mean to say you are a Christian?" Yes, that was what he was. She ran away to the little box, the one private thing which belonged to her, in which she kept her treasures, and, bringing out the Bible, she said, "If I had been asked what greatest happiness I should have chosen, I should have prayed that you might have become a Christian. I, too, have been reading this book, and have come to the conclusion that it contains the true religion." A very few days after that, both husband and wife were able to profess their faith together. As this is a work which peculiarly calls to women, I only hope the women here will be interested in it. It seems to me that this work in India is what the prophet speaks of as gathering out the stones of difficulty in this work, so that by-and-by the way of the Lord will be prepared.

Mrs. ETHER-
INGTON.

The North-
West Pro-
vinces.

Three
agencies at
work.

Government.

Mrs. ETHERINGTON, of Benares, said: DEAR FRIENDS, Though you have heard much about the condition of women in India I cannot say that there is nothing left for me to say. I will begin at once by telling you something of what is being done for the education of women; as this meeting is said to be specially for the consideration of female education in the East. I would begin by speaking about the agencies for female education, so far as I know them, in the North-West of India, for that is the part of the country which I know best. We have there three distinct agencies for carrying on the work of female education—Government, private enterprise, and Missionary Societies. The work of the Government may be disposed of in a very few sentences, for it is very small indeed. I am sorry to

have to say this, because I feel personally much grieved about it, having something to do with it myself. But it was carried on without spirit, and has dwindled almost to nothing. At one time we hoped that the Government was going to take up the matter in the spirit of the Educational Despatch of 1854. A good deal was commenced to be done for female education for a time; but matters have been gradually becoming worse and worse; and now, I am sorry to say, that there are only a few schools left. Of the two Normal schools in the North-West, the one at Benares was closed just before I left. These were Normal schools in little more than the name. Neither the lady who had the superintendence before me, nor I myself, had the advantage of a thorough training in such work, and so we had both of us (I can speak for myself, at least) to find out what was wanted, and how to teach it. So soon as I had got the thing into working order, and was able to send out proper teachers, the whole collapsed, and the school was closed. We hope the time will come when the Government will teach girls to read and write, at least; and if they do that then Zenana work will be easier than it now is. We are glad to teach girls and women anything that will lead them to think. Brought up as they are, they have little power of thinking. They cannot concentrate their minds upon anything; and so we are glad to teach them to read and write; or anything else that will give them an interest in life.

Мг. Етнв-
лгтоп.

Normal
schools.

The secular
part.

Next comes private enterprise. In several of the larger cities of India there are schools supported by native gentlemen, and conducted by native teachers, in some cases under the superintendence of European ladies. In Benares, where I have been located for ten years, there is one native gentleman who takes a great interest in this matter. He started a school just about the time that I first went to India. It was intended for high caste girls only; but it did not seem to get on well, and after a couple of years he asked me to take the superintendence. I was very thankful to do so, but only on condition that I should have full and sole control. I was afraid to have myself fettered with a native committee. That would not do at all. So I have it on my own terms, and it has, I think, been a success. There are some friends present who have had an opportunity of seeing it, and they have been satisfied that it has been—from a Missionary point of view as well as the educational—a real good. We have sent up girls for the examination, which in India corresponds to the Middle-Class Examination, the Oxford and Cambridge Local Examination. Of course they have a

Private
enterprise.

Effort in
Benares.

In Mission-
ary hands.

Mrs. ETHEL-
INGTON.

separate examination, to which no men or boys are admitted.

Scholars.

We have passed some pupils, and others sent up have received honorary mention. From a Missionary point of view I ought to say something about these schools. We have about 500 pupils there. The Gospel is taught in the schools; but as the hours of teaching are limited by the disadvantages of climate, and so on, there is not so much time to give to teaching as we should wish.

A Sunday-
school.

Consequently we have started a Sunday-school in connexion with it, taught by ladies of the Zenana Mission connected with our Society, and in that, of course, we teach nothing but the Scriptures. We conduct the Sunday-schools in the same manner as here. We try to get the pupils to think and talk upon the lessons we give them; and we have singing, of which they are very fond, and which has a great effect upon the native mind. Some of these pupils are from a Missionary point of view among our hopeful scholars. We have girls of various ages from six and upwards, and women from thirty or forty. The latter, being widows, have no hope in life save what our work enkindles in them.

Case of a
young girl.

I could tell you of a great many cases of good done, but will only name one. A young girl, a widow, who has been in the school for some years, was asked to join the Normal school some time ago, but she refused, because she preferred to remain in the Mission school. She joined our Sunday-school and has been a regular attendant, despite persecution at home. Continually has she come to school looking sad and depressed, and when asked the reason she has said, "They are unkind to me at home. They don't want me to come. They say I must not read my Bible, and they upbraid me for doing so. I will not bow down to idols, nor go to the Ganges to bathe; I will not do anything in accordance with our religion; and so they treat me very badly. But I will worship God in my own way." And she remained faithful and attended, notwithstanding all these drawbacks. On the Sunday before I left Benares for England, she expressed

Her prayer.

the desire to offer up prayer, and a most touching prayer it was. She thanked God for all He had done for her and for those with her in the school, inasmuch as they had been brought to learn about the Saviour. Then she went on to pray that they might be kept faithful and worship the true God. Altogether her prayer was most remarkable. Finally, she prayed that I might be restored to health—for I was very ill at the time—and that I might be taken back to teach them, as she said, "more of the way of life." I felt when that prayer was offered that my ten

years of labour in India had not been in vain. Since I have been in England I have had interesting letters from this girl. The other agency is that of Missionary Societies, about which you have heard much. We have in Benares three schools at work; and a great deal is done in Zenana visiting.

Mrs. ETHERINGTON.

Missionary schools.

Mrs. Etherington concluded with a powerful appeal to ladies on behalf of Zenana work.

The Rev. J. E. PAYNE, of Calcutta, next addressed the meeting as follows:—I have seen many of the Mission schools in Madras, Bombay, and the North-West Provinces of India; but I am more particularly acquainted with Missionary work in Bengal. I have from time to time visited and examined many schools; during the last few years I have given religious lessons to Hindu girls in schools at Calcutta; and I have also had means of knowing much about the working of Zenana missions.

Rev. J. E. PAYNE.

To a clear understanding of Missionary work in India it is necessary to bear in mind that the people consist of many different nations. There are the Tamil, the Telugu, the Canarese, the Mahrattee, the Guzerattee, the Punjabi, the Hindustani, the Bengali, and many other nations. These differ from one another, even as the nations of Europe differ, in language, social customs, and religious observances; so that much that is true of one nation, is quite misleading when affirmed of another.

Varieties in India.

In nothing are there greater differences than in the condition of women. In some parts, and among some classes, polygamy is common. In Bengal, Kulin Brahmins whom I have known, have twenty, even thirty, wives at the same time. In one part of Southern India polyandry exists; one woman has several husbands at one and the same time.

In the treatment of women.

Some Mussulmans take a wife, stipulating that if the wife be unsatisfactory she shall be sent back to her father on payment by the husband of a certain sum of money. Again, there are women among the Máleális who select their own husbands: the marriage consists of the gift of a new dress by the husband to the wife, and the wife can dissolve the marriage by returning the present to the husband. But apart from these extreme cases, there are many less striking, but more important, differences that affect methods of Missionary work. In the South of India women have more freedom than women of the same classes in the North of India; consequently in the South Hindu girls remain in the Mission schools up to fourteen or fifteen years of age,

Rev. J. E.
PARRY.

whereas in the North they remain at school till only twelve or thirteen.

Bengal.

Thus it is necessary to bear in mind that statements made about Bengal may not be applicable to Madras; even as statements about Italy may not be true of England. It would be true to say that the people of Europe are generally Christian; but it would not be true to say that the people of England, even as the people of Italy, are Roman Catholics. It would be true to say that the people of India are generally Hindus; but it would not be true to say that the people of Madras, even as the people of Bengal, are generally worshippers of Durga.

The mass of
women are
not secluded.

There are important social differences in these different nations: the rich and the poor, the high-born and the low. Men of high birth seclude their women as far as possible; men of low birth, who are rich, hide the women of their families in order to be respectable. But the great mass of the people of India are neither rich nor of high birth. The greater part of the population of India live in villages, not in towns, and are poor or of very moderate means; hence a large proportion of the women in most parts of India have much more freedom than is commonly supposed by people in England. The well-to-do classes of women are shut up in the "Zenana;" but the poor women in the towns, and women generally in agricultural villages, have freedom.

Work among
Christians.

The Christian work that is being done among women in India is of two classes—that for Christians and that for non-Christians.

1. The educational work being done for Christians consists of day-schools, boarding-schools, and normal schools. The pupils of these schools are either the daughters of Christians or orphans of non-Christian parents. The girls are kept under instruction until fourteen or even eighteen years of age; and a Christian culture is impressed upon them. Those pupils who marry are fitted to fulfil the duties of wife and mother in a Christian household—duties quite different from those of young wives in Hindu or Mohammedan households; and those pupils who remain unmarried become teachers and assistants in schools for non-Christian girls, and in Zenana work. Too much cannot be done to render all sorts of schools for Christian girls thoroughly efficient. That much has been done is shown by the fact that a Bengali young lady passed the Matriculation Examination of the Calcutta University in 1876, mathematics and all. Consequently the Calcutta University has opened its Examinations in Arts to women.

2. The work for non-Christians consists of schools for girls and Zenana Visitation for women. Rev. J. E. PAYNE.

(1). The schools for non-Christian girls are elementary. A few of the girls in these schools get as good an education as boys of a like age; but too commonly the attendance of girls is so irregular, and the age at which they leave school is so early, that the results are disheartening. But improvement is observable. In Bengal the Government Scholarship Examinations for boys have been opened to girls, and already girls have obtained Government Scholarships.

Work among those not Christian.

(2). The "Zenana" visitors go to native ladies in the houses where they live with their fathers and husbands, and are hid from the eyes of even friends and neighbours. The women of the well-to-do classes engage most of the time and energies of the European and American lady Missionaries. The poorer women in the great cities and the women in the agricultural villages are receiving almost no attention. This is no matter of surprise; a handful of ladies cannot do everything amid the vast and dense populations of India. The poorer women of the cities and the women in the villages ought to be evangelised; but this must be done by sending out more workers.

Zenanas.

In the course of the last thirty years lady Missionaries have made "Zenana work" what it is to-day. They have cast out apathy and fear about education for Hindu and Mohammedan ladies; and they have created a demand for instruction. When they began this Zenana work, they gave their time; they gave every book needed by the pupil; they gave Berlin-wool and canvas for needle-work; and they were admitted, even on such terms, as a favour. But now, in Calcutta and elsewhere, every pupil pays for all books and articles needed, and pays a fee of sometimes ten or fifteen shillings a month for instruction. This Zenana work must continue to be done, and yet the work among the poorer women in the towns and the women in the villages must not remain undone.

Effect of it.

Progress.

Missionaries' wives and ladies sent out from Europe and America have opened up most of the work done thus far. For the continuance and development of schools for Christians, and schools and Zenana visiting for non-Christians, there is ample room for every earnest Christian lady that is willing to go to India. None need fear that there is no suitable work in India. The Indian Churches have furnished some of the most devoted labourers that have wrought in this work; and it is important that all agency

Agents.

Local agents.

Rev. J. R.
PAYNE.

ready for work in the Indian Churches should be employed. Those ladies who go out from England and America now, will in some parts of India find themselves in co-operation with most devoted and successful workers who never were out of India. It is of first importance that ladies who go to India should make up their minds to a thorough hearty sisterly sympathy with all workers already in the field—whether European or American, Eurasian or Native.

Many most
worthy.

Medical
work.

Medical Missionaries have already been sent out from America, and Missionary authorities in England are beginning to move in the same direction. The ladies who have gone from America have had their medical knowledge certified by a University Degree. But a lady possessing medical knowledge and skill in nursing, such as may be obtained in England or Scotland, will find a great sphere of Christian usefulness, particularly among the poorer women in the towns and the women in the villages.

Preachers.

There is one lady in the North-West who publicly preaches the Gospel in one of the towns, and who goes out regularly into the villages and preaches the Gospel there. I know that ladies in the ordinary Zenana work sometimes address a dozen or twenty women. I know also that Missionaries' wives sometimes speak to women in one part of a village, while the Missionary speaks to men in another part of the same village; but I know of only one lady who regularly and publicly preaches the Gospel to the poor women in towns, or to the women in the villages. A lady from Mexico addressed this Conference on Tuesday: ladies are chief speakers at this meeting; I look for the time when ladies able to address public assemblies will be sent out to India, and be instructed to preach the Gospel to the poorer women in the towns and the women in the villages.

Examina-
tions in the
vernacular
tongues.

In conclusion, I think it well to suggest that every lady who goes to India for any kind of Missionary work be required to prepare for an examination in the language of the people, at the end of the first and second year. Missionaries of all denominations are examined, and they are liable to recall if they fail to pass.

Miss WEST.

Miss WEST, from Smyrna, then spoke as follows:—I have a picture or two to give you, dear friends, of Missionary work in the cradle-land of the human race. Let me take you with me to the banks of the Tigris. Many years ago a wedding took place. The age of the bride was thirteen, and the bridegroom was thirty-five; both were Armenians. After the usual pro-

Work on the
Tigris.
A little his-
tory.

cession through the streets, the feastings, the dancings and the torchlights, the bride was conveyed to the house of her husband, and they were left. He lifted the veil, and for the first time saw the face of his wife. Probably he was not very much pleased, for there are as many deceptions now as in the time of Jacob and Leah. Casting a look at his wife, he fancied he saw a derisive smile on her face, and striding towards her, with one blow he laid her senseless upon the floor. That was the keynote of their married life—one of unutterable misery, without one drop of sweetness to lighten its load. Her mother-in-law was as stern as are most mothers-in-law, and never suffered the daughter-in-law to speak. For many years the life of the wife was one of untold degradation and misery. For twenty years she drank that cup, and then the grace of God, which bringeth salvation, touched her husband's heart. The lion became a lamb; so meek, so gentle, so patient, so loving, that the wife was utterly amazed. She could not believe in the reality. She began to test him little by little, and then finding it true, she made his life so bitter that he came to the Missionary, and said, "Please to plead with my wife. If she will not go with me, ask her to let me alone, for I cannot endure it." The Missionary went to her and said, "You should be a good woman. See what Christianity has done for your husband. See what he was and what he is;" and he pleaded with her to accept the same Gospel. "I believe it all," she replied; "It is all good, and I mean to be a Christian myself, but first let him have a good taste of what I have suffered for the last twenty years." The Missionary thought that woman worth converting, and a good Christian she became. It is marvellous that so much of native vigour should remain in the Armenian race after centuries of crushing oppression from the ruling race in the country. The Moslem idea of woman has permeated all the Christian races. They form one great but unhappy conglomeration; nothing but the love of Jesus can weld them into real union, and we hope it will yet do that.

Miss Warr.

A brutal husband.

Converted.

Disabilities of the Armenians.

My friends have spoken of progress. I cannot even begin to tell you what I have seen. Fifty years ago there was not a school for girls throughout the whole of the land; but now, thank God, there are little centres of light, schools for girls. Yes, we may call them colleges; and not only girls, but women also are brought in. I had the great privilege and honour of superintending a training-school on the banks of the Euphrates, in the Garden of Eden, where the roots of sin were first planted.

Progress among them.

On the Euphrates.

Miss Wzer. There women can be taught, while their husbands are trained in theological seminaries. Formerly mere babes were given in marriage, and customs prevailed of which you have no conception. I have in my possession a silver spoon which twenty-six poor women brought to me with bare feet. They had hardly begun to learn. They came when I was leaving, to bid me good-by, and I gave to each a parting word, and expected them to go. But one of them stepped up, and making me a little bow, presented me with a silver spoon. "We have taken our coppers," she said, "and put them together, and got you this; and we want you to eat your soup with it as long as you live. God will reward you at the last day for what you have done for us. What you have done for us is worth more than silver." I found these poor women had engraved upon it:—"Presented by the Women Pupils of the Theological Seminary of Harpoot." They are in advance of Britain; for I don't think you have theological seminaries for women here yet. One of our pupils went to the chief city, and was stoned and mobbed. By the power of love she found her way back to us, and was able in other directions to plant the seed of the Christian Church. There are more than twenty women members of her Church, and the work has gone on so beautifully that they can be and are acting as helpers with me in the seminary. After she had worked there a few years she wrote that "the brethren had paid £16 in gold pieces, to send her back to Harpoot." That was not enough. She must learn to play the organ in their church. She must learn English and Algebra. Her intention now is to learn sufficiently to have a high school. Some of the girls are now going into the higher branches. The most beautiful feature of all is, that just as they begin to learn the Bible, many of them begin to teach it to others. That is the way the Gospel leaven is going to spread. A woman who has learned her a, b, c, goes over to her neighbour and says, "I'm learning my a, b, c; you must learn too;" and she makes the woman leave her occupation so that she may be taught. One man is longing to be trained for a Missionary; but he is so useful in his work as a blacksmith that he can't well be spared. When a man came to have his horse shod, he read a verse whilst he was hammering away at the horse-shoe—hammering away at the man's conscience as well as the horse's shoe, a blow here and a blow there. As his customers left he would say, "Wouldn't you like to take that book: I'll lend it to you." Perhaps he sells it, saying he can get another, and so he is catching them "by guile." Well, this man

Progress and
gratitude.

Work by a
native
woman.

Her growth
in know-
ledge.

Women
teach
women.

A black-
smith.

wanted to be trained as a preacher; but first he asked, "What shall my wife do: she has set her heart upon going into the other school." I said to her, "Why do you wish to go into the school?" "Because," she replied, "I can speak to the people in a way that you can't. The Government will not allow direct work; but I can go there and teach. I want to learn more of this blessed Bible." And when I tested her a little more, the tears started to her eyes, and she said, "If you can't take me into your school, just leave the door a little ajar, and I will sit on the stone outside and listen to you." She was received into the school, and has answered all our expectations.

Miss Warr.
And his
wife.

Life is very simple out there. They all eat out of one dish, and sleep on the floor. What the children do now, their grandmothers did before them: there's no change. If women get a heart to work for Christ, it will give them new thoughts and ennoble their lives. Well, this woman had such a heart, and the man came and said, "My wife is getting ahead of me: what a pity. You musn't let her take the lessons and then go down to the villages." "Well," I said, "while she talks to the women you talk to the men." He came back after a time with a beaming face and said, "If my wife does a great work for Christ, you know we are one, and so I have half the credit." I could tell you many stories of the simplicity with which these people receive the Gospel. Many of the old women have said to me at times, "Oh! why didn't you come before—years ago? It is too late for us." This dismayed me a little, and I set before them, as best I could, the Gospel plan, showing them that though they might have missed by reason of their age many of the advantages of the school, yet the Pearl of Great Price was theirs if they trusted to Him. I remember being by the bedside of a poor dying woman. Her heart had been softened by illness. When I had told her of a Saviour ready to help, she said, "Your God will listen to you, when He wont listen to me." "Ah! yes, He will," I replied; "He sent me seven thousand miles to tell you this story. You can never say that no one ever cared for your soul." I tried to tell her of free grace. She could not grasp the idea; but there was one expression struck me that I was sure she did understand. So I cried, "It is God's baksheesh to you." Oh! that tiresome word! I never dreamed it would convey the glorious news of a free salvation; "the baksheesh of God;" something without any payment in return. The meaning in their language for Bible is "God-breath." To-day there are hundreds of women

Life in the
East is
narrow.

The Gospel
stirs them.

A dying bed.

Salvation a
"baksheesh"
from God.

Miss Wmsz.

The darkness still great.

and girls trained and going forth with the open Bible, but there are thousands sitting in darkness; and in the city of Smyrna there are women sitting in luxury who as yet do not know how to read. They are beginning to wake up to the shame of it. I said to them, "I don't want your children to despise you, though they are learning all the modern languages. All the wisdom is not in books. The Queen of Sheba didn't know how to read, and yet she learned of the glory of Solomon; and why should you not learn of the Saviour's love?"

Prayer.

Two verses of the 43rd hymn, "All hail the power of Jesus' name," were sung; the benediction was pronounced, and the meeting was brought to a close.

TENTH SESSION.

FRIDAY MORNING, *October 26th*, 1878.

FRIDAY
MORNING.

Chairman : Major-Gen. Sir WILLIAM HILL.

Subject :—Missions among the ARMENIANS, NESTORIANS, Subject.
COPTS, and SYRIANS ; among GREEK Christians ; among ROMAN
CATHOLICS in Europe ; among JEWS ; among MOHAMMEDANS ;
Bible Colportage on the Continent of Europe ; the Christian
Literature prepared and circulated by the Religious Tract Society
and others.

The Session commenced with the singing of the hymn, "The Son of God goes forth to war, a Kingly Crown to gain ;" after which the Rev. E. STORROW offered prayer.

At the call of the Chairman, the Rev. T. P. HUGHES, B.D., Rev. T. P.
HUGHES. of Peshawar, read the following paper :—

MISSIONS AMONG MOHAMMEDANS.

By the Rev. T. P. HUGHES, B.D., M.R.A.S.,
C. M. S. Missionary to the Afghans at Peshawar.

One hundred and seventy millions of the human race are said to profess the religion of Mohammed. Of these, six millions are in Europe, fifty millions in Africa, and one hundred and thirteen millions in Asia.* The number
of Moham-
medans.

In Europe Mohammedanism has been on the rapid decline for centuries ; but it is still the dominant religion of the whole of Northern Africa, Arabia, Asia Minor, Persia, and Central Asia. Forty millions of people professing the Islam faith are our fellow-subjects in India. Indeed, it may be questioned whether at any time any one Moslem monarch ever exercised dominion over so many Mohammedans as that now swayed by our own Queen as Empress of India.

* According to Mr. Keith Johnston's computations supplied for the new edition of the C. M. S. Atlas, the population of the Mohammedan world is :—In Europe 5,974,000 ; in Africa 50,416,000 ; in Asia 112,739,000.

Rev. T. P.
HUGHES.
Where in-
crease.

In some parts of the world—in Africa, for example—there cannot be a doubt that Mohammedanism is spreading; and even in Borneo, and in other islands of the Indian Archipelago, we are told that it has supplanted Hinduism. In Central Asia, within the last twenty years, numerous villages inhabited by the Shia posh Kafirs* have been forcibly converted to Islam, and in Santalia and in other parts of India the converts to Islam from the aboriginal tribes are not inconsiderable.

But, although Mohammedanism has, perhaps, gained in numerical strength within the last few years, no candid Moslem **Real decline.** will deny for a moment that it has lost, and is still losing, its vital power.

In no Mohammedan State is Moslem law administered in its strict integrity, and even in the Sultan's own dominions some of the most sacred principles of the Prophet's religion are set at naught by the civil power; and, as far as I can ascertain (and I speak after a good deal of personal research), the prevalence of downright infidelity amongst educated Moslems is unmistakable. **Why?** "No intelligent man believes in the teaching of the Moslem divines," said a highly educated Mohammedan Egyptian to me not long ago; "for our religion is not in keeping with the progress of thought."

The truth is, the Arabian Prophet over-legislated, and, as we now see in Turkey, it is impossible for civilised Mohammedans to be tied hand and foot by laws and social customs which were intended for Arabian society as it existed 1200 years ago; whilst, on the contrary, Christianity legislates in spirit, and can therefore be adapted to the spiritual and social necessities of mankind in the various stages of human thought and civilisation.

The Moham-
medan world.

In dealing with the Mohammedan world, as a field for Missionary enterprise, I think we may divide it into *five* distinct sections—

1. *The Turkish Empire*, including Arabia, Egypt, and those nations in Northern Africa which in some degree acknowledge the sovereignty of the Sultan.
2. *Persia*, which is inhabited by Moslems of the Shia sect, which sect has very special characteristics of its own, whereby it is separated from the rest of Islam.
3. *Africa*, where we are told there is a constantly increasing

* In 1873 Mr. Downes, then a Lay Missionary of the Peshawar Mission, attempted to proceed to Kafirstan, but was prevented by the British Government.

number of Moslem converts, from uncivilised races, who readily embrace any religion which they find to be an improvement upon their own false and unmeaning superstitions.

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4. *Central Asia*, including Turkestan, Khiva, Khokand, Bokhara, Kashgar, and Afghanistan, which has hitherto been entirely closed against the influences of Christianity, but for which, let us hope, brighter days are dawning.

5. *India*, with its forty millions of Mohammedans, who, thanks to Britain's rule and Britain's justice, enjoy not only the name but the *reality* both of civil and religious liberty.

(1.) With regard to the Christian Missions in the Turkish Empire, I am convinced that the more we inquire into their past history we shall find that their manifest failures are to be attributed almost entirely to the unfriendly attitude of the Turkish Government towards the spread of Christianity. Twenty-two years ago England shed her best blood in endeavouring to prop up the Sublime Porte, and Christian people then thought they had obtained religious liberty for the Turk. And strange to say, it has taken us nearly twenty-two years to find out our mistake. If by religious liberty is meant the right to worship God according to the forms of religion in which we were born, then every Moslem country has possessed that religious liberty from the very days of the Prophet.* But by religious liberty is meant either that the Christian subject of a Moslem State shall in all respects enjoy equal rights with his Moslem brother, or, still more, that a Moslem citizen may, if he chooses, embrace Christianity, or any other creed alien to his own, then, I regret to say, we demand from the Sultan of Turkey that which it is not in his power to give. Such a concession would be a most distinct violation of one of the most sacred edicts of the Prophet himself.†

Mission work in Turkey.

Limits to religious liberty.

* When an infidel's country is conquered by a Moslem ruler, its inhabitants are offered three alternatives:—

- (1). The reception of Islam, in which case the conquered become enfranchised citizens of the Moslem State.
- (2). The payment of a poll-tax (*Jiziyah*), by which unbelievers in Islam obtain protection, and become *zimmis*.
- (3). Death by the sword.

In a State brought under Moslems, all those who do not embrace the faith are placed under certain disabilities. *They can worship God according to their own custom*, provided they are not idolaters. ("Notes on Mohammedanism." Second edition. W. H. Allen & Co., London, p. 209).

† This is evident from a letter published in a Government Blue Book, from Sir Henry Elliot (A.D. 1875). Sir Henry says—"It must however be admitted

Rev. T. P.
HUGHES.

And of Mis-
sionary
labour.

The whole Turkish Empire is therefore practically closed for the present against *direct Missionary effort for the conversion of Mohammedans*, and consequently the American Missionaries in European Turkey, in Asia Minor, and in Egypt, have given their attention almost exclusively to the enlightenment of the ancient Christian churches, whilst the Church Missionary Society have felt it their duty for the present to withdraw from Cairo, from Constantinople, and from Smyrna.*

After careful inquiry I have come to the deliberate conclusion that, according to the present state of things in the Turkish empire, the *free* circulation of God's Word, the distribution of Christian books, and much more the baptism of a convert from the ranks of Islam are still almost impossibilities,† and that in a country which owes its very existence to Britain's blood, and Britain's money, and Britain's influence. How far the life-long

that the arguments on the side of the Turks, were not without weight. They said that while the free exercise of his religion was guaranteed to each of the Sultan's subjects, *the right of making proselytes from the religion of the State neither had been nor was intended to be given.*"

An Apostate from Islam, according to the law, ought to be killed unless he repent of his error within three days. When an Apostate has been slain his property goes to those of his heirs who still remain Mussulmans. (*Vide* Al Sirajiyah).

* Whilst the C. M. S. have felt it their duty to withdraw from these stations they have appointed the Rev. A. Schapira, a converted Israelite, to Gaza, with the special view to Missionary work amongst the Mohammedans.

† The Rev. Dr. Koelle, of Constantinople, in a communication to the Committee of the Church Missionary Society, says: "No church or special building intended for public Christian service for Turks would have any chance of being authorised by Government." . . . "Any Government in Turkey which would carry out the principles of religious liberty faithfully, openly, and fully, would be accused by every conscientious Moslem of infidelity to their religion and treachery to their State." . . . "The usefulness of the press is greatly hindered by the fact that the Turkish Government, whilst sanctioning the most hostile and unfounded attacks against Christianity, absolutely prohibits the printing of books in which our religion is defended against Mohammedanism, or even their importation through the custom-house." The Rev. T. F. Wolters, of Smyrna, said: "I should feel very much afraid to baptise any one (*i.e.*, any Moslem) wishing to become a Christian, because of the immense difficulties that would follow."

(During the discussion which followed the reading of my paper the statement that "the *free* circulation of God's Word was *almost* an impossibility," was called in question, but I heard nothing which requires me to withdraw the statement; on the contrary, it was shown that certain restrictions were in force with regard to the printing and circulation of the Bible, which seem to confirm my own impression on the subject.)

labours of a Wolters at Smyrna, and of a Koelle at Constantinople have influenced native thought in Turkey it is impossible to tell ("the day shall declare it"), but men who can thus labour on without any visible proof of success deserve, I think, the admiration and respect of all honest men.

Rev. T. P. Hughes.

As far as I can ascertain, the positive results of missions to Moslems within the boundaries of the Ottoman empire amount only to some three converts at Constantinople, two at Cairo, and three at Jerusalem. An evidence, I take it, not of the want of spiritual power in the Gospel of Christ to convert the soul of even a Turk, but a proof positive that Mohammedanism when in the position of a ruling power is a very personification of anti-Christ himself. And I may add that as long as the Turkish empire is ruled by one who is of necessity the spiritual head (*Caliph*) of Islam, we can no more expect religious liberty within that dominion than we could in the Papal States as long as they were under the secular power of the Pope, and consequently the grand remedy which was needed for Italy is precisely the one needed for the Ottoman empire!

Small number of converts.

(2). In Persia, we have, I believe, a more hopeful field. Shia Mohammedans have learned a lesson of toleration even at their prophet's tomb; for no Shia can make a pilgrimage to the sacred city without affecting to be a member of the Sunni sect. Then, again, the prevalence of mystic thought in Persia supplies certain conditions favourable to the introduction of Christianity.

Persia.

The American Missionaries in Persia seem to have given their attention almost exclusively to the Nestorian Christians, although we are indebted to one of their number for the only translation of Shia traditions which we possess.*

Mission among the Nestorians.

The Church Missionary Society has but lately occupied the field, and Mr. Bruce, formerly one of my fellow-clergy in the Punjab, has been recently appointed to Ispahan. Possessing, as Mr. Bruce certainly does, very special qualifications for Mohammedan work, I can but express the earnest hope that he will concentrate all his ability and energy in a vigorous effort for the conversion of Moslems, and not be turned aside to what may now seem a more attractive opening amongst the Armenians of Julfa.

Ispahan.

(3.) In the vast Continent of Africa Mohammedanism seems to

Africa.

* The translation of the "Hyāt-ul-Qulūb," by the Rev. J. L. Merrick. (Phillips and Co., Boston, U.S. 1850.)

Rev. T. P.
Нугина.

be spreading. Not, however, on account of any inherent vitality in modern Mohammedanism, but because the natives of those countries seem quite willing to accept any form of religious belief which is an improvement upon their own superstitions. And it is this very fact which brings home so forcibly the urgent claims of Central Africa, for if ever Mohammedanism should become a great opposing power in the "Dark Continent," it will be because the Christian Church, possessing as she does the true light, refused to enter in at the open door, but suffered the spirit of anti-Christ to obtain possession before her.

Central Asia.

(4.) Central Asia, with its fine, vigorous, and warlike races, although still closed against Missionary effort, forms a most attractive field for the Christian evangelist. And it seems ungenerous to speak of it without alluding to that brave old Missionary, Joseph Wolff, who on two occasions trod those mountain passes and spoke of the coming Jesus; and to Major Eldred Pottinger and Major Dawes, who, during the British occupation of Afghanistan, distributed God's Word at Herat, Candahar, and Cabul, and to Captain Arthur Conolly, who confessed Christ even beneath the Moslem's scimitar, and died the martyr's death in the City of Bokhara, rather than deny the divinity of the Blessed Lord. The only Gospel light which now seeks to penetrate those gloomy passes, and to shine over those lofty mountain ranges, is the influence exerted by the Church Missionary Society's Missionaries at Peshawar, at Bannu, and at Dera Ismail Khan; but there have been men from beyond the border who have embraced Christ; and, I think, without a single exception our Native evangelists now on our North-West frontier line are all converts from the Moslem faith.

Work once
done here.

In India.

(5.) In India the experience of Missionaries with reference to Mohammedans is very varied, for whilst in Calcutta, Madras, and Bombay the conversion of a Moslem is looked upon as almost hopeless, in the Central Provinces and in the Punjab some of our best and most energetic Christians are converts from Islam. It is true the total number of converts from this system is not large, but we find in our different mission stations converts from Islam who can be taken as representative men. For example, at Jabalpur there is Mr. Safdar 'Ali, a magistrate of position, and for some years an Inspector of Government Schools, and who soon after his conversion wrote an able apology for the Christian faith; at Amritsar there is another magistrate, Mr. Abdulla Athim, who was one of the chosen deputation who received the

Converts in
Upper India.

Prince of Wales on behalf of the Native Christian Church in the Punjab ; at Lahore we have the Rev. Imad-ud-din, whose literary labours in the service of Christianity are very extensive ; and then last, but not least, there is my own native brother, the Rev. Imam Shah, whose consistent Christian walk is a most valuable testimony in the midst of the far-off frontier city of Peshawar. The whole number of our converts from Mohammedanism in Northern India will perhaps not number three hundred, but still we have amongst them, and have had amongst them, for "some are fallen asleep," true specimens of the power of the Spirit upon souls of converted Moslems. I am quite sure of this, that considering the very feeble efforts put forth, consequent upon the enormity of the work and the paucity of the men, the wonder is not that we have so few converts from Islam in Northern India, but that we have any at all ! In Northern India, so far from looking upon our labours amongst Mohammedans as both fruitless and hopeless, I think that most of our Missionaries are prepared to take the valuable converts we have as earnest of God's purposes and love towards the Mohammedans of Northern India. Nor do we forget that the first ordained native minister in North India, the fruit of Protestant Missions, was Abdul Masih, "a servant of Christ," but a convert from Mohammedanism.

Rev. T. P.
HUGHES.

Efforts
among them
have not
been great.

The special difficulties in the way of the conversion of Mohammedans appear to arise from that self-conscious superiority and arrogance which is an inherent power in Islam. Mohammedanism was never intended to be the religion of the conquered, and hence it is that the pious Moslem regards all other religionists, whether Jews, Christians, or fire-worshippers, as real objects of pity. The inspiration of the Koran and the divine mission of Mohammed are always taken for granted, and in the whole range of Moslem divinity (which consists of many thousands of theological treatises) you will not find one work or treatise bearing upon either of those important questions.

Special diffi-
culties.

Pride.

Then, again, the mind of the Moslem is so saturated with dogma that it instinctively repels any suggestions of inquiry, and, consequently, in the majority of cases where an honest mind in Islam begins to inquire, he soon finds himself landed in the regions of practical atheism. This is the state of the case in Persia, where speculative inquiries as to the nature of God and man's future existence have given rise to a form of mystic thought combined with a laxity of morals which has well-

No inquiry.

Rev. T. P.
Huxma.

nigh eaten out the very vitals of both the domestic and national life of that country.

Christian
morals high.

Then, again, the strict moral demands which Christianity makes upon every human soul that professes to be ruled by the law of Christ is a great impediment to a number of Moslems who otherwise might under certain considerations change their religion. No great change of heart or life is expected of a convert from another creed to the ranks of Islam, and hence it is that the religion of Mohammed has such lamentable powers of adaptation to the lowest forms of moral existence. It has been well said that Mohammedanism has failed to regenerate nations because it lacks that which Christianity possesses—a living example of truth. And I believe that, after all, it is this grand moral barrier—namely, the Christ-like standard of purity—which causes many an inquirer to hold back, and oftentimes a convert to relapse from a profession of the Christian faith. Many such cases have come under my own personal observation.

Means of
instructing
them.

But I must pass on to offer, very briefly, some suggestions as to *the means of influencing Mohammedan thought in the direction of Christianity*. It has been taken for granted, in some quarters, that Missionaries to Mohammedans have been content to remain ignorant of the system they seek to overthrow. I repudiate that assumption. Dr. Pfander, of my own Society, gave a lifetime to the study of the controversy, and the native literature in existence specially adapted for the Moslem reader bears testimony to the diligence of many a Missionary in this direction. Still, I think, we shall all be prepared to admit that, in some respects, we have despised our adversary. In dealing with Islam we must bear in mind that we are contending with a vast religious system which to a very great extent has been founded upon Old Testament teaching, and therefore in the heat of discussion and controversy there is some danger of pulling down certain standards of truth and piety which we would gladly retain.

We ought to
know their
system.

Inspiration.

For example, the Moslem theory of inspiration is undoubtedly what an orthodox Christian would consider to be a correct one. Now, as soon as we undermine the Moslem's belief in the inspiration of his Koran, there is a very great danger of destroying his belief in *all* written revelation.

The prophetic
office.

Then, again, the Moslem's conception of the prophetic office, as one specially ordained of God to bring in new dispensations of grace, is one in harmony with our own views on the subject, but

no sooner do we prove to the Moslem the imposture of his Prophet than we find we have created a tremendous shock in his mind, the result of which may be a determination to give up *all* prophets and *all* inspired teachers.

Rev. T. P. HUGHES.

Once more, the Moslem's conception of prayer (although in many respects *much* lower than that of the Christian), is not to be under-rated or despised, and I am inclined to think that oftentimes when a convert from Mohammedanism joins the Church of Christ, there is not a little danger of his losing those habits of devotion which form such an important feature in the religion of the Moslem.

Prayer.

An acquaintance with the terminology of Islam is absolutely necessary for an intelligent discussion of the points of difference between the Christian and the Moslem, and a want of such knowledge leads to endless confusion, because, just as in Christianity, we have certain terms—such as salvation, conversion, atonement, &c. So they have in Islam. I regret to say a want of such knowledge is even displayed by our native preachers and teachers, although they themselves may be converts from Islam.

Technical terms.

I believe the more the devout Christian evangelist studies the religious system of Islam, the more will he find elements of truth in that system which can, and indeed ought to be used, as a schoolmaster to lead the Mohammedan to Jesus. The sinfulness of the human heart, man's separation from his Maker, the need of reconciliation, the reality of future punishment, man's need of a revelation of God's will, and even to some extent, man's need of an atonement (as expressed in the great Central Feast), are all truths taught, although taught most imperfectly, in the religion of Mohammed, and the thoughtful and devout Missionary will use all these as instruments of instruction, and not through bigotry or self-conceit ignore the example of the inspired apostle himself who could quote even a heathen writer when he wished to press home an important religious truth.

Truths in Islam.

And it is on this account, I think, that the most thoughtful Missionaries prefer private interviews to the ordinary public preaching in the Bazaar, for Islam is so brimful of polemics that it seems to flourish in the arena of controversy. At Lahore the Missionaries of my own Society, in conjunction with those of the American Board of Missions, have adopted a method of preaching which seems to meet the necessities of the case. There is a preaching chapel which opens out to the Bazaar. They begin their services in it with very soul-stirring music and singing,

Usefulness of private visits.

Public services.

Rev. T. P.
HUGHES.

which attracts large crowds, a short prayer is then offered and a short sermon is preached. No controversy whatever is allowed. It is in this way, I venture to suggest, that the power of the Gospel message is most likely to come home to sinful and unconverted souls.

Private in-
terviews.

It is, however, in private interviews that the Missionary stands face to face and heart to heart with the anxious inquirer or bigoted opponent, and it is on this account that at my own station I give a very decided preference to this method of working. Of course such methods involve a vast amount of labour, for it is no easy matter to get a Mohammedan population to regard a Christian Missionary as their true friend. But the law of love and real sympathy will in this, as in everything else, prevail. Not only should everything be done to make the Mission-house a friendly and hospitable home for natives, where words of kindness and deeds of love abound, but frequent

Itinerations.

itinerations should be made into the district, to enable the Missionary to enlarge the bounds of his acquaintance. Here, too, in the village the law of love must prevail. It is an easy matter for a young, vigorous Missionary, fresh from the schools, and strong in his own convictions of truth, to go rapidly from village to village "bearing witness," and then to come home after a long journey feeling that he has fulfilled his mission; but real Missionary work needs far more than *that*, it needs constant exhibitions of tenderness and love, such as we find so beautifully exemplified by our great Master, who, whilst He scourged hypocrites with ropes of cord, had always words of tenderness for erring souls, and, moreover, of whom it is said "*He went about doing good.*"

Medical
missions.

Medical missions, therefore, seem specially suited for Mohammedan countries, especially for those countries under Moslem rule, for all Moslems regard Jesus Christ as the Great Healer.

Education.

Secular education is undoubtedly doing much towards the destruction of Islam, and it seems to me to be the duty of the Missionary to encourage the spread of it, whether it be in Mission schools, in Government schools, or in Mohammedan institutions. We can hardly expect that Mission schools will ever be popular with Mohammedans, because a serious-minded Moslem naturally dreads the influence of Christian teaching, and therefore, whilst we would urge upon Missionaries the necessity of making their own schools more strictly religious than they are now, we should also embrace every opportunity of bringing

Christian influences to bear upon Government schools, for there is no denying the fact that some of our best converts to Christianity in Northern India are men who received their education in such institutions. Rev. T. P. HUGHES.

And, lastly, Zenana visitation and Zenana teaching must also be a powerful lever for raising Mohammedan thought Christianward; for it is at his mother's knee that the Mohammedan learns his first lessons in bigotry and opposition to Christian truth; and it is in the moral elevation of the woman, and more especially the wife and mother, that the striking contrast between the religion of Jesus and the religion of Mohammed is seen and felt. Zenana visits.

The Rev. F. G. LITTLECOT next read the following paper:— Rev. F. G. LITTLECOT.

ENGLISH MISSION SCHOOLS AT CAIRO.

By Miss M. L. WHATELY.

When I first opened my little school, nearly eighteen years ago, I was told by all friends in Egypt that to work among Egyptian Moslems, or to bring their children under Scriptural instruction, was impossible, from the extreme bigotry of the people. The only attempts made in Egypt had been among the very interesting remnant of original Christians forming the Coptic Church—ignorant and corrupted, and needing the Gospel nearly, if not quite as much, as the Moslems, but forming a very small minority. The people as a mass were left utterly untouched. Miss M. L. WHATELY.
Early difficulties.

I need not trouble you with the details of my uphill labour in the early years; every one will understand that it was harder to collect a dozen children at first than hundreds afterwards. The first beginning was a girls' school on a very humble scale; then an attempt to visit women in their homes. To gain access to respectable Mohammedan females was exceedingly difficult; they were and are almost entirely secluded, but the poorer ones sit at the doors of the half-ruined houses they inhabit in some streets, and of the mud huts in the smaller alleys and lanes. Among these I gathered a few little scholars, and by degrees through them, more respectable persons became known. A small school.

The Egyptians, though bigoted, are affectionate and very sensitive to kindness; the sick were visited, and the afflicted found sympathy; the prejudices against a foreigner and a Christian Visits of kindness.

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WHATELY.

Their effect.

were softened, and by degrees, instead of meeting (as I not unfrequently did at first) the words "cursed Christian," sometimes accompanied, if boys were the offenders, by a handful of dust thrown at me, I met almost everywhere with kind and civil expressions. A bigoted old woman, who at first did not like me to visit her sick grandchild, welcomed me one day with the greeting, "Blessed be thy hands and thy feet!"

Native
helpers.

A little light was appearing in the dark horizon. Then I was enabled, by God's grace, to enlarge the work by the aid of the two devoted brothers Shakoor (natives of Syria), who entered into my employment, and threw themselves into it heart and soul. By their instrumentality a boy's school, and a book-shop, were opened in connexion with the Mission, and they visited as many as they could, both among the fathers of the scholars, and, when practicable, in the adjacent villages. At one time they carried on a deeply interesting work by reading the Bible in the humble coffee-houses (attended by artisans and labourers), and found attentive and ready listeners. They began with Bible stories, and then invited questions and conversation; and I can never forget the sight, when on one occasion I came myself to see their work, of eighty men assembled round the Missionary, one of them holding the light as he read, and all listening in rapt attention.

Bible read-
ings.

Evening
meeting.

But this work was soon stopped short by the bigotry of the Moslem Sheikhs. Then an evening meeting was arranged, which was numerously attended, till we moved to our present locality, which, though well suited for a school, was less so for other purposes. We hope to have a room in the city next winter.

But the frequenters of these evening meetings were chiefly Copts, Greeks, Syrians, &c. The Moslems must be generally seen separately.

And all workers in the East know that the *young* are by far the most hopeful subjects. The Oriental mind is quick in childhood, but early stops growth; the Syrian mountaineers, who are far more energetic as a race, being the most frequent exceptions.

Present loca-
tion.

Seven years ago, his Highness the Khedive having presented me with land sufficient to build upon, we were able to move our schools to their present locality. The school-house was erected at the cost of £4000, of which about a fourth was contributed by friends, the rest being defrayed by myself.

Since then the Mission has sustained the heavy loss of both the

brothers Shakoor. The elder, husband to my adopted daughter, (who from childhood had been my helper in the good work), was taken the year the new school was finished, and four years later, his brother. Both were originally Missionaries in Syria. Two younger relatives, a brother and a cousin, are now superintending the work in their places; the health of the former is very delicate, but the latter, Mr. Naseef, is full of energy and force. The schools now consist of 500 in daily attendance (300 boys and 200 girls) in Cairo, besides upwards of 90 boys in a branch school at Damietta, supported by the Church Missionary Society.

Miss M. L. WHATBLE.

New agents.

Present schools.

Of all these children a large proportion are Moslems; more than two-thirds of the girls, and about half of the boys. The rest are Copts, Greeks, Syrians, Armenians, &c. All are carefully taught the Scriptures, and instructed in the truths of the Gospel; and their answering is fully equal to that of well-taught Sunday scholars at home.

Effect of Bible teaching.

Many who have left have carried away, as we have reason to believe, the truth in their hearts; and more than one has died with every evidence of full faith and trust in the Saviour. One of these was a girl, who had been one of the first twelve pupils I had collected with so much trouble in the early days of the Mission.

In our occasional short trips on the river in a Nile boat, I and my assistant workers visit the villages in the neighbourhood of Cairo (which are almost entirely Mohammedan), and in many of them we are able to get a hearing for the Scriptures, and frequently to dispose of Gospels, texts, and tracts. In our last visit some of the people reproached me for having been so long absent, and immediately added, "Have you the Book with you?" Mr. Naseef had interesting conversations with men in some of these villages, both in their houses and on board our boat; and one actually found us out afterwards at Cairo, and said he wished to buy a Bible, that he might read it for himself.

Visits to villages.

I could fill many pages with anecdotes of cases in which interest was evidently awakened, both among men and women; but to listen to the Word is not the same as to risk life for it. The people are a timid race, crushed by long oppression, and too many halt between two opinions. We have, moreover, no minister connected with the Mission, and the chaplaincy in Cairo is as yet a temporary institution. A pastor coming for a few months only, and of course ignorant of Arabic (the language in which the whole work of the Mission must be carried on), cannot, with the

Miss M. L.
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best will, aid the work personally. Arabic services are held on Sunday afternoons by the Missionaries in the school-house, and on the whole well attended. A few Moslems come from time to time, especially among the women, who sit behind a curtain.

Damietta.

Mr. Naseef had a meeting in Damietta when resident there, but being now obliged to undertake the chief direction of the Cairo Mission, he can only visit Damietta from time to time. The school there is carried on well under an ex-pupil of our own.

A Missionary
needed.

But we greatly need an assistant Missionary to itinerate in the neighbourhood, and occasionally at Cairo.

To meet the expense would be a difficulty, as our yearly collection through English friends leaves a more or less considerable deficit each year, which I have to make up as best I can.

But if some young servant of God should feel Egypt laid on his heart, I am sure means would in some way be found to enable him to "come over and help us."

Also a board-
ing-school.

We need a boarding-school for girls sadly. I can only take four into my house to train, and I have not means to build or hire rooms to accommodate more; but since the late wars there are so many orphans and impoverished families that I am constantly asked to receive girls to bring up, and am sorrowfully obliged to decline.

Importance
of the
schools.

I may venture to remind friends in England that my schools are the only Christian schools in Egypt where Moslems habitually attend, and that the Government schools recently opened, which offer them not only the Koran instead of the Bible, but the advantages of board and lodging, have not diminished our numbers in the least. Through the schools I and my female helpers have access now to some Egyptian harems, where no other Christian women can come. Only a short time ago I was visiting one of these, and the mistress of the house, a sort of *dévôte* (which is rare among women here), sat with her Moslem beads in her hand, muttering prayers, when I came in; yet presently she asked if I had "*that Book*" with me, and, turning to a relation who was there, she said, "Only think! *She* believes that she has a place up in heaven—a home!" "Indeed!" said the other. "And I want you to come with me," I said. "God bless you for it!" she replied. "Now read from your book. My girl can read in that Gospel now," she added.

It is the child that oftenest opens the door for truth to reach the parent.

In one way it is still the "day of small things." We would

rather understate than overstate what we know, and we do not tell half that might be said, because we cannot tell how any young person may turn out. But it is no small thing to have nearly six hundred children of both sexes under Scriptural instruction, and whose Bible lessons are taught to them as the most important of all their studies, and not merely "slipped in" among the rest. Many of their families are visited, and, had we more workers, every single one could be constantly looked after; but the harvest is white and the labourers few!

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600 children.

A woman's meeting, varying in attendance from three or four to twenty or more, is held weekly for Scripture reading (exclusive of the Sunday gatherings), and Moslems often join, though with Orientals regularity is not very attainable.

Still, though truly thankful for the help granted us hitherto, I feel we need to *go forward*, and we are crippled from want of means and want of more labourers. I pray earnestly that Egypt may be laid on the hearts of some English Christians now. So many come here to make money or seek health, and the Lord's work finds comparatively few to support it.

Need to go
forward.

If only they could hear what a poor woman on the banks of the Nile said to me once! I believe no speech could be half so eloquent. I had been trying to tell her of our lost state as sinners, and of God's love in Jesus. She fixed her eyes on me with a wistful gaze, and said, "Why was I never told this before?"

Many years ago the English nation, for their own purposes, did a great injury to Egypt by turning the sea into the fertile fields and green meadows of the Delta, destroying an immense tract of land which is now almost all a salt marsh. Neither the expense, the trouble, nor the suffering involved was grudged. The time is long past, but the injury remains like an unpaid debt. Surely if, for our *own* ends, we sent a destructive flood and turned the habitable land into wilderness, we need not be less liberal in sending to that very country the pure waters of the river of life, which our Master bids us offer in His name. It is easier, alas, and more rapid work to do injury (unintentional though it may be) than to convey benefits; many houses may be thrown down ere one is built, and the salt and bitter waters of a flood can be let in over the fertile land, destroying all in their course, in less time than it takes to teach one child to read the Gospel. And the water of life can only be *offered*, not forced on man. Yet the angels who rejoice over one sinner repenting,

Injury we
have done.

Now we
should repay
it by spiritual
good.

Miss M. L.
WHEATLEY.

think it a greater achievement to bring one soul to Jesus than to flood the Delta!

As a great nation, ignorant of the most part of the Scriptures, as the land where part of those Holy Scriptures were written, and wonders wrought by the hand of the Lord, as the refuge of the Saviour Himself in His infancy, and now, in our own days, as the highway to our Eastern dominions, and as a land where numbers of our own people annually find health and pleasure on its ancient river—surely for all these causes Egypt has claims on Britons and Christians which cannot be forgotten.

R. A. MAC-
FIE, Esq.

R. A. MACFIE, Esq., said: It is not exactly in order, but I have asked leave to make one or two remarks. I have perfect confidence in the thoroughly good management of all our Societies and of the Scotch Churches with regard to missions. But still it appears to me that the Annual Meetings in Exeter Hall have too little of a business character. There is too little deliberation; and I have to suggest with regard to those Annual Meetings, and also those of the Scotch Churches, that while there is a day appropriated to set speeches, there should also be a preliminary day, at which the persons who are actually cognisant of the work might be present, either to put questions or to make suggestions. With regard to the Accounts, we have had such miserable doings lately in the North, that I think, as a matter of Christian rectitude and honour, that these Accounts should be looked into, not merely on the Auditing system, which declares "This is a true record," but in regard to the manner in which the money has been spent, and whether it might have been spent better. Then there should be a Directory for converts abroad; so that if one or two of the converts are separated by business or other circumstances from their associates, and are living at a distance from any Congregation whose weekly meetings they could habitually attend, they might know what to do. One of these directions would be to put themselves in connexion with some Christian Church. Another would be to meet together, if there were but two or three, to stimulate one another, and to pray together.

Our Societies
need a busi-
ness element
in their anni-
versaries.

Also an ex-
amination of
their mode of
expenditure.

Converts.

Need of some
common
record of
work.

With regard to the circulation of information, it appears to me that periodical literature has so grown; we have so many religious periodicals, that it is impossible to overtake them. I have to suggest that the Societies should meet together, and prepare a little record of the more prominent incidents: that they should send the paper to various churches; and let these be there read on the Lord's Day. Surely the Acts of the Apostles were written

as an example that on the Lord's Day Christians should think of the Lord's work. Probably once a year there might be a Conference; something of this character, but much more restricted and deliberative; so that new ideas and experiences might be compared. I am quite sure our friends in Scotland will come up to London for such a Conference as that.

Within the last few months I was in France, and I learned two things: first, I saw Mr. M'All in Paris and his wonderful work. The people are invited into a homely place—a shop, in general—where a lady plays the harmonium; and there are a variety of speakers; and there is a gleeful, happy spirit pervading all. I daresay that is done in various missions; but still it might be done more. Second, I was in a Methodist chapel last Sunday in Havre, and received a fraternal welcome. Why not at the mission stations? Public religious services have habitually such recognition of incomers. How plain from the salutations in the Epistles that the early Christians knew as well as loved one another, *i.e.*, were friends.

I have several other suggestions of the same character, but there is no time. We must realise for ourselves—we must make special efforts to make our friends realise—that we are one Church, one family, one brotherhood, a people who have consciously one King to be loyal to; also that we should be so united in a fraternal spirit as to be cognisant of one another's affairs, and desirous to help one another, not merely in matters spiritual, but in every possible way.

The Rev. Dr. MACGILL: I do not think I can aim at such condensation as has been exemplified by Mr. Macfie; nor do I think it is at all necessary to apologise to this Conference for remarks of a practical character; and I aim at nothing else. I have no paper to read. But I remember the Conference eighteen years ago in Liverpool, and I remember very well that there were important practical suggestions thrown out as it went on. I do not think that a Conference of this kind can exercise its functions or gain its end without giving elbow-room adequate to the statement of such practical matters. I shall be very brief. I think, perhaps, that you might give instruction, if it be practicable, to your Publishing Committee to gather up a brief and clear statement of Christian statistics bearing upon our Missionary work. Who are we that are engaged in this work throughout the world? Should not we know who we are, and how we are

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progressing? And while I would not take up your time in going into details, I feel persuaded that this Conference can do a great work in giving forth a somewhat authoritative statement of Christian statistics, drawn from the various agencies which you have already enlisted, and which are represented on this platform.

The Kafir
War.

But I rose to speak for another purpose also—namely, to call your attention to the very important point which concerns those who are working in Kafirland, although more logically I should have spoken of this at a prior sitting of the Conference. One of the nine missions of the United Presbyterian Church has its abode in Kafirland. There has been a war there. I should like exceedingly to have an opportunity of meeting those friends who are interested in Kaffrarian Mission Societies after this Conference. I have communicated with some Societies, and they have accepted a suggestion, that it was very desirable that a few of those friends who are acquainted with Kaffrarian mission work should meet together and compare notes; and possibly should compare them in such a way as that the Conference might issue in something practical upon the subject. Let us hold such a meeting either to-day or to-morrow.

Need of
meeting to
compare
notes.

Losses to
missions
through the
Kafir wars.

It is a very awful thing this war in Kafirland. Within my recollection that particular mission which I represent has now been all but swept away, for a second time. We have been removed because the Government comes in and makes "settlements." There were Kafir wars before, and in each case a *settlement* was necessary. What is the theory? The Colonial lines are lifted a little further off towards the north, and the ground of the people who have been fighting against the English Government is confiscated, and sold to the highest bidder; that is done, I suppose, with the connivance of this country; and I have seen very little said against it. What is about to be done at the present moment? The Government is contemplating the same thing. The Church with which I am connected has had five stations absolutely smashed by this war, costing us somewhere about £5000. They go amongst the Gaikas and Galekas, and they are going to deport those people because they joined in this war. This is just a sequence of past history from nearly the beginning of the century. There is a war and a settlement, and that settlement leaves in the heart of the native Kafir a deep sense of wrong. They have taken his land, and they deport him. I do not go into this political question, but I am stating the history of things. A war and a settlement, a new war and a new settlement, follow one another as regularly as a bell and a pomegranate followed each other in the high priest's dress,

How it is
done.

What has been the history of this war? The sense of wrong deep in the heart of the native Kafir creates war. One war leads to another, and so on it goes; and our Government is getting the land of the people. They are shutting out Missionaries, as far as the war is concerned, so that unless Missionaries go following the tribes who are deported they cannot have the opportunity of carrying on their Christian work among them. It is a very serious matter, and I think it deserves very specially the attention of this Conference.

Rev. Dr. MACGILL.
Our work broken up.

Dr. MacGill concluded by repeating his suggestion of holding a meeting of those interested in Kafirland, and it was arranged that such a meeting should be held in the afternoon.

The following Paper was then read:—

MISSION WORK IN EGYPT.

By the Rev. Dr. WATSON.

It is my privilege to come from Egypt, where I have been labouring in the Master's service during the last seventeen years. Egypt is a small country, but I think you will agree with me in regarding it as interesting and important—interesting to the traveller, the historian, the antiquarian—important in its commercial and political relations in the estimation of Europe, and especially of Great Britain—both interesting and important in the estimation of the Christian, whether in its past history, present condition, or future prospects.

Rev. Dr. WATSON.
Egypt important.

I will not attempt in the brief time allotted me to give a history of Christian Missions in Egypt, but will confine myself to the present state of Missionary work, and the results thus far achieved through the gracious favour of God's Spirit. There are now in Egypt two missions to the natives of the country and those from neighbouring countries who reside in Egypt and speak its language. These are the British and the American. The British Mission has one foreign Missionary, well known to all of you, assisted by a staff of native teachers and other labourers. Its operations are restricted to Cairo and Damietta, and consist of two schools, one for boys and the other for girls; the Bible dépôt; daily evening meetings for prayer and the study of God's Word; and one public weekly religious service on the Sabbath in Cairo, and one boys' school in Damietta.

Two missions.
The British.
Its services.

The American Mission is still in its youth, but it has eight foreign Missionaries with their wives, and six unmarried female Missionaries, four ordained native pastors, seven licensed

The American workers.
American and native.

Rev. Dr.
Watson.

preachers, besides seventy other native labourers acting as teachers, colporteurs, and evangelists; four native Bible-women, thirty day-schools, containing 1424 pupils; two boarding-schools, with fifty-one female pupils; one college, at which seventy-five students are receiving instruction in the higher branches of education; one theological seminary, with eleven young men studying for the ministry; six organised congregations, with their elders and deacons; and twenty-eight other places where stated preaching on the Sabbath is conducted; a total native membership on March 1st, 1878, of 850, with contributions from the natives during 1877 of £1010 for the work of Christ among themselves.

The popula-
tion.

You are well aware that the Arabic-speaking population of the country consists of Mohammedans, numbering, perhaps, four and a quarter millions; Copts about 300,000; and Syrians of various sects to the number of perhaps 25,000, together with a respectable number of Jews in the cities of Alexandria and Cairo. In our efforts to reach these various classes we have acted on the principle to enter in at whatever door the Lord in His providence should open to us, rather than to be influenced by any preconceived opinion as to the most hopeful class or the most interesting sect. It has been all one to us whether we were directed to the door of a Mohammedan or a Copt, or a Roman or Greek Catholic, or a Jew, believing that all souls are equally precious to Him who so loves the world that He gave His only-begotten Son that whosoever believeth in Him should not perish, but have everlasting life. In acting upon this principle, however, we have been led in the providence of God to labour more among the Copts than among any other class or sect.

The mission
deals with
all.

The Copts.

The Copts are one of the Christian sects of the East found only in Egypt. They are the descendants of those natives of Egypt who embraced Christianity during the first centuries of the Christian era; and they have the best right to call themselves the Egyptians. All praise to them for retaining even a nominal faith and connexion with the visible Church of Christ during the long centuries when they had to suffer reproach and endure persecution at the hands of their Mohammedan conquerors. We honour them too for their traditional regard for the Holy Scriptures as the rule of faith and practice, and for their ready acceptance of the infallible guide when offered them in a language which they could read and understand. But twenty-four years ago, when the United Presbyterian Mission commenced its labours in Egypt, the Copts knew little more about the Christian

Their ignor-
ance.

system of doctrine and morals than their Mohammedan neighbours. Indeed, in many places visited by us many Copts could tell us of no special difference, except that the Mohammedan said, "There is no God but God, and Mohammed is the Apostle of God," and would obstinately refuse to taste of the intoxicating Araké—while the Copt would say, "In the name of the Father, Son, and Holy Ghost," and would squander his means and injure his mind by daily potions of this Arab whisky. Certainly as to lying, malice, licentiousness, desecration of the Sabbath, profanation of God's Holy Name, and bribery, the Copt differed nothing from the Mohammedan. As we found the Copts, there was no faith in Christ's death and obedience as the ground of justification from sin—no regeneration of the heart and sanctification of the life by the Divine Spirit—no preaching or teaching the Gospel as a means of salvation. As one of the Coptic converts once illustrated their condition: they were like those yellow, dried, spiced mummies that are exhumed from the tombs on the edge of the Nile valley; having all the outer organs of the human body, but there is no intelligence in the head, no motion in the limbs, no pulsation in the heart.

Rev. Dr. WATSON.

And low morals.

"Mummies."

But being a simple-minded, religious, Bible-reverencing people, quick to see the truth, and honest to confess it, they secured copies of the Scriptures when offered them by the Missionaries, read them, attended the evening meetings for prayer and study of God's Word, and the public preaching on the Sabbath, and thus many of them became convinced of the errors and corruption of their own Church and the truth as held by the Missionaries, and were enabled by the grace of God to lay hold on Christ as their only Saviour. As a result, a large proportion of the members of the native Protestant Church of Egypt are converted Copts; while the Coptic sect itself has been compelled to establish schools, to shut its eyes to the open disregard by its members of many of its traditional rites and ceremonies, and to openly allow the Bible as a text-book in its schools. Similar results, but to a less extent, have been secured among the Arabic-speaking members of the Greek Church and among the Armenians.

Willing to learn.

Many converts.

The Lord has also permitted us to do something among the Mohammedans, though the fruits from among them have been small. A good proportion of the boys in our schools in Alexandria and Cairo are Mohammedans, while three-fourths of the girls in our day-school in Cairo are also Mohammedans. Last year was a year of special blessing in this department—three converts having been received from Islam—one, Ahmed Fahmy,

The Mohammedans.

Converts.

Rev. Dr.
WATSON.

the son of the chief scribe in the highest court of Cairo, who was obliged to flee from Egypt to Scotland under the kind protection of Lord Aberdeen ; and another, who being of a humble family, though highly educated in our college, is now without any molestation preaching the Gospel of Jesus to his fellow-countrymen.

Agencies
employed.

The methods used for reaching the people are the public preaching of the Word—evening meetings for its study—visitation from house to house, keeping the doors of our own dwellings open to inquiries after the truth, extensive yearly tours by means of the Nile for book distribution and evangelical work, and instruction in schools of various kinds and grades.

Self-support-
ing churches.

The great aim of the mission is not only to secure the immediate conversion of souls, but to establish in the valley of the Nile self-supporting, self-propagating native Churches, which will sooner or later become quite independent of foreign aid. To this end all the members of the Church are taught to contribute of their substance, and give of their time and talents to the Lord ; and we think that the sum of £1010 contributed during 1877 by the native members shows that in the matter of giving they are not far behind Christians at home, while in regard to self-supporting congregations we have made a beginning. One congregation entirely supporting its preacher and schools for over 400 pupils, another pays three-fourths of its pastor's salary, a third two-thirds, a fourth one-half, &c.

But the work has only begun—and scarcely begun among the Mohammedans—I ask you when you present your petitions for China, Japan, India, Polynesia, and other parts of the earth, not to forget heavily-taxed, enslaved, needy Egypt ; and encouraged by the promise of God, and by your prayers, we may go back there and labour on in faith that that day may soon come when the Egyptians shall know the Lord, and the Lord be known of the Egyptians.

At the close of the paper, in reply to an observation which had been made in an earlier period of the Conference, Dr. Watson said that many Mohammedans were in their schools. In Cairo, for example, a third of the 150 boy pupils were Mohammedans, and three-fourths of the 100 girls in their day-schools.

Rev. T. P.
HUGHES.

The Rev. T. P. HUGHES, of the Church Mission in Peshawar, then spoke as follows :—

MISSION WORK AMONG THE AFGHANS.

By the Rev. T. P. HUGHES (C. M. S. Peshawar).

We are all at the present time much interested in the news we are receiving daily from my own district respecting the impending Afghan war; and I am anxious, in the few minutes allowed me, to inform you as to what we are doing in Missionary work for that interesting race of people. My own station, Peshawar, is in Afghanistan proper; for you are doubtless aware that Afghanistan extends as far as the River Indus, and the whole of the Peshawar valley is inhabited by Afghans. The Church Missionary Society seems determined to occupy the North-West frontier of India as strongly as possible, for, besides my own station, Peshawar, they have a Missionary at Bannu, and another at Dera Ismail Khan, and they have recently appointed a medical Missionary, and an ordained Missionary to Dera Ghazi Khan, whilst the stations of Hyderabad and Kurarchi, in Sindh, complete the line. They are, therefore, fully alive to the importance of having advanced Missionary outposts, from which they may, perhaps, in God's good providence penetrate even into Central Asia. There is, I know, an impression abroad that the Afghans are an exceedingly bigoted race; and no doubt they are, for not fewer than some twelve Europeans have been assassinated in my own district; but, notwithstanding this, their bigotry is very much on the surface. During my long residence amongst them I have received the greatest kindness from them, and I number very many friends amongst their leading chiefs. When the Ameer, Shere Ali Khan, came to India in 1869, he, at his own special request, resided in the mission-house for about three weeks, and I have had several personal friends amongst the members of the reigning family at Cabul. Amongst our converts we have had several remarkable men, and should God ever bless our efforts to the conversion of a large number of Afghans, we may be quite sure that a vigorous Afghan Church will make itself felt throughout India. The Afghans already possess an excellent Pushto translation of the New Testament, translated by the late Mr. Loewenthal, of the American Board of Missions, and we have still Dr. Carey's translation of the Pentateuch and New Testament in the same language. I am also hoping, with the assistance of my colleague, Mr. Jukes, to render the Pentateuch and other parts of the Old Testament into Pushto. We have

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The Afghans.

The C. M. S.
in the Pun-
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bigoted: but
friendly.

Converts.

The Pushto
Testament.

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Tracts.

also done something towards creating a Pushto literature. There are several Pushto tracts, and Mr. Mayer, of Bannu, has recently translated the "Pilgrim's Progress" into the language of the Afghans.

Rev. L. B.
WHITE.

The Rev. L. B. WHITE, one of the Secretaries of the Religious Tract Society, read a Paper dealing with its operations.

THE FOREIGN MISSIONARY WORK OF THE RELIGIOUS TRACT SOCIETY.

By the Rev. L. B. WHITE.

I have been invited by the Committee of this Conference to read a short Paper on the work of the Religious Tract Society as connected with Foreign Missions, with especial reference to Missionary work on the Continent. Such a Paper seems to me to be a fitting sequel to that read yesterday by the Secretary of the British and Foreign Bible Society.

The two
Societies.

The two Societies are similar in their principles and constitution, closely allied in their object. It is one of the boasts of the Religious Tract Society that in its committee-room on December 7, 1802, the idea of the Bible Society was first broached. The following is part of the minute agreed to on that occasion:—"Mr. Charles, of Bala, having introduced the subject, which had been previously mentioned by Mr. Tarn, of dispersing Bibles in Wales, the Committee resolved that it would be highly desirable to stir up the public mind to the dispersion of Bibles generally." In little more than a year afterwards the Bible Society was definitely formed, and the two Societies have ever since continued to labour in the same fields. Lovely and pleasant have been their lives as they have worked side by side in harmony. As long as the Church of Christ is militant on earth, so long will there be need of both. As long as Missionaries go forth, so long will they need and seek the co-operation of both.

The Bible is God's Book. Preaching is God's ordinance. The Gospel preacher must have an open Bible in his hand and teach from and appeal to that. He longs as soon as possible to put it into the hands of those that hear, that they may search the Scriptures for themselves, and see whether those things are so. The Bible and the living voice thus go together.

The Press.

And the Printing Press must engage in this work, not only through the pages of the Bible, but through pages which call

attention to, explain, and enforce its blessed truths—pages which can go before the Missionary and prepare his way—pages which can remain to keep alive the memory of his words—to deepen and extend the influence of his work—to build up his young converts in the faith.

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I feel that in such an assembly as this, composed of Missionaries and the friends of missions, it would be waste of time to dwell on the importance, on the necessity, of a Christian literature, both of tracts and books, as an aid to missions. The records of every Missionary Society, the pages of every Missionary report, the mission presses established, the Tract Societies formed, whose earliest members and writers have been Missionaries, bear witness to what they think on the subject, and to the noble way in which they have borne their part in it.

Christian literature.

I would, however, appeal to the experience of any Christian man or woman here present. Think what you owe to Christian literature; think of the part which it has had in throwing light for you on God's Word; in arousing, quickening, strengthening your spiritual life; in increasing your knowledge; in correcting your mistakes; in giving you true comfort and encouragement; in counteracting evil influences; in affording you hours of high and holy pleasure.

Useful to ourselves.

How necessary it is, as Christian Churches are formed in heathen and Mohammedan lands, or as evangelical congregations are gathered in the midst of populations professing the faith of the Roman Catholic or Greek Churches, that special efforts should be made to provide them with these great advantages.

Abroad.

Nor should it be forgotten that the adversaries of the truth have too often the start in this matter. While a Christian literature is slowly forming, infidel literature is rapidly spreading all around. The Missionary translates the Bible or books of Christian devotion. Already, it may be, the arguments of the unbeliever or the scoffer, often supplied by English writers, are in print. Whatever there may be of native culture, literary skill, and intellectual activity, is likely at first to be found using the Press in the cause of darkness.

Infidel Press.

Thus, for example, Dr. Murdoch, the valued friend and representative of the Religious Tract Society in India, says: "One native printing establishment at Lucknow which I visited last year has sixty lithographic presses; its catalogue occupies 116 pages octavo. On the general character of Hindu or Mohammedan literature I need not dwell."

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Work of the
Society in
foreign
lands.

Examples.

The work then of following up the preaching of the Word and the circulation of the Bible, with Christian tracts and books, is one the importance of which the Christian Church must recognise, one which it must feel has very large claims on its sympathy, its prayers, its hearty efforts. This is the work in which the Religious Tract Society has been from its very commencement engaged. Of its work at home I have nothing now to say. Time will not even permit me to do more than briefly allude to its work in the great Foreign Mission Fields. Suffice it to say, that in India, in China and Japan, in Africa, in South America and Mexico, in Madagascar and Polynesia, it finds itself in constant and happy communication with the Missionary Societies, and Missionaries of all the Protestant Churches. In India and Ceylon it works through twelve Tract and Book Societies, to which its grants last year in paper and money amounted to about £3000; in China and Japan through nine such Societies. English and American Mission Presses in other parts of the world thankfully receive its co-operation. It is the privilege of its Committee also to lend a helping hand to those excellent Missionary Societies of Basle, Paris, Bar-men, Berlin, and Stockholm, which have sent out so many devoted labourers to the mission field. Its Annotated New Testament, containing comments allowed to be especially suitable to Missionary converts—short, simple, unsectarian—has been already translated into Urdu, Marathi, Tamil, Cinghalese, and Arabic. It is progressing in Nestorian and Burmese; portions of it are being translated into Chinese. And it will soon be commenced in South Africa for the natives of Basutoland.

While the Committee rejoice to have been able thus to help in so many mission fields, they are well aware that what has been done is but very little compared to what might be done, and to what will be needed, when by the blessing of our God the Gospel wins fresh victories.

On the Con-
tinent.

But let us turn now to the Continent of Europe, where not only among the adherents of the Roman Catholic and Greek Churches, or in Mohammedan lands, but, alas, often in Protestant countries also, evangelical Christians are but the few among the many sorely needing the sympathy and active help of their English brethren.

The work of the Religious Tract Society on the Continent may be classed under the following heads:—

Helps
Foreign
Societies.

I. Help given to Foreign Societies either for the publication or the distribution of Evangelical tracts and books.

It was not long after the establishment of the Religious Tract Society that the influence of its example was seen in the forma-

tion of similar Societies on the Continent, and the work of these Societies has continued, from the time of their foundation, to meet with the warm sympathy and ready help of the parent Society. Thus, the Paris Tract Society was founded in 1820, the Religious Book Society of Toulouse in 1835, the Netherlands Tract Society in 1821, the Lower Saxony Society in 1820, the Wupperthal Tract Society in 1814, the Tract Society of Lausanne in 1828, the Evangelical Society of Belgium in 1839. The Evangelical Society of Geneva was first helped in 1836. Within the last two years a Society has been formally established and legally recognised in St. Petersburg, and a new one is now in process of formation at Berlin. Riga, Stockholm, Christiania, Barmen, Elberfeld, Amsterdam, Hamburg, Rotterdam, Gernsbach, and Florence may be also mentioned as centres of this work. At Prague, in addition, through the Commenius Society, the Religious Tract Society helps in the republication of the works of the old heroes of the Bohemian Reformation. At Athens evangelical literature is being provided for Greece from two centres with the aid of the Society's grants; at Rome and Naples there are depôts in the charge of local missions.

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Examples.

It has always appeared to the Committee to be most desirable and important, where possible, to work through Societies of native origin, and to strengthen the hands of those who are labouring to spread the truth among their own countrymen. All that can be urged as to the value and necessity of native agency in other mission fields applies to this. If style, language, modes of thought, betray too plainly a foreign origin, additional stumbling-blocks will often be cast in the way of the reception of the truth.

As an illustration of this part of the Society's work, I may mention that by a grant of at least 200*l.* a year to the Paris Tract Society, its Committee are enabled to meet the applications which come to them from pasteurs and others for grants of tracts; and by one of 400*l.* to the Book Society of Toulouse, that Society is enabled to grant books from its valuable list to Protestant circulating libraries in every Department of France; while by large grants, the Evangelical Society of Geneva is enabled to fill the hands of its colporteurs who traverse that country.

Grant to the
Paris So-
ciety, &c.

II. There are cases, however, where it is necessary to inter-vene more directly, and Depôts and Committees directly responsible to the Parent Society have been established. Such are those at Madrid, Lisbon, Vienna, Warsaw, Pesth, in which, at a heavy annual cost to the Society, provision is made for the production of Protestant literature in Spain, Portugal,

Other cases.

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Watts.
Hungary.

Poland, Austria, and Hungary. Pesth is a centre of influence for peoples of many races and tongues. From a statement recently prepared it appears that since 1865 there have been published there by the Society, in Hungarian, sixty-six works; in Slavonian, fifty-seven; in Bohemian, eight; in Roumanian, four; in Servian, four. And here I take the opportunity of saying how thankfully the Society avails itself, at Pesth and elsewhere, of the aid in the distribution of these publications afforded by the colporteurs of the National Bible Society of Scotland.

Servia.

Since the late war a new centre of work has been found at Belgrade, from which an edition of the "Pilgrim's Progress," in Servian, will, it is hoped, soon issue; and a fresh impulse has been given to Protestant publication work in Roumania.

In Turkey,
&c.

Having reached the confines of Eastern Europe, I must briefly mention the valuable literary work carried on in various parts of Turkey, both in Europe and Asia, by the American Missionaries at Constantinople and Beyrout. It has been a great cause of thankfulness to the Committee of the Religious Tract Society to have been able for upwards of twenty years to assist them in the production of so many works which have been of signal service in promoting the cause of religious education and instruction in Gospel truth.

Extent of
this help. |

In acknowledging the Society's help nearly three years ago the Missionaries wrote from Constantinople: "Your grants have amounted to £5000, besides £831, the proceeds of sale. With this sum 40,000 copies of fourteen different books, and nearly 400,000 of ninety different tracts, with 22,000 Scripture cards, have been published in five different languages. These books, tracts, and papers have gone to every part of this land, and wrought their appropriate work in thousands of families. More than eighty Protestant Churches are now in existence in different fields, supplied from this centre with Scriptures and religious reading."

Suggestions for the employment of an additional grant for the production of religious literature in Bulgaria are at the present time before the Committee.

Grants to
Periodicals.

III. Another means by which the influence of the Religious Tract Society is felt on the Continent is by the encouragement which it gives by grants of money, paper, or illustrations, to Evangelical Almanacs and Periodicals, which carry the truth into many places and homes otherwise unattainable. The Committee, by their annual grant, enable Miss Blundell in France to circu-

late widely her admirable publications, which issue from the Dépôt Central at Paris, to the expenses of which the Society largely contributes. They assist in one or other of the above ways about forty other periodicals, all teaching evangelical truth, and published in the French, German, Italian, Spanish, Portuguese, Dutch, Swedish, Bohemian, Polish, Greek, and Bulgarian languages.

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IV. Seizing special opportunities for the circulation of tracts, &c., on the Continent, is another way whereby the influence of the Religious Tract Society is exerted.

Tracts, &c.

Such have been the Continental wars which have caused vast massing and movements of contending armies, to whom, with benevolent neutrality, the silent messengers of the Gospel of Peace have been offered. Such have been the great peaceful gatherings at International Exhibitions, the greatest of which is now drawing to its close. The Rev. R. W. M'All, Pasteur Armand Delille, Miss de Broen, Miss Blundell, the Paris Tract Society, Mr. Alexander, M. Lombard, and others, who have taken advantage of this great opening, have been freely helped by its special grants, made in addition to those ordinary ones which are so gladly given to them and to all Christian workers in France and other countries who seek such help.

Among armies, &c.

No one who watches the state of affairs on the Continent can help feeling that the present is a time when there is a great call to all who long for the spread of the truth to interest themselves in such work as this. There are signs of a movement towards Protestantism, especially in France, at the present time, among men of culture and education, as well as among workers and the peasantry. The work of Mr. M'All shows how, without let or hindrance, there is an open door for the proclamation of Gospel truth, and how it finds numerous hearers everywhere. It is earnestly to be desired that the endeavours put forth for the establishment of a cheap daily newspaper as the avowed representative of Protestantism, in which such distinguished converts as M. Reveillaud and M. Paul Bouchard take such a leading part, may be crowned with success.

The time calls for this service.

Specially in France.

Too often, however, on the Continent Protestantism is a name identified with a cold, creedless scepticism, nay, even with the open denial of the great foundation truths of the Gospel of a crucified and risen Saviour. How important is every effort for spreading abroad clear, positive Gospel Teaching! How more than ever needful that our dear brethren, who hold firmly to

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WHELF.

the truth as it is in Jesus, should be supported and strengthened by our prayers, our sympathy and counsel, our earnest effort.

Summary.

Such is a brief and necessarily imperfect statement of the work of the Religious Tract Society. Its publications circulate in 120 different languages. Its foreign grants amounted last year to £16,400, which, however, gives but a very inadequate idea of the work done or the influence exercised, as its grants are, as a rule, truly grants *in aid*, having for their object, not the superseding, but the encouragement and drawing forth of native and local effort.

Other and
private
efforts.

If I have, strictly keeping to the subject allotted to me, dwelt only on the work of this one Society, do not let it be thought that I ignore or undervalue the work of others engaged in the same field, and generally on the same principles. We wish them all God speed. The labours of the late Mr. Bewley especially deserve grateful recognition. In the circulation of many of his well-known tracts, the *Publications Populaires*, the Society largely helps, by its grants from the Paris dépôt, and elsewhere.

In conclusion, I may perhaps be permitted to quote the last words of the Committee's last Report, which speak of the instances of blessing resulting from the work of circulation of Christian literature brought to their notice in the course of the single year to which the Report refers.

Results.

"The pages of this single Report will be found to contain ample encouragement to all engaged in this work; to all who help in it. The fact that, including the issues of the Foreign Societies, sixty-three millions of publications have been circulated in every quarter of the globe, either directly from the Society's house or indirectly by the help received from its grants, shows how the seed continues to be sown beside all waters. What is the result?

Instances of
a blessing.

"Those who read these pages will find that they tell of the English clergyman, the minister of one of the most important London churches, thankfully declaring how a tract given on a race-course changed the current of his life; of another, the head of one of the largest educational establishments for the poor in the same city, acknowledging how the tract, at first rejected, led him in his youth to apprehend the truth as it is in Jesus; of the German Baron, whose home has been for years a centre of light in his country, tracing all his zeal for the spread of the truth to the influence of a little book; of the lady who has so long laboured for the elevation of the wives and sisters of the Paris ouvriers,

speaking of the little book "Lucilla," which opened her eyes to the errors of the Church of Rome; of the Spanish evangelist, contending for the faith in his own country, led to Christ through the text-card given in a London hospital; of the Parsee Missionary, now returned to labour among his own people, whose attention was first aroused by Christian tracts; of the Scripture Reader in Mauritius, led to Christ through a tract purchased on the race-course; of the Orissa convert, brought to the knowledge of the truth by tracts given him by a half-enlightened man in Pooree, the very seat of Satan; of the Chinese farmer far beyond the Missionary's reach, led to him and to the knowledge of the Truth by the tract bought from the colporteur; of the aged Japanese converted by God's blessing on a simple tract; of the American sailor arrested in his careless course by "The Swearer's Prayer," and now a minister of the Gospel; of the Syrian doctor of Damascus, so earnest in the spread of the faith, led to Christ many years ago by the study of "Keith on the Prophecies;" of the young Greek in Thessaly, steadfast in tribulation, whose attention had been aroused by the reading of a child's paper and a Christian tract; of the reader of the *Aryan*, thus led to decide to follow Christ, at Mirzapore; of the Karen man reading the tracts secretly left by his pious mother in his house, and now a rejoicing Christian; of the Roman Catholic priest, first led to a more perfect knowledge of the way of the Lord by the tract given him as he descended the steps of his church, and dying a Protestant pastor, highly esteemed for his work's sake; of the young Italian receiving the first impression of the truth from the Italian almanac, and confirmed in it by the tracts received in France; of tract distributors in France and England, earnest in their work, remembering the blessing which a tract had once been to their own souls. Such are surely but samples of a vast number of similar cases of which no record has been preserved. Are they not enough to cheer and encourage every producer, every publisher, every distributor of Christian books and tracts, of every one who tries to help on the work?"

Rev. L. B. WHITE.

Mrs. SMITH, of Blackheath, read a Paper upon the work of her sister, Mrs. BOWEN THOMPSON, in Beyrout.

THE BRITISH SYRIAN SCHOOLS AND BIBLE MISSION.

By Mrs. HENRY SMITH.

I have been asked to give a brief account of the British Syrian Schools and Bible Mission, and I do so with the greater

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Mrs. SMITH. satisfaction because the Syrian Mission received its early development under the fostering blessing of that devoted servant of God to whom we are indebted for this noble hall, and where year by year the mission has been commended in prayer.

Origin of the Syrian schools. This mission owes its origin to the fearful massacres which, in the year 1860, deluged the Lebanon with the blood of its Christian population. The watchword of the foe was "that every male from seven to seventy was to be slain." Hence thousands of widows and orphans were left in the utmost misery, and fled for refuge to Beyrout.

Mrs. Bowen Thompson.

When these tidings reached England, my sister, Mrs. Bowen Thompson, who had resided in Syria, and knew the religious destitution of the women, whether Moslem, Druze, or Christian, resolved to hasten to Syria to bind up their broken hearts, and lead them to the Saviour. But her mission, with an open Bible, was regarded by many as likely to bring, not peace, but a sword; and, on her arrival at Beyrout, she was seriously advised to return to England by the next steamer. But she felt she had received her commission from on High, and at once went among the Syrian widows. She found them wild, savage, reckless, like bears bereft of their cubs, and, though Christians in name, utterly ignorant of the most common truths of religion, pleading, "We are cats, we are cows; how should we know; as we come into the world, we go out; all we know is, we die like the sheep." Such was the language of even the families of the Greek and Maronite priests. Without delay she opened a Woman's Industrial Refuge; and here the hallowing and womanly occupation of needlework calmed their minds, and made them more open to receive the Word of God. The meetings were opened with prayer and reading of the Bible, and they were assured that, although they were of such different sects and religions, they would hear nothing that would offend them, her object being to lead them to the Saviour. Thus from the first there was no religious difficulty, and, so far from objecting, the women learnt their daily texts and hymns with the greatest interest. The hardest task was to overcome their deeply-rooted feelings of revenge towards the murderers of their husbands and their sons. They were daily crying for vengeance, and teaching their infant boys to point their mock guns against the villages of their foes.

State of the people.

A refuge opened.

Its teachings.

Anxiety for revenge.

On one occasion a large deputation of Syrian ladies waited on Mrs. Thompson, to beg she would urge the Queen of England to send her fleet and armies to avenge the blood of their kindred.

An elderly lady in deep mourning stood forth in the midst, and drew from her bosom a cap saturated with blood. A shudder came over all. "This is my son's cap," said the old lady; "this is his blood; and see his locks of hair. They cut my son in pieces before my eyes; they have left me nothing but his blood. Does not this call to Heaven for justice?" and she put the cap back into her bosom, and sat down on the ground in silence. Mrs. Thompson urged her to give her the cap and try to forget the past. Again she rose, and with dignity replied: "Give up my son's blood? Oh! no. I have nothing of him left to me but this." Mrs. Thompson then spoke to her of a blood more precious, which cries for pardon, not for vengeance—even the blood of Jesus the Messiah. The story of the Cross melted them into calmness, and, with breathless attention, they listened to the Word of God from St. John xiv. and Heb. xii.

Mrs. SMITH.

Having thus laid the groundwork of the mission in an open Bible, the next step was to amalgamate all these conflicting sects and races.

The first attempt was made with a little Druze princess whom Lord Dufferin placed under Mrs. Thompson's care. Her father at that time was under sentence of death for the share he had taken in the massacres. She took the innocent child by the hand and led her into the school, saying, "I want you to be kind and love this little girl." "No, we wont love her; we hate her!" while the widows rushed wildly out of their rooms, and said, "Now we hate Mrs. Thompson, because she loves the Druzes." The schools were deserted for a time, but all returned, and after a while these very women were induced to subscribe a "para," the fraction of a farthing, to send a mission to the Druzes.

Overcome by
patience.

These vindictive feelings gradually yielded under the genial influence of Christian love and forbearance; and after a while strangers marvelled to see, sitting side by side with the various sects of Christians, the children of the murderers and the murdered, learning the same lessons, and singing the same hymns. This fundamental principle of amalgamating these conflicting sects and races has proved the greatest triumph of Christian love; and, in the language of an enlightened Mohammedan Pasha, "Madam, such schools as yours, where you admit all sects, will make another massacre impossible."

Uniting the
races.

Petitions for schools came from all parts of Syria, Hasbeya, near Mount Hermon, Tyre, Damascus, and the giant cities of

Desire for
schools else-
where.

Mrs. SMITH. Bashan, Zachleh, and other towns and villages on the Lebanon, while at Beyrout the Normal Training School has prepared native girls as teachers in our own and other missions, besides day-schools in the different quarters of the city—in the Mohammedan, the Jewish, Greek, and Roman Catholic, infant, and elementary schools, schools for blind men and blind girls, on Moon's system. Some of the blind men, once ignorant Druzes, Moslems, and Greeks, are now amongst the most valuable of our Scripture-readers. Many of our widows, too, are employed as Bible-women and harem visitors.

Boys' schools.

Though, properly speaking, intended for females, we must not forget the boys. Mrs. Thompson would not consent to part with the dear little fellows, as they outgrew the infant school, to be handed over to the Jesuits. She argued this with her Committee, saying she must have Protestant husbands for her girls.

Twenty-three schools.

After nine years' incessant devotion to the mission, she left behind her twenty-three firmly established schools, containing about 1700 pupils; and Canon Tristram, in remarking on the wonderful success, writes, "Here hundreds of native females—married women, girls, and infants—are receiving a sound, useful, and thoroughly Christian education. Nowhere has the experiment of female education in the East been tried with more thorough success, and nowhere has it been conducted on more uncompromising and undisguised Christian principles."

The present number of schools is 30, pupils 3000.

The Gospel for the Mohammedans of Syria.

I must pass over many interesting details, and hasten to bring under the attention of this meeting the one great subject which is before us to-day—I mean the Mohammedans of Syria; and for them I would earnestly crave your sympathy and attention.

The deepening interest in the Eastern Question, and the prospect of the great future reserved for Syria in the providence of God, is a powerful call to make every effort to bring the Gospel before the Mohammedans while we have opportunity. Some consider that as they, like their great progenitor Ishmael, have lived and conquered by the sword, "they too must perish by the sword."

Pleas for them.

But why should they not rather be subdued by the sword of the Spirit, wielded by the hand of faith and love? Ours is strictly a woman's mission to the women of Syria, the land where woman is held in low esteem; and yet it is here that woman alone can reach the Moslem woman, and, in seeking to raise her by the hand of unaffected Christian love and sympathy,

raise her to the Saviour. In this unobtrusive way has the Lord Mrs. SMITH. been pleased to use the agency of the "weak things of the world."

Yes, I verily believe that our infants' and girls' schools, our quiet visiting among the Moslem ladies in their secluded harems, will prove the best pioneers of the Gospel; and that the surest guarantee for the superstructure of Missionary enterprise is in the early permeating influence of the Scriptural instruction of the young.

In a very short time large classes of Mohammedan girls filled Many drawn to the schools. our schools. Moslem ladies attended our examinations, which led the elder daughters to entreat that a secluded boarding-school should be founded for their special instruction, the only condition being that no male should be admitted. Even the Sheikh-ul-Islam sent his grand-daughter; and when a council of native Moslems submitted to him whether it was proper to let their daughters go to a Christian school, he replied, they might safely send them to the English school.

At one time Government offered to open schools for Mohammedan girls, and to place them under Mrs. Thompson's direction, if she would allow the Koran to be taught. But she resisted every inducement, and the Pasha, after he had failed to induce her to compromise, remarked, "You cannot drive a straight furrow without a straight eye."

Thus, without any compromise, we won our way among the Mohammedans, and gradually their deep-rooted objection to the education of the women has yielded to the conviction of a most learned Mohammedan, "On the education of the girls depends the welfare of the country. We must educate them; we have lost our position among the nations because our sons have no mothers." Indeed the results are already recognised in the altered lives and improved manners of the women; and in the case of more than forty of our Moslem pupils, not one has been divorced, or had a second wife added to the harem. Pleasant results.

Many Moslem Effendis of rank and learning now freely enter into conversation with our harem visitors, on the great truths of Christianity, the eternal Sonship of Christ, the atonement by His blood, &c., and one aged Emir is always the first to welcome our visitor, begging her to explain some text of the New Testament. "I have been reading that God says He will out of stones make children for Abraham. What does that mean? I am a stone, so cold, so hard, I don't believe in anything, no, not the Keran. Will He make me His child?" Conversations with Zenana visitors.

Mrs. SMITH.
An instance.

My first experience in speaking to a Mohammedan Effendi was on a visit to his wife who had been educated in our school. She begged me to come and see her husband, who was ill of the fever. I promised to call again, but she drew me into his chamber. The harem visitor repeated some texts to which he listened with much attention. Being Good Friday, I was reminded of our beautiful Collect, "For all Jews, Turks," &c., and I said, "Do you know that people in England are praying for you to-day?" "Praying for us, why should they pray?" "Why! because the first prayer in our Holy Book, the Bible, is for you, the prayer of your Father Abraham: 'Oh, that Ishmael might live before thee!' And the Lord God answered and said Yes, I have heard thee, and I will surely make him a great nation." He looked greatly affected, and I desired my companion to repeat the precious promise in St. John, "God so loved the world," &c., and to explain to him that the blessing was to come to Ishmael through his brother Isaac, in whose seed all the world was to be blessed. I shall never forget his reply. Raising himself on his couch, upon one arm, he lifted up his right hand: "That is the truth, you have it; but our pashas and medjlies wont let us know it, but go to Bethlehem; that is where Jesus, your Saviour was born." Indeed, the Mohammedans are fully alive to the superiority of the Protestant religion over that of the numerous hostile Christian sects whom they regard as idolators, and we were rather startled when a Moslem said to us, "You are not Christians, you are Inglezse; you have the Book, as we have the Koran." And oh! dear friends, let us hold up the banner of the pure Evangelical Church of Christ, and we may feel sure that many a hidden follower of Islam will rally around it. The women are doing so now.

Sunday
Bibleclasses.

At their own earnest request the British Syrian Schools have been opened for Sunday Bible classes, and they are regularly attended by between 300 and 400 Moslem women every Sabbath Day; and many not satisfied with merely hearing the Word of God, gave us no rest till we had opened a special Moslem women's day-school, where they learn to read and write. At the last examination six of them received prizes of the New Testament. Several openly desire to confess Christ by baptism, and they regularly attend Christian worship. Some endure persecution for Christ's sake. At the repeated request of the Mohammedans of Damascus, a secluded girls' school has been opened in the Moslem quarter, and by the last mail from Syria we have

received a petition signed by twenty-one Mohammedan ladies, the wives of the chief Effendis of Baalbek, "Come over and help us." Mrs. SMITH.

These are among the blessed results of our woman's mission to the women of Syria, which has now extended over nearly twenty years, which, besides the Christians and Mohammedans, has taken a special interest in leading the children of Israel to the Saviour. Indeed, we can trace many of our blessings to our love for them. "Blessed is he that blesseth thee." And now that by the over-ruling providence of God the banner-cross of England has been unfurled as the protector of Syria, we ask ourselves how will these events affect the work of the Lord in this land? Will the hearts of Christian people in England be led to take a deeper and more practical interest in preparing its diverse nationalities for their great future? Will they prayerfully seek to win over to the pure Gospel of Jesus Christ the benighted followers of the false Prophet? Happy results.

The Rev. Dr. BLACKWOOD, of the Turkish Missions Aid Society: Mr. Chairman and brethren, I did not come into this hall intending to speak, I intended only to hear and to be edified, and I am limited to five minutes. In listening to the able Paper read by Mr. Hughes on *Mohammedanism*, I was struck with one or two observations in which I could not at all agree; and I wish to say a few words upon that subject. If I understand the statement rightly there were two points in it from which I dissent. In the first place, after a somewhat lengthened intercourse with Turkey, I have come to the conclusion that it is not so hopeless a task as seems to be felt; that Mohammedanism should be invaded quietly; and that the work of the Lord must progress amongst its followers as it does amongst other neighbouring nations. But if I gathered the statements of the Paper rightly, it was to this effect, that there was no free circulation of religious tracts and books throughout the Turkish Empire. It is nearly a quarter of a century since I was in Constantinople, and there I became acquainted with and was privileged to be the intimate friend of the excellent American Missionaries, Goodall, Hamlin, Dwight, and others, who were there at the time. We had procured perfect freedom for the Press and Scriptures. I saw the Bible being sold in the streets of Galata; and I have myself given numbers of Testaments and Bibles about the mosques. The people always received them courteously, and offered to Rev. Dr. BLACKWOOD.

Progress among Mohammedans not hopeless.

The Press itself is free.

Bibles sold openly.

Rev. Dr.
BLACKWOOD.

pay for them. I do not know whether any great change has taken place since that period; and I hope that some of our American brethren will be able to state how far that is the case.

How far is
there re-
ligious
liberty?

With regard to religious liberty, in the sense in which it is understood and defined by the gentleman who read the Paper, of course there is, to a very large extent, religious liberty of one kind. But it never was contemplated by the American Missionaries, nor by any reasonable man, that the Sultan did or could yield to any open propagandism against Mohammedanism; and in their wisdom the American Missionaries have abstained from everything of the nature of offensive controversy.

Elevation of
the Christian
Church.

They calculated upon the exhibition of a pure Christianity in those congregations and churches which they had gathered out of the corrupted Christian Churches of the East, and especially the Armenian. To that policy we have adhered ever since. I am not so intimately acquainted with the present race of Missionaries in Turkey as I was with their predecessors; but as honorary secretary of the Turkish Missions Aid Society I have constant intimation of what goes on in the East; and I believe we are well informed that in the open meetings for prayer and discussion numbers of Mohammedans come in stealthily and remain to be inquirers into the truth of Christ. There are also a few instances of actual converts. I think it was Dr. Watson who mentioned one or two cases known to us. But it is believed by some of our correspondents and by myself that there is a considerable leaven of the spirit of inquiry into the truth going on amongst the Mohammedans; which is preparing the way for something more hopeful in the future. We do not originate direct Missions in the Turkish Empire. But we do say that the time has arrived when England should not lag behind in helping our American brethren, who for so many years have nobly sustained this cause. They have spent £30,000 a year in the propagation of the Gospel in that empire; and they have built up churches and congregations which are exhibiting a pure and undefiled religion, and creating a moral sense which cannot fail to impress the Turks with the idea that there is a power in Christianity which hitherto they never saw. Then, again, in regard to what is usually termed "civil and religious liberty." You will have seen how it is dealt with in the Treaty of Berlin. Our Society memorialised the Congress on the subject, and received a favourable reply from Lord Beaconsfield; and it is guaranteed by that Treaty to the subjects of the Porte in no less than six Articles. I have, therefore, sanguine hopes that under the late and present state of

Some Mus-
sulmans
attend
meetings.

Inquiry
growing.

American
Christian
service to
Turkey.

Religious
liberty in the
Treaty of
Berlin.

things in Turkey, this liberty will lead to our being able to disseminate the truth amongst its people generally, in a way never done before. The aid given by Britain to our American brethren during the last twenty-five years has been meagre, unsatisfactory, and disgraceful; and there ought now to be a great effort made in connexion with those noble men to pour into that land a fresh stream of truth and work. We dare not fail in faith that the Word of God and the Spirit of God are able to overthrow superstition and Mohammedanism, not by the political sword but by the Power of Truth. On every such effort we cannot but expect to receive the Divine blessing.

Rev. Dr. BLACKWOOD.

We ought to aid the American Mission more.

Rev. Dr. BLISS, of Constantinople: Christian Friends, as a Missionary labouring in Turkey, I have a few things I would like to say to the Christian friends assembled here. We have freedom of the Press in Turkey, under restrictions. There is no restriction at present upon the publication of the Word of God in any language in Turkey. The Government attempted to repress it; but they failed, through the blessing of God upon English influence. Our books and tracts must be presented to the Censor; but he very seldom censures our publications. In fact, the Press is the only one Missionary battery that has never been spiked in Turkey. It is the only battery they have not undertaken to spike. It is a curious thing, that while our books or tracts have been anathematised and collected and burned, it never seemed to occur to those who wished to stop their circulation that they should go up to the fountain and stop their issue. Thus these anathemas have only created a new market for our books. To-day our books go throughout the empire under restriction. They are examined at the Custom House; but if they bear the signature of the Censor they pass. For years the Missionary press was the chief source whence reading matter for the people of Turkey was supplied; and I have no doubt, that if to-day you were to gather together all the books in Asiatic Turkey, the issues of the Missionary press would be found far to out-number the issues of any other press in that empire. The Word of God has been published in all the languages of Turkey. Those wild men of the mountains, the Kurds, have the Gospel of the Lord Jesus Christ in their own language; and if they will learn to read it, then they will read of all His wonderful works. I doubt whether there is a city, town, or village, of any considerable size, where you will not find at least one copy of the Blessed Word of God, shedding light all around. You think of Turkey as a dark land;

Rev. Dr. BLISS.

Scriptures may be circulated.

Censorship of books.

Printing is free.

Extent to which books are spread.

The Kurds have the Gospel.

Light is spreading everywhere.

Rev. Dr.
Bliss.

and it is so. I have lived there many years, and most of the time in the darkness. But the daylight is shining. It is shining on the mountain tops, on the valleys, and on the plains; and we are hopeful of the future. We believe the light will spread. We have occupied the best strategical points all over the land. There are a hundred Evangelical Churches; and from them has gone forth the light over all the country round about.

We cannot
preach
openly to
Mohamme-
dans.

In reference to the question, How the Gospel is to gain access to the Mohammedans: I agree with the theory of the Missionary from India, that the time has not yet come for the preaching of the Gospel openly to the Turks. That is, if you mean gathering the Turks into congregations by themselves. But all these churches all over the land are places where Turks will come in, one by one, to hear the Gospel. And it is the policy of our mission, wherever it is practicable, to have at least one of the services on the Sabbath in the Turkish language, so that any Turk who has the least desire to learn what the Christian religion is, may come and hear of it in his own language. Such a man

Services in
Turkish.

Some Turks
attend them.

would not come into a congregation simply of Turks; his coming would be immediately known; he would probably be visited with a warning that it would not be for his comfort to come to such a service. But these churches are influences which will spread the knowledge of the truth among the Mohammedans. I believe in the power of the leaven, and in the silent influences of the Word of God. The Missionaries in Turkey are hopeful. They have read that the Kingdom of the Messiah is to extend "from the river to the ends of the earth." The River Euphrates is especially referred to; and they do not believe that that kingdom which hugs the banks of the Euphrates, from its source to its mouth, is to be left out. They believe that as God in His Providence has helped it heretofore, so He will help it in the future; and we look with hope upon the great uprising of the Christian populations. I am not a prophet, nor the son of a prophet, nor do I undertake to forecast the political future of Turkey. But we do believe that a good time is coming. God has helped us heretofore by blessing English influence in Turkey. It has been a great help to us in our work. And we believe that if English influence be increased under the new relations, God will bless the greater influence to the furthering of the interests of the Gospel. We believe also that the future of Turkey is hopeful, because God has poured out upon His servants in Turkey a spirit of prayer. All through those dark months, when the land around us was

The old
churches are
rising.

Spirit of
prayer in
Turkey.

trembling with the tramp of men and guns, and men's hearts were failing them for fear, every day there assembled in the old city of Stamboul a company of praying men. And when we knew that the great Turkish Council were met to consider important questions, we felt that they needed the light; and we asked the Father of Lights to give them light. And all along when the streets were resounding with martial music and all was confusion, we lifted our hearts to God in prayer, not for success to the Russian arms, not for success to the Turkish arms, but that He would make manifest His own right arm, and establish His Kingdom in the land.

I have spoken of our Churches as scattered over the land, as uniformly distributed all over Asia Minor. Do not forget that those Churches are to a large extent presided over by native ministers. I like to preach the Gospel to an audience of native converts: to look into hungry eyes, and to give men of the bread of life, that their starving souls may be fed. But I like better still to hear the native minister in his own language preaching to those audiences. They understand him as they do not understand us. He never makes mistakes in the language, as we do. The native ministers preach to the hearts of the people; and there are men among them mighty in prayer. There is one who is called the Spurgeon of our Churches; and he looks like him in person, and speaks like him in preaching. There is not that separation between the Church and State in Turkey which there is in America. The native pastor of the Church in Cæsarea is a member of the Provincial Council of old Cappadocia. I have known him—when he found that the Government and his associates were bent upon doing something wrong—I have known him to stand up before the whole Council, and turn them from their purpose by the clearness of his statements and the cogency of his arguments. In this way he has brought over to his views the whole Council of his province.

The following Paper was prepared for the Conference, and was ordered to be placed among its records.

THE AMERICAN MISSION IN SYRIA.

By the Rev. Dr. H. JESSUP.

More than fifty years ago the first band of American Missionaries landed on the then little known and inhospitable shores of Syria. They found themselves confronted by the difficult Arabic

Rev. Dr.
Bliss ..

Native
ministers.

Their use-
fulness.

One case.

Rev. Dr.
JESSUP.

Mission
begun.

Rev. Dr.
Jassur.

Ignorance of
the Chris-
tians.

Mohamme-
dans not ac-
cessible.

A pure
Church re-
quired and
founded.

Widespread
effect of the
plan.

The Bible
translated
into Arabic.

Its great im-
portance.

language, strange customs, and the united and desperate hostility of Christian ecclesiastics and Mohammedan rulers. The Christian populations were sunken so low in intellectual attainments that hardly a Maronite or Greek could be found capable of giving instruction in the Arabic language; and such was the fanatical exclusiveness of the Moslem Ulema, that for years not one of them would teach the Arabic grammar to a European, or even a native Christian. There were no readers, excepting the Mohammedans taught in the medrisehs attached to the mosques, and no books but Arabic manuscripts of a religious or scholastic character. The Missionaries had come to preach to Mohammedans, but it would cost a Mohammedan his life to embrace their teachings; and on every side the Mohammedans cast it in their teeth that in morality, picture worship, and saint worship the Christians were even lower than themselves. They said, "We have lived among Christians for 1200 years, and we want no such religion as theirs."

The Missionaries were obliged to turn to the work of preaching to the Oriental Christians, hoping, either by reforming their Churches, or by rearing a distinct Evangelical Church among them, to show the Mohammedans the nature of true Christianity. The latter course was found to be a necessity. Enlightened men from among the Armenians, Greeks, Maronites, Nestorians, and Copts, refused to take the Communion in churches which enforced a belief in transubstantiation and priestly absolution. An Evangelical Church was formed. It has grown until it numbers thousands of members all over the Empire, and the Armenian, Greek, and other Oriental Churches are agitated with plans and projects for reform, brought forward by their young men, enlightened and educated in Protestant schools, or inspired with the influence of Protestant literature and enterprise.

The work of Bible translation was undertaken at an early day; and after twenty years of labour by the distinguished Arabic scholars, Eli Smith and Van Dyck, the Arabic Bible was completed in the year 1865. The Bible has also been translated into ten other languages of the Turkish Empire; and it is a significant fact in the Providence of God, that just at the present juncture of political affairs, the Revised Translation of the Bible into the Turkish language is printed and ready for the Osmanli Turks. But the great work of the Mission in Syria has been the ARABIC translation of the Bible.

If you will glance over the map of Asia and Africa, and look at the geographical extent of the Mohammedan religion, you will find

that its votaries speak not less than twenty different languages, and yet the Arabic language is the common sacred language of all. Whatever be the vernacular of a Mohammedan people, they must read the Koran in Arabic. That Sacred Book cannot be translated into another tongue. In the great Moslem University of Cairo, the thousands of students from all parts of Asia and North Africa pursue their studies only in Arabic. The Koran they claim to be inspired in every word, letter, and vowel point. If the Moslems approach idolatry in any thing, it is in their reverence for the Koran. If you would give them the Bible in a form likely to suit their taste and meet their approbation, it must be in the Arabic language. Wherever the Mohammedan religion exists the Arabic language must be read; and if you can give them the Arabic Bible in a classical, accurate, and elegant version, voweled in the style of the Koran, you have removed their chief prejudice against the Sacred Book of the Christians.

Rev. Dr. JESSUP.

Arabic the sacred tongue of Mohammedans.

The voweled edition of the Beirut Arabic Bible is now electro-typed, and is printed alike in Beirut, and by the American and British and Foreign Bible Societies in New York and London. Thousands of copies have been distributed among Mohammedans in different parts of the world. The Arabic Scriptures are found throughout the towns and cities of Syria and Palestine, in Mesopotamia and Constantinople, in Cairo and Alexandria, far up the Nile, in Northern and Central Africa, in Algiers, Tunis, and Morocco. Two learned negro Christian scholars, Prof. Blyden, of Liberia, and Rev. Henry Johnson, of Sierra Leone, have visited Syria and Palestine for the purpose of studying the Arabic language, that they might hold intercourse with Mohammedan tribes bordering those West African provinces on the north. Numerous boxes of Arabic Scriptures and other books have since been sent from Beirut, New York, and London, to these points for distribution among the interior Mohammedan tribes.

This Bible printed in three places.

And widely circulated.

In West Africa.

When Sir Bartle Frere was commissioned by the British Government to visit Southern Arabia and the East African Coast in the humane mission of suppressing the slave trade, he took with him a supply of Arabic Bibles, and in his official report speaks of their being eagerly received by Mohammedan Sheikhs and people, wherever he went. The Missionaries in various parts of India have repeatedly ordered from the Beirut Press Arabic Scriptures and literary and scientific books to be sold to Mohammedan scholars, readers of the Arabic language. In the month of March, 1878, five large boxes of Arabic Scriptures were sent

In East Africa.

In India.

Rev. Dr.
JESSUP.
And in
China.

from the Beirut Depository to the missions in China. Several millions of Chinese in the North-West Provinces are said to be Mohammedan in religion, and frequent inquiries are made of Missionaries in China for books in the sacred language of the Koran. Thus widely is the Arabic Bible beginning to be distributed over the Mohammedan world, in a version which many of the Mohammedans already believe to be the long-lost Old and New Testaments, now recovered in their original purity.

Much Christian literature published.

Schools and Colleges.

In addition to the work of Bible translation and distribution, the Missionaries in Syria and other parts of Turkey have prepared and published in the languages of the people hundreds of volumes of religious, educational, and scientific books, have opened hundreds of common schools; besides founding four colleges, nearly a dozen female seminaries, six theological institutions, and a medical college. These schools have stimulated other sects and communities to found schools of their own, so that the work of popular education is advancing with great rapidity.

11,000 children.

There are now in Syria Proper, not including Palestine or Asia Minor, about 11,000 children in Evangelical schools, of whom nearly one-half are girls. In the city of Beirut alone are nearly 9000 children in the various schools, of all sects, of whom 3000 are under Protestant instruction. Twenty years ago there were not probably 300 children at school in that entire city. There are in Beirut twelve printing presses, of which five belong to Protestants. There are nine newspapers and magazines, of which six are Protestant. The number of pages of Arabic printed at the American Press in Beirut, in the year 1877, was 12,630,000, and the whole number of pages printed from the first has been 172,441,000.

Twelve printing presses.

The Gospel leaven.

In addition to all these statistics, and others which we have not space to mention, it should be borne in mind that there is a gradual leavening process going on in society throughout the East, removing the old prejudice against Protestant Christianity, a wonderful awaking of the popular mind in favour of female education, a desire for books and periodical literature, a willingness to read the Bible, a relaxation of priestly and ecclesiastical opposition and persecuting power, and, in fine, a widespread preparation for the preaching and teaching of Evangelical truth, such as has not been known since the days of the Apostles.

Wide preparation for the future.

An Arab visitor.

A famous Bedawin Sheikh once visited Beirut, and asked permission to see the American steam printing-press. I took him through the various parts of the building, and showed him the

processes of type-casting, type-setting, electrotyping, lithograph-
 ing, and bookbinding, and at length we entered the press-room. He stood, with his Bedawin companions, gazing in mute wonder at the steam-press, with revolving cylinder, rolling out the printed sheets with great rapidity and precision. He stood in silence for a time, and at length turned to me and said:—
 “Khowadja, you Franks have conquered everything but death. In that respect you and the Bedawin stand on a level, for death conquers us all.” I replied: “Yes, death conquers us all; but there is One who has conquered death for you and for me, our Lord and Saviour, Jesus Christ.” That is the Gospel which all men need.

Rev. Dr. JESSUP.

The Master of Life.

F. J. HARTLEY, Esq., of the Sunday School Union, laid before the Conference the following brief statement of Sabbath-school work, now being assisted and stimulated by the Union on the Continent of Europe. The Mission was commenced by the Union in 1864.

F. J. HARTLEY, Esq. Sunday-school work on the Continent.

It has for its objects the introduction of our own Sunday-school system amongst the nations on the Continent of Europe, establishing schools in places where they are altogether unknown, enlisting the voluntary services of lay teachers, providing suitable literature for teachers and scholars, and by various measures, adapted to the several countries, promoting the religious instruction of the young.

Its objects.

The mission is carried on in co-operation with Local Societies and Committees in France, Germany, Switzerland, Holland, Sweden, Norway, Denmark; and by individual effort in Austria (including Hungary and Bohemia), Italy, Spain, Belgium, Greece, &c. Ten Missionaries, with one exception natives of the countries in which they labour, devote their time and attention to the active prosecution of this Sunday-school enterprise; not only opening new schools, but instructing teachers in the best methods of teaching; addressing gatherings of parents and children; giving lessons in singing, lectures on subjects illustrative of the Bible, introducing suitable publications, and so on.

Its plans.

Magazines and periodicals are maintained in Continental languages for teachers and scholars, to aid and stimulate the former, and instruct and interest the latter. Their importance has been recognised, and considerable expense has been incurred in promoting and assisting their publication. In those for children there is a great demand for illustrations, and large grants of money and of “clichés”

Periodicals.

F. J. HART-
LEY, Esq.

(electrotypes) are made annually. Some of these magazines have a circulation of over 28,000 copies weekly, and all are highly valued by those who receive them; they often, indeed, are the only literature of the people in remote agricultural or mountainous districts. Besides these periodicals, numerous publications are prepared and issued, as New Year's Addresses, Almanacs, Hymn and Tune Books, Class Registers, and other school requisites, &c., and for these, as also for books for Children's Libraries, there is an ever-increasing demand. In like manner many of the popular Sunday-school hymns, translated into several languages, having been learned by the scholars, have been repeated and sung at home.

Work in
France.

In France, as evidence of progress, it may be noted that in 1865 there were only thirty-five Sunday-schools in Paris, where there are now ninety, and only 250 in all France, where they now number 1130. There are, however, still six *départemens* without any Sunday-school; and with only one Missionary employed, rapid progress is not to be expected. The schools are, in many instances, attended largely by the children of Roman Catholic parents, and thus the influences of Christian teaching, and not unfrequently copies of the Bible, are brought into families where otherwise the simple truths of the Gospel would be unknown.

In Switzer-
land.

Lausanne is the head-quarters of Sunday-school work in French Switzerland, and under the zealous labours of our Missionary, Pasteur Sully Jaulmes-Cook, the cause thrives and flourishes abundantly. By frequent personal visitation he has succeeded in establishing a large number of schools in the Cantons de Vaud and Neuchâtel, he edits and publishes monthly a magazine for teachers, and another for scholars; and also one weekly, "Le Messager des Écoles du Dimanche," which has a circulation of 28,000 copies. After reiterated efforts and many discouragements, he has united the Cantons de Vaud, Geneva, and Neuchâtel in a Sunday-school Confederation, and pleasant and profitable have been the opportunities thus afforded for Christian fellowship and conference heretofore unknown. He has lately established at Lausanne a Model Sunday-school, in which are to be found all the latest improvements in organisation and methods of teaching; and not a few teachers, who have been trained in the schools in this district, have gone forth to distant places, and in their turn have become pioneers of the work. In the Waldensian Valleys of Piedmont his visits are heartily welcomed, and there also he has been instrumental in largely multiplying the schools, which were few and feeble.

In Germany, not a few who were once amongst the strongest opponents of the Sunday-school movement are now its warmest advocates; and Christians throughout the Empire express their conviction that the Sunday-school is the only hope of overcoming the disastrous effects of the Rationalism now so general and widespread. Of the zealous labours of our two Missionaries, Mr. Bröckelmann and Mr. Ostermeyer, it is impossible to speak too highly. Each, in his own sphere and way, has laid the foundations of a work destined, as we believe, to bring about what is so greatly needed in Germany—a Second Reformation. We have, through the exertions of Mr. Bröckelmann, tolerably complete statistics of Sunday-schools in Germany, showing a total of 1977 schools, 8325 teachers, 162,251 scholars. The majority of these have been established directly or indirectly through the labours of our Missionaries. Several magazines are published in Germany, and seven hymn books, and there are preparation classes in connexion with very many of the schools, attended during the week by the teachers.

F. J. HART-
LEY, Esq. :
In Germany.

In Austria the Pastors of the Lutheran Churches have in many instances hailed the introduction of an agency which places the religious training of the children more directly under their supervision than it can be in the State day-schools, and the instances of direct opposition to the proposals of our Missionary were very few.

In Austria.

The work in Holland calls for much patient perseverance. The people are slow to adopt suggestions from without, and our Missionary has often to prepare the way by various agencies—as services of song, lectures with panoramas, social meetings, sermons, books and publications, &c. Nevertheless, the progress is encouraging, the last report recording 668 schools; and several excellent publications have been issued, which have become popular throughout the country.

In Holland.

In Sweden, in many places, the people have welcomed the Sunday-school almost spontaneously; the children have gathered in increasing numbers; and whereas eight years ago not more than 10,000 children attended the schools associated with the Local Union at Orebro, there are now over 50,000 scholars in schools connected with this and kindred Societies throughout the country. There are ten or twelve Local Unions in different parts of the country, some of which employ Missionaries, who work in their own immediate districts, and thus greatly assist in promoting the extension and efficiency of the schools. Much attention is

In Sweden
and Norway.

**F. J. HART-
LEY, Esq.**

also given to the publication of books for teachers and children, and 150,200 copies of different works were issued in 1877. Great numbers of conversions have been reported, and the spiritual welfare of the children appears to be more earnestly sought after here than in some other countries. In Norway the Sunday-school is of comparatively recent date, and does not thrive so vigorously as in the sister country, and is hindered somewhat by denominational prejudices.

**Rev. A.
TIEN.**

The Rev. ANTON TIEN briefly addressed the Conference on work among the Mohammedans, and described an effort made to instruct them in London.

**Rev. R. S.
ASHTON.**

The Rev. R. S. ASHTON, Secretary of the Evangelical Continental Society, said: I have been asked to say a few words with respect to Roman Catholic Missions on the Continent of Europe, especially those of the Evangelical Continental Society. If time allowed I should have liked to make a few remarks on the necessity for such missions. The Romish Church certainly in the present day has changed the truth of God into a lie, and worships and serves the creature more than the Creator. Surely when such is the condition of things in that Church it behoves Christians throughout the world to use their utmost endeavours to destroy the influence which it is exerting among the millions now under its care. But there is another point. It is this: the populations throughout Europe, not only in France, are losing their confidence in the spiritual guides who have hitherto led them. Discussions are going on in Italy amongst thoughtful men as to the regeneration of their country, and the question is being asked, "What new religion shall we substitute for the one that has hitherto prevailed?" Even in Spain there are not wanting signs of a new era, and of a desire on the part of the people to be emancipated from the yoke of Rome. With regard to the work of the Evangelical Continental Society, I may say that our aim has been to strengthen the various Evangelical Societies already established on the Continent of Europe. Experience has shown us that this is the best way in which we can help forward missions on the Continent. We have for some thirty years been engaged in assisting the work so ably carried on by the Société Evangelique of France; the Société Evangelique of Geneva, and others; and in Italy the Free Church and the Waldensian Church.

Need of
Missions
among
Roman
Catholics.

The people
of the Con-
tinent are
losing faith
in their
system.

Even in
Spain.

Local So-
cieties ought
to be helped.

It is in this way and through these means that we can best promote the Kingdom of Christ in those lands. In Bohemia we are carrying on certain Evangelical Missions in connexion with the Reformed Church. In Spain we have already helped forward various movements, and during the last twelve months God has blessed the labours of our friends, especially in the northern part of the country, in the seaport of Bilbao, and the province of Catalonia.

Rev. R. S.
ASHTON.

A word as to the present condition of France. It was referred to by Mr. White in his Paper, and I would add emphasis to what he said. The state of things there is most remarkable. I question whether in our time, or perhaps in the history of France, there was ever such an opening for the preaching of the Gospel. The readiness of the people to hear has been proved again and again. Mr. M'All has amply proved it by his various labours in Paris. Our Society has made some experiments in the Departments. Crowds have gathered at the places of meeting; and a minister said he never in his life saw such a thirst for the truth. Then with regard to thoughtful men who are urging Protestantism upon the attention of the people, it is worthy of note that one of these (M. Réveillaud) has written a deeply interesting work on the religious question, in the preface to which he said: "I am not a believer, I wish I were." Thank God, he is so now; and during the last few weeks he has been in the Department of the Ain, speaking in the theatres of the large towns, not merely about Protestantism as a free religion, but with respect to the Gospel of Jesus Christ, and has been urging it eloquently upon the attention of his hearers. I am thankful to say that our Society is about to help Mr. M'All to open a new mission in the city of Lyons. And I hope we shall be able during the coming months to encourage our brethren throughout France to undertake other evangelical operations in every part of the land.

Remarkable
spirit abroad
in France.

The people
anxious to
hear.

New mission
in Lyons.

The Rev. D. M. Berry: It is very desirable that Christian people in England should know the golden opportunity there is for proclaiming the Gospel in Paris. It is desirable that Christian ladies should know what an opportunity they have of helping that work in Paris. There is a little Society of English ladies doing a work, with great activity and great success, in that poor district of Paris, Belleville, which was so notorious a short time ago as the Communist quarter. These ladies are only hindered in their work by the fewness of their number, and would gladly

Rev. D. M.
BERRY.

Work of
ladies in
Paris.

Belleville.

Rev. D. M.
BERRY.

welcome Christian sisters who would just be occupied as they are in talking the pure simple Gospel to the people in the French language. The mission is already an extensive one, and has several branches.

Visiting and
medical aid.

Perhaps the most important as yet is the visiting branch. These ladies have free access to the houses of the sick and the poor by means of the Medical Mission. But inasmuch as there are five hundred patients a week and more, it is obvious that the number of visits is far too great for the number of labourers who at present are about twelve. They are very glad if helpers can come to them only for a few months or weeks. Paris is in every way

The people
polite.

a suitable place for ladies to work in. The people of Paris are more civilised than the people of London, more gentle and polite in their manners, and in every way are more approach-

Ignorant of
the Bible.

able. Their ignorance of the Bible is profound. It is beyond all belief. Even intelligent and educated people in Paris are utterly ignorant of it. They welcome those who come to them with a free Gospel. They are sick of their *religion d'argent*, the "religion of money;" and they welcome those who will come to them with a free Gospel, and the attention that they give, even for hours at a time, is something that would surprise and delight

Easy to work
there.

any one only accustomed to work in England. That is my experience of a few weeks in Paris. A year ago I found out how easy it was to go to Paris, and obtain a welcome there and work to do; and very little French is needed. My French is hardly respectable. I can barely sustain a conversation. But with the French Bible in my hand, I can preach in French, visit in French, hold classes in French, and argue with infidels in French, and do everything in French, except manage troublesome boys; for as yet they have it all their own way. The work includes Evangelical meetings held in an iron room; and at these meetings the ladies are silent. The work is there conducted by a paid Belgian Evangelist; but in the Medical Mission, in the classes and schools they do the greater part of the work; in fact all that can be done by ladies. Another part of the work is a Mission Hospital which is now about to be opened in a part where the shells fell among the unhappy Communists.

Pastor
DUMAS.

M. DUMAS, a Pastor in Paris, said: I have been asked by Mr. M'All, who is not able to be here, to speak a few words on behalf of his mission, in the general review which you are taking of the Missionary enterprise. It is somewhat difficult for me to speak in your language; but I trust that you will find there is some-

His testi-
mony to
Mr. M'All's
work.

thing interesting in the testimony of a Frenchman, and of a Protestant Minister, when he speaks of the success of this work. True, I cannot tell much. I only want to say very simply, but very strongly, that I believe the great success of Mr. M'All's work is a new proof that the Gospel is the power of God unto salvation, not only among savage races, but among the people living under a worn-out civilisation. Mr. M'All began his work in 1872; and he has now twenty-three stations within the city and two outside it. There are 4000 sittings for the people in his buildings, and large numbers attend the meetings. He is really doing a good and a great work. You will ask me about the result; and I will tell you of one which was not looked for at the beginning. Mr. M'All is very skilful in attracting helpers. His work has been a wonderful bond of union between all the churches. All the clergymen and laymen who are workers in Paris are united round Mr. M'All, and are glad to be so. Another result is many conversions, which I could record. There are a great many people attracted to every station. There is a nucleus of people who come very regularly, who like the meetings, who are fond of the hymns and know them by heart, and who are certainly open to receive the Gospel. As I am the only Frenchman speaking to-day, I feel I must give thanks to all your Societies which are represented here. I know that you are interested in France, and I thank you heartily for your zeal. My words are nothing, but the feeling that prompts them is strong. We are very thankful to you, and we feel that the time has gone by when we used to look upon English people as our enemies. Instead of saying, *À bas les Anglais*, we now say, *Vive les Anglais*. I think you ought to do something for us, because yours is a Protestant country, and we are your nearest neighbours. If there is an increase of Christian life here, we ought to have some of it. If there is fire here, we ought to feel the warmth, and I hope that we shall do so more and more.

Pastor
DUMAS.

Twenty-
three
stations.

A bond of
union among
the churches.

Many are
converted.

At the call of the Chairman, the Rev. J. E. BRENNAN, one of the Secretaries of the Society for Promoting Christianity among the Jews, read the following Paper :—

MISSIONS TO THE JEWS.

By the Rev. J. E. BRENNAN.

In the noble *outburst* of modern missions during the last sixty years, the Jews have not been forgotten. Efforts for their evan-

Rev. J. E.
BRENNAN.

Rev. J. E.
BENMAN.

gelisation have been made in England, Scotland, and America; and I think I am not partial when I say that foremost in these efforts is certainly the work of the London Society; and the lives of such men as the late Alexander McCaul, Dr. Ewald, C. W. T. Pauli—and may I not add William Ayerst and Henry A. Stern—show us that the work is not merely possible, but, if properly conducted, attended with most blessed results to insure success. However, the fitting instruments are indispensable. It is not every evangelist or clergyman who is competent to undertake Missionary work amongst the Jews. In addition to the usual gifts of education, intelligence, spirituality and zeal, special qualifications are required. He must be a good linguist, have a fair acquaintance with Hebrew literature; he must know thoroughly the tenets of modern Judaism, both in its Rabbinic and rationalistic forms; he must be judicious in conduct, ready in debate, calm in temper, and, above all, filled with genuine sympathy and love. Other things being equal, a Christian Jew will make the best Missionary to his brethren; but whether he be Jew or Gentile he will require special training. Raw recruits in such a work are worse than useless; and I think the plan at present adopted by the London Society, in theory at least, can scarcely be improved upon. She requires her Missionaries to pass through the Hebrew College. She then tries them in subordinate positions; and it is only after years of proved efficiency, and even then only in special cases, that she will enable them to take Holy Orders. The suggestion recently made that the Jewish Home Missions should form part of the parochial machinery of the Church of England is, I believe, impracticable; and even if it could be accomplished (considering the distribution of the Jewish population) would, in my opinion, be a grievous waste of power.

Who are
fitted to
teach the
Jews.

Training of
the London
Society.

Centres of
effort.

Much is being done in the various commercial centres of this country for the conversion of the Jews. The London Society's School, in Palestine Place, has educated about 1300 children, and the Baptismal Register of the Church contains upwards of 1400 names. The Wanderers' Home, under Mr. Stern's direction, is in active operation. Much good is being effected by instruction classes, discussion meetings, addresses in rooms, and special sermons in churches, to all of which Jews come very much more freely than in former years. House-to-house visitation is carried on in London, Manchester, and Liverpool, and many isolated cases are dealt with by the parochial clergy. It is quite true that scepticism, indifference, luxury, the love of money, and the toils

of business, are serious impediments ; but they are not specially confined to the Jews, they are more or less common to all Home Missionary endeavours. Nevertheless, it is a fact which cannot be disputed and should not be ignored, that there are thousands of Christian Israelites in this country living holy and consistent lives, who but for these and kindred efforts would have been in darkness to this day ; and let me add that the Jewish papers, by their constant allusions and bitter hostility to the Missionary, virtually admit our success.

With regard to Foreign Missions, at first sight it might possibly be concluded that it is scarcely fair that the burden should be borne altogether by us ; we might perhaps expect that something would be done by the countries where the Jews are actually located. But when we remember that they live for the most part amongst Roman Catholics, as in France, Italy, and Austria—amongst the members of the Greek Church, as in Russia and parts of the East—and amongst Mohammedans, as in Constantinople, Syria, and the North Coast of Africa, it is evident that instead of help we can anticipate nothing but hindrance from such surroundings. All the principal capitals of Europe are occupied by our missions. Paris, Rome, Amsterdam, Berlin, Vienna, and Constantinople, are each centres of a systematic running organisation. During the last two years Russian-Poland has been opened to our efforts ; our old station, Warsaw, has been reoccupied, and another at Kischineff has been added to our list. There is reason also to believe that ere long the whole Russian Empire, with its population of two or three millions of Jews, will be accessible to the Missionary. Jerusalem, Damascus, and the Northern Shores of Africa are not forgotten. Itinerating work is regularly maintained throughout the mission field, and every opportunity embraced by which the masses of the Jewish population may be reached. As a specimen of the work, we may mention that in Holland, last year, forty places were visited ; from Konigsberg, fifty ; and from Dantzic, forty-five ; in this last case there was an aggregate Jewish population of about 15,000 ; and what is true of these stations is true also of many others. And it is principally from these itinerating expeditions that we learn how deep is the influence which European thought is at the present moment exercising upon the Jewish mind. With *them*, as with *us*, it is emphatically a transition period. Amongst ourselves we have, on the one hand, that strange hankering after mediæval superstition, and, on the other, a constant drifting to-

Rev. J. E.
BRIDMAN.

Efforts
abroad.

Chief places
occupied.

Syria.
Itinerancies.

The present
state of the
Jewish mind.

Rev. J. E.
BREWSTER.

wards philosophic materialism, which, if consistent, must ultimately discard revelation altogether, deny the existence of God and the immortality of the human soul. So also amongst the Jews. On the one side there are those who struggle to maintain a rigid and effete Talmudism: and, on the other, there is the reform party, who, in their anxiety to throw off the burdensome teachings of Rabbinic tradition, are gradually lapsing into a position of negative unbelief. In a similar way, in France and in Germany, the Ultramontanism and the scepticism which so extensively prevail have their reflex in the Rabbinism and infidelity of the Jews. While in those parts of the Continent where stagnation of thought is still permitted to exist, there the old so-called orthodox Rabbinism maintains its position almost wholly undisturbed.

How to meet
it.

To meet these varying phases, the efficient Missionary must be always ready. He cannot rest satisfied with a mere negative controversial triumph, his object is not to silence but to inform, not simply to eradicate error but to unfold the truth, not to convince the intellect but to win the heart for Christ. And this positive dissemination of God's truth is not confined to the efforts of the living Missionary, but is supplemented by the circulation of books and tracts. The issues of the London Society last year were 2424 Bibles, and 2785 selected portions, 5326 Hebrew New Testaments, and 56,185 books and tracts of various kinds. This does not include those which may have been published and circulated by missions locally. The education of the young is another important feature in the work. To deal effectually with a system like Judaism, which has been welded into closer consistency by the hammer of persecution, and hardened by the lapse of centuries, it is requisite that the rising generation should not be forgotten. It is always difficult to get a person of mature years and settled convictions to forsake the religion of his forefathers, but the young are easily influenced. It is well, therefore, to know that the mission schools are prospering. At Palestine Place 1500 children have been educated. In Constantinople there are 300 in daily attendance, and during the last fifteen years upwards of 2000 have received Christian instruction for a longer or shorter period. At Bucharest there are 240 on the roll, and 1800 have been instructed. At Tunis the numbers are 250 girls and about 140 boys; and at Susa, in the same district, a new school has been opened with an attendance of 20. These are but a few of our larger schools: similar establishments are maintained in Jerusalem, Morocco, Breslau, and other places. God only

Books and
Tracts.

Schools.

Where.

knows how widespread and blessed have been the results of these educational efforts.

Rev. J. E. BREMAN.

Whatever the view of prophecy we adopt, it is scarcely possible to observe the destruction of the Ottoman power, the rapid re-peopling of Palestine, and the cultivation of the land by Jewish colonists, without feeling we have before us in these facts so many "signs of the times," which should speak to the hearts of God's people, calling upon them to put forth renewed energy in this blessed work, that at the Lord's coming we may receive the blessing promised to those who endeavour to do good to Israel, and also be the means, under God, of bringing about, through their influence (when led to look upon Him whom their forefathers pierced), that glorious era when the King shall reign in Righteousness, and His Dominion extend from sea to sea, and from the river to the ends of the earth.

Appeal on their behalf.

JAMES E. MATHIESON, Esq., said: I think that in the programme of this great Conference there has been a little forgetfulness of one of the great Divine utterances—namely, "Israel is my son, even my firstborn." In a Church with whose business I have some acquaintance, the first report which is always read is that of the Jewish Missions—the Church in question believing that there is some meaning in the old saying, "Beginning at Jerusalem." I should like to quote here a remark of the late Rev. Dr. Schwartz, which he made at one of the meetings of the Hebrew Christian Alliance: "You Gentile Christians," he said, "take all the precious promises which belong to the Jews to yourselves, and you leave all the curses to the poor Jews." Our brother from Samoa, who opened the meeting the other day with prayer, read to us that beautiful lxvii. Psalm, a psalm which, primarily at all events, and to my mind solemnly and conclusively, belongs to the literal Israel—"God be merciful to us and bless us." I listened with intense interest to the clear and lucid statement made by our Wesleyan brother, Mr. Jenkins, with regard to the progress, or non-progress, of Christianity among the Mohammedan peoples. I believe that a recent writer has struck the true note when he says, in words to this effect: That until God has brought one great monotheistic people of the earth, the Jews, to the reception of the belief of the Lord Jesus Christ as the Messiah, that the other great monotheistic people, the Mohammedans, will never be thoroughly open to receive the Gospel. The idea of the fatherhood of God in Jesus Christ is utterly repulsive to

J. E. MATHIESON, Esq.

Importance of Jewish Missions.

Many passages of Scripture belong to them.

Jews first, then Mohammedans.

J. E.
MATHESON,
Esq.

Proof of
this.

A special
blessing on
those who
love the
Jews.

D. MATHESON,
Esq.
Italy.

Range of
Christian
work there.

the Mohammedan, and until the Jew is able to present that with power to the Mohammedan mind, I do not believe that the Mohammedan mind will be able to receive it. Some Scriptures are more precious to us than others. I think the most precious passages of Holy Scripture are those passages in which our blessed Saviour Himself, or one of His inspired Apostles, has given a commentary on one of the Old Testament Scriptures. You will find (if you choose to read it carefully at your leisure) in the xi. chapter to the Romans, St. Paul's commentary upon that lxvii. Psalm. It bears out, that when Israel shall be saved, then the earth shall yield her increase to God, on a scale and in a manner which we in these times have not seen. Now is it to be said that people holding such views as these will have their hands made slack in regard to Foreign Missions in the present day? I will produce men as fully imbued with the Christian spirit, who hold views like these, and are as active in trying to diffuse the Christian faith among the heathen, as among those who do not hold those views. But it is necessary to enter into God's plan and God's mind as to how the blessed Gospel is to spread over the earth. Therefore I beseech you, if only in this last hour of the Conference, to give your special attention to, and by no means to forget, Jewish Missions. I believe that there is a very special blessing upon nations and Churches which attend to this work. I have heard it said that our beloved Transatlantic brethren have very seldom given much care to the missions to the Jews. In our own country there are some Churches which give attention to the Jews while others do not. But I believe there is another misappropriated text of the application of which the Church of England is an example, as also the Free Church of Scotland—viz., "They shall prosper that love thee," meaning the Jews.

DONALD MATHESON, Esq., said: Under the head of Missions to Roman Catholics, Italy deserves notice. In Italy the first Reformation was stamped out in blood, with the exception of the Church hidden in the Waldensian valleys, and preserved by God through ages of persecution for the present work of evangelisation. Till 1848, or thirty years ago, no Evangelical mission was possible, and the Bible was a prohibited book; now, there are, it is believed, 7000 communicants connected with the different missions; and an outer circle, variously estimated at from 30,000 to 50,000, under the preaching of the Gospel. This has been

accomplished under God, *first*, by a succession of remarkable political events, from the revolutionary year 1848 to 1870. These have resulted in the whole of Italy becoming united in one kingdom under Victor Emanuel; and being open to the Gospel, with the exception of one little spot called the Vatican. *Secondly*, by the Evangelical missions. They are those of the Waldensian Church, which claims to be Italian, and which led the way in 1848, and those of the Free Christian Church, consisting of a union of congregations which had previously been gathered from among the early converts of the Gospel; while from other lands are those from our Wesleyan and Baptist Societies, and some from America. There are also the "Brethren."

D. MATTHEWSON, Esq.

Agencies.

The Government of Italy affords as much freedom as any other on the Continent for the work of evangelisation; the people of Italy are in a remarkable state of preparedness for the reception of the Gospel, and the Missionary Societies are cultivating a spirit of unity in action, which is a hopeful sign for the future.

Freedom to work.

Union of the workers.

Of the work done throughout the kingdom, the greatest success seems to have followed that in the Island of Sicily, where the population has been considered the most degraded; and I have the more pleasure in referring to this as I am to be followed by an Italian brother, who is to tell us of his work there.

Signor VARNIER, of Sicily, said: Being limited in time, I can only give you an outline of what I proposed to say. I am a Sicilian. Twenty-six years ago I left my native land to devote myself to mission work. I went out as a Roman Catholic by the name of Father Filippo. I went out with the view of converting the Hindus and Mohammedans, as well as the poor Protestants, whom I believed to be in need of salvation as much as the others. I felt a difficulty in associating with those amongst whom my lot was cast. But I believed that the Roman Church was the true representative of Christianity. With that feeling I left my own land to go on with my work. It pleased God that whilst I was engaged in drawing Protestants to the Roman Church the Lord enlightened me. He showed me the truth as it is in Jesus, and I found that Romanism was the pathway from Christ, not to Him. I felt that I should return to my own people. I worked for twenty years in connexion with a Society of the Church of England. I was sent to Patna to open a mission in the year 1860. But from that time my heart fled to my own country. I felt that I ought to devote my life to the

Signor VARNIER.

A Missionary to India.

Became Protestant.

Patna.

Signor
VARRIÈ.

Returned to
Sicily.

Former
companions.

Talks with
them.

A priest
converted.

Becomes a
helper.

enlightenment of my own countrymen, and to bring unto them the tidings that Christianity is not a religion of form, but is a life; and that religion is not a service, as the Roman Church teaches. We are children, heirs of life, not servants. Then I went to my own land and reached Messina in 1863; I was the first native that landed to preach the Gospel there, also the first Protestant teacher in my own land. I saw my brother priests and college companions, who gathered round me, and said: "Why have you embraced heresy? Why have you left us?" And I replied, "I worship the true God which Paul preached in this very land." (You will remember that he was at Syracuse, six miles from the place where I was then standing.) "I have brought the writings of Paul; when I preach any other doctrine save that which Paul preached, I shall be a heretic. You say I am a heretic; but I say I am not. The Church of Rome is that which has taken you away from Christ, and has substituted something else for Him." The Lord gave increase to the work. And while I stood alone for those three months I gathered a little Church around me; and after that it pleased God to give me help in a work that was increasing immensely. The mind of the people had been awakened, and I did not know what to do, for I wanted a helper. A priest came and remonstrated with me, and said: "It is not enough that you have sold yourself to the devil by embracing heresy, but you must come to spread the plague of Protestantism among your own people. Leave our land." "Friend," I said, "if you can convince me of heresy I will enter again into the Church; but if I convince you of yours, then you should follow me." "Yes," he said. We had a calm discussion. For four weeks that good priest continually came to me, and the last interview was a solemn one. I said: "Have you anything more to urge for your Church?" "No," he said. "Remember, then, your promise that you would follow me." "Yes," he said, "I remember it." "Well, I absolve you from your promise; take your responsibility to God and not to me." I could see the tears in his eyes; and he stood up and said, "Brother, I came in here with all my conscience to draw you back to the Church; but God has made you an instrument of showing me the truth as it is in Jesus, and from this moment my life and energies belong to the Lord." From that time he was my companion, and we went from village to village and from city to city preaching the Gospel. Our work is not that of getting people from Romanism to a simple, formal Protestantism.

Our work is to bring home Christ and His power to the people's hearts. What we want in Sicily is not external religion, but we want life. It is not that you have many churches and members. See what kind of members you have. If you have real believers—men who have felt the power of God in their hearts—that is all you require.

Signor VARRIER.

My colleague and I do not belong to any Society; we work in union with all. We want to bring home Christ, and we go to the people. Having been priests, and knowing the ins and outs, we know where to put our finger. We know that there is an unrest; and you cannot understand what it is in some places. The thought that man is to atone for his sins is a crushing thought. We felt that Jesus died for us; that His precious blood cleanseth us, hence the relief to our hearts. The poor say, "Give us more and more of this truth." I wish I had time to tell you what the Lord is doing there. My friend and I have been evangelising from Messina to Syracuse, and we have had this said to us again and again: "Sirs, come and settle amongst us, for we are anxious to know the Word of God." My colleague has asked not a penny from any one, doing the work in the Lord's name, and with his own means. There is a great and glorious work going on there. We feel that the Lord has raised us up for the evangelisation of Sicily; and we trust in Him.

Their work.

The people willing to learn.

The Rev. THORNELY SMITH then proposed, and the Rev. Dr. MACGILL seconded, the following RESOLUTION, which was adopted:—

RESOLUTION.

"THAT this Conference request the Secretaries and the Publishing Committee to prepare and issue a Fraternal Letter, expressing to all Christians gathered from among the heathen, Mohammedans, and Jews, and to Missionaries and individual brethren—particularly those who are so situated as to need special encouragement, the salutations which the gratifying information we have received of the progress of the Gospel, and the recognition of the oneness that subsists among us all, strongly and affectionately prompt us to utter."

Fraternal Letter.

THANKS TO THE HON. CAPT. MORETON, &C.

R. N. CUST, Esq., said: My dear friends, the labours of this Conference have now come to a close; and the bell has sounded

Thanks to Captain MORETON, &c.

for the last time. Before we part we have a duty to perform—the duty of returning a vote of thanks to those kind people who have lent us the use of this magnificent Hall, and to ask for a blessing on those brethren and sisters whose labours are connected with this Institution. Many of us know our way to Mildmay Hall from of old; and have seen this Hall crowded in every part. I wish we had had a larger attendance. But among those who have come for the first time on this occasion, I hope that many will repeat their visit. I am sure it will do them great good, and they will see how much good is being done in this place. I therefore propose—

“THAT the best thanks of this Conference be offered to the Hon. Captain MORETON for all his kindness in receiving us here. May the blessing of God rest upon him. May a blessing also attend Mrs. Pennefather and those other good ladies who are working here for the good of this part of the metropolis.”

Dr. MULLENS seconded the motion, which was carried unanimously.

Thanks to
the Com-
mittee.

THANKS TO THE COMMITTEE AND OTHERS.

R. A. MACFIE, Esq., proposed, and Pastor DUMAS seconded, the following RESOLUTION, which was also carried unanimously:—

“THAT the best thanks of this Conference be presented to the COMMITTEE of the Conference and its Officers; and to all who have aided in carrying out those arrangements under which the Conference has so successfully met.”

Dr. MULLENS acknowledged this Resolution on behalf of the Committee.

Captain MORETON also in a few earnest and touching words spoke of the pleasure with which he and the Trustees of the Conference Hall had welcomed the present gathering of Christian workers from all parts of the world.

FINAL
PRAYER.

Captain MORETON then offered prayer, and pronounced the benediction. With this the sittings of the Conference were brought to a close.

GENERAL PUBLIC MEETING, EXETER HALL.

FRIDAY EVENING, *October 26th*, 1878.

Chairman : The EARL of SHAFTESBURY.

In connexion with this Conference, a GENERAL PUBLIC MEETING of the friends of missions and of all Protestant Missionary Societies was held in EXETER HALL, on FRIDAY EVENING, October 26th. The attendance was not large, and was mainly confined to those who had attended the previous Meetings.

Public Meeting in Exeter Hall.

The Right Hon. the EARL of SHAFTESBURY, K.G., presided. After the singing of the hymn, No. 18, "Stand up, stand up, for Jesus," the Rev. Dr. HERDMAN offered prayer.

Lord SHAFTESBURY.

The CHAIRMAN, who was suffering from a severe cold, which had affected his voice, expressed in few words his great satisfaction at being present at this meeting, though he was wholly unable to address the audience before him. There was scarcely a question, he said, which lay so near his heart as that which had been under the deliberations of the Conference during the last few days.

CHAIRMAN.

The Rev. R. C. BILLING, Rector of Spitalfields, after referring to the mission work actively carried on in London, quoted the statistical figures given in his atlas by Mr. Keith Johnston, in regard to the present populations of the world, and the religions to which they are said to belong; and he dwelt upon the large masses of heathen and of nominal Christians which still need instruction in the simplest truths of the Gospel. Referring to the great change which has been begun in recent years, and is in full progress, he continued thus—

Rev. R. C. BILLING.

Can any one look back on the last twenty years and not be struck with the marvellous manner in which God has been ruling, both in providence and grace, for the extension of the

Twenty years ago.

Rev. R. C.
BILLING.
In India.

Redeemer's kingdom? The year 1858 was, indeed, a great missionary era for India. We remember how the Indian Mutiny was suppressed, and how there was a great extension of mission work in that vast empire, though not at all commensurate with the requirements of its population, or with the

In China.

duties of Christian people. Then we have the Treaty of Tien-tsin; and by it in China we have nine treaty ports opened besides the five already open to commerce and the residence of Missionaries; and thus was secured an entrance for the Word of God to China, which had not been available before. With it also there was published the proclamation of religious liberty. Then in the

In Japan.

same year, 1858, came the first opening into Japan; and what have we there now? Why, we have 1760 Church members of the various Missionary Societies which are labouring there.

In Central
Africa.

Then we remember that it was in that year, 1858, that Speke and Burton began their explorations going up into the interior of Africa from the Eastern Coast; and we remember what led these men to set out upon that expedition: it was because that noble man Rebmann stuck to his work in Africa; and though he was recalled over and over again by the Society which sent him, he determined to remain at his post, because he believed he had a work to do there as a pioneer of the Gospel in Africa. Again, my Lord, what have we in the same year? I refer especially to

Duncan and
the Indians.

the work of the Church Missionary Society with which I am acquainted. Duncan began his work on the North Pacific Coast. The Conference has heard what a grand work he has done among the Indians there, to the praise of God's grace. In the same year

Also the
Niger.

we had Samuel Crowther going up the Niger River; not for the first time; but in the year 1858 he was enabled to establish permanent mission stations on the banks of that river; and now in connexion with the Church Missionary Society alone there are eleven stations, with ten negro clergymen, and about 1000 converts. Now, so far as my information goes, these are some of the efforts which have been made during the last twenty years, which I think, my Lord, we ought to realise and thank God for. Thanks be to God the missionary enterprise has not been a failure. The Lord Jesus Christ has remembered His own word: "And I,

Christ's
work is prospering.

if I be lifted up, will draw all men unto Me." Let us consider just a few facts which show how the Lord has been working, by those who have been endeavouring thus to exalt Him. I will refer especially to the work of the Church Missionary Society, with which I am intimately acquainted. Last year there were 2355

adult baptisms, in connexion with the different stations throughout the world. And when we remember that this is one Society among many, we have very much to thank God for, and we ought to take courage. I look to the province of Tinnevelly, in South India, in connexion with the Church Missionary Society. There are about 40,000 converts in Tinnevelly. Most of them are Shanars, Palmyra tree-climbers, and very few of them earn wages of more than a shilling a week; and yet last year they contributed to Church purposes just £3000. Again, if I look at the state of the native ministry as represented by the resident ministers of the Church Missionary Society, there have been as many as 260 in connexion with that Society; and at the present time there are 210 alive working for the Master. When the Conference was held at Liverpool eighteen years ago, the Church Missionary Society could speak of only fifty ordained native ministers.

Rev. R. C. BILLING.

Tinnevelly.

The native ministry.

We have heard a great deal of Peshawar lately in connexion with military movements, and many of us have known of it in connexion with the extension of the Redeemer's kingdom. Let me remind you that at Peshawar at the present time there is a congregation of ninety converted Mohammedans in connexion with the Church Missionary Society; that many of them belong to the bigoted race of the Afghans; and that the man who ministers to that congregation, as their own pastor, is himself a converted Mohammedan.

The Peshawar Mission.

My Lord, I think that these facts, just taken from the Annual Report of our Church Missionary Society, sufficiently show that the Lord Jesus Christ has not forgotten His promise. He is "giving testimony" to the Word of His grace everywhere: and He still grants that signs and wonders shall be wrought by the hands of His servants.

All this in one Society.

The Rev. Dr. PUNSHON, after stating that he had on the whole been greatly pleased with what he had seen of the Conference, proceeded as follows:—

Rev. Dr. PUNSHON.

What Mr. Billing has stated so forcibly in reference to the success of the Church of England Missionary Society needs only to be endorsed, and can be endorsed, in reference to the action of every Protestant and Evangelical Missionary Society under Heaven. Take that therefore as a simple fact. Assume success—you lawfully may; assume progress in every department—you lawfully may; and then let us try if we cannot gather up for our

Rev. Dr.
PUSHKOV.

The simple
Gospel still
a great
power.

own personal, individual profit some of the lessons which this Conference ought to teach us, and something that can prompt us to more steadfast consecration and more thorough and hearty work in the time to come. I have been very thankful for this Conference on this account, that it shows us that the grand old doctrines of the Reformation, which we believe to be the grand old doctrines of the Bible, are effectual in all foreign lands, and under the labours of all Missionaries, however called, for the conversion and salvation of men. So that when the citadel of our faith is attacked at home we may go to our missions to authenticate our theology; and in these days of sad latitudinarianism, when spiritual religion is by many derided as a myth and a mockery, we may go to our missions to authenticate our experience. This is the reflex benefit which the missionary enterprise is flinging broadcast upon the Churches at home; and I am very thankful to think that both our faith and our experience can be thus buttressed by a cause upon which God has, under all circumstances and in every place, stamped his signal blessing. Then a wonderful thing in connexion with this Conference that has impressed me is the elasticity of the missionary cause. By a good many people it is considered out of date; it is an anachronism, and ought to have died out long ago. Men have tried to frighten it out of existence; superstition and infidelity have assailed it from opposite poles; those neutral-tinted men have assailed it also who boast that they are free from the shackles of the one and that they are incapable of the license of the other. Its enemies have always openly fought against it, and in not a few instances, notably in Zululand, it has been cut and wounded in the house of its friends. And yet somehow or other when the workers gather together they are not in despair; they are full of heart and hope; you do not hear of a discordant note or a tone of misgiving; they are confident that the cause is the cause of God, and that it will assuredly prevail.

The cause
elastic.

We have
strong faith
in it still.

My Lord, I should like to think—and impress upon the people to examine themselves to see whether it is so in their individual case—that the Christian people of our Churches have not in any measure lost faith in their own cause. I am no alarmist or pessimist either; I am hypochondriacal enough about myself, but never hypochondriacal about the success of God's cause. But I feel, in looking round, that there are some tendencies in connexion with the Church of God that need to be guarded against, and there are some graces that need to be cultivated into especial promi-

nence in these days in which we live. I think it behoves us to see that we in no measure lose our faith in our own cause. We believe the world is to be converted, we believe it belongs to Christ, we believe that the people are among the ransomed ones, and that the crown of this world is to be among the many crowns which are to deck the Redeemer's head. Do we believe this? I do not mean at an Anniversary, I do not mean amid the solemn sanctities of a Conference; but when the clarion voice has died away and when in the silence of our own spirits we are alone, with the great thoughts of the world's need, and the world's danger, and the slow progress of the Gospel all before us, do we believe it then? Are we then confident that the cause in which we are embarked is a cause which rests upon a Divine command, and has the warrant and sanction of a Divine promise? I am afraid sometimes lest there is a little faltering, a little misgiving, in the heart of some of us, that we have embarked upon a hazardous venture, or at any rate upon a venture the issues of which, if not doubtful ultimately, must be almost indefinitely postponed. I take it a man cannot have a true-hearted missionary soul if he does not think that the cause in which he has embarked is not only commanded but will prevail, and I want the Churches craned up—that is rather a tradesman-like metaphor, but it will answer the purpose—to an attachment to this cause—they need it—an attachment of well-considered principle, and nothing less. I am quite sure if we have any meaner motives to action we shall very soon get wrong. Formality is out of the question, and will not for a moment sustain us. Impulse or imagination or any other motive power will be found altogether inferior to sustain us amid the hazard and hardship of the work we have to do. Romance, a very interesting sort of impetus sometimes, will be very soon brushed off amid the stern realities of missionary life and work. Nothing but a soul of principle, a soul which, being a soul of principle, is a soul of power, will sustain the worker in the field amid all the difficulties and discouragements of the work. Neither will a sentimental sympathy with the heathen's needs avail us. We can accustom ourselves to anything. Amid the wards of a hospital men lose their sensibility to suffering; on the tented field men lose their horror of blood; so the complaint of the dark and dying, breaking over our hearts, as it has often done before in imploring whispers, becomes fainter and fainter as it comes along over the crowded streets of our cities, until at last, if we are not well-principled in our attachment, we become as

Rev. Dr. PУНСКОМ.

Have we this always?

Without it the work must fail.

Strong principle necessary.

Rev. Dr.
POWSON.

Faith must
work by love.

The tone of
the world
varies.

We must be
steadfast.

And we must
be patient.

languid and indifferent and time-serving as if no heathen were in danger and as if no Christ had died. I do want for myself and for all the Churches that our attachment to this cause shall be a thoroughly well-principled attachment. "Faith working by love"—that is the device upon the Christian's armour, and the inspiration of the Christian's heroism. I do not think that the Apostle could possibly have condensed it in better words, or have furnished a better rallying cry for all the sacramental host of God—faith working by love. If we have this there is another advantage—it will save us from being unduly elated when we get very good tidings; and it will save us at other times from being unduly depressed; because we know that amidst all vicissitudes, and through all change, the cause lives, the Gospel is alive, the God of the Gospel sits upon the throne. Hence opposition may seem to crumble at one time before our efforts; at another time it may seem to frown defiance as from a cannon-mounted wall. Hence public opinion, changeful ever, may now applaud our zeal, and now sneer at our fanaticism—and it can do both with equal courtliness and complacency. Legislation may now benefit and now brand godliness—and it has done both with equal self-sufficiency. The choicest of our youth may press into the ranks of the ministry, with a holy emulation to be baptised for the dead, or they may leave the ranks of the ministry to be recruited from the ranks of zealous poverty, preferring opulence and lettered ease. The spirit of revival may spread like a beacon-blaze from hill to hill, or it may be thwarted by indifference, or hindered by the excesses of fanaticism. Veterans may be spared to marshal or counsel, like old Moses, with the eye not dim, nor the natural force abated; or princes and great men may be taken in swift succession out of Zion; still, through all these vicissitudes, if we have faith, we shall look up into the still heavens and lose sight of the tumultuous earth, and rejoice to know that the Lord reigneth, and that all the people may keep silence before Him.

And this faith will not only preserve us in evenness of mind, but it will infuse into us another grace—a grace of which I may confess myself at any rate, to want a supply—that is, the grace of patience. I believe Methodist people are said to be proverbially impatient; it may be among the thousand and one libels that are circulated to our prejudice; but they say we do not give time for the intervening work between the seed-time and harvest. I remember when I was a boy getting some wonderful seeds, putting them into a

corner of the garden, which was my very own, not being able to sleep for thinking of the treasure I had got, and scratching them up the next morning to see whether they had grown any. I believe that childish impatience represents the impatience of the Church; we want results, we are not satisfied unless we have results. Well, to a certain extent, that is a laudable and legitimate ambition; at the same time we must remember that it is so much quicker to destroy than to save, so much easier to do a deed of murder than to heal the wound by pouring in oil and wine when the life has only just been spared. And when we think of the inveterate prejudice and opposition of the carnal mind, and the difficulties with which in all places we have had to contend, battling against old and hoary systems of error, surely we have a right to take the counsel of the Master, and be patient and wait for the coming of the Lord and His manifestation and blessing. It does not matter that we should be at the harvest, we who have sown the seed; we may scatter the seed and it may fall on stony ground; we may, perhaps, die beforehand, watering it with our tears and see no results; but the very zephyr that breathes over our grave may waft it over the crest of the rock down to the valley below, and the sunshine shall shed its beams upon it, and that handful of corn scattered on the mountains—a soil that agriculturists do not generally prefer—shall bring fruit that shakes like Lebanon. I am sure there is every encouragement for us if we are well principled, if we have faith to do the work which God has called us to do. We cannot bring any dead soul from the grave, Christ only can do that, but we can come as close to the miracle as it is possible; we can roll away the stone before the resurrection, and we can unwind the grave-clothes after the resurrection; we can come close to the miracle on both sides; then we may stand back and leave the Lord, the Divine Master, the Commanding Power, who has power over death and Hades, to do His work alone.

Rev. Dr. PUNSHON.

Need of it.

One soweth; another reapeth.

And there is another thought I want to present to myself, for my own comfort and blessing—that is, the more we connect this missionary work with a personal Christ, a living Jesus, the more thoroughly will it commend itself to our sympathy, and be an inspiration to everything we have to do. Christ is enthroned, we know He is enthroned, we do not see yet all things put under Him, but He sits upon the throne, and the holy hill of Zion upon which God has set His King is a heavenly and not an earthly mountain. From the triumph of the Cross and the triumph of

A personal Christ.

On the throne.

Rev. Dr.
PUNSON.

the sepulchre He arose to the triumph of the throne ; the Ascension is the last royal fact in a magnificent series—prophecy, advent, expiation, resurrection, empire ; there they are, and it is our Emanuel that is thus exalted King of kings and Lord of lords. When the triumphal chariot came to fetch Him from the summit of the Mount of Olives He would not drop the body ; the humanity to which He had stooped, which he had worn, in which He had suffered, in which he had triumphed, shared the exaltation as it had shared the agony and the shame ; and it is *our* Jesus,

Ours still.

ours still, *ours* always, who sits upon the right hand of Power, and who sways the sceptre of the worlds. My Lord, we may rest here—Christ crucified, Christ risen, Christ enthroned—we may rest here. Oh, I want us to do this, and it is this to which our faith legitimately carries us. Bring your offerings then, bring your prayers, do not cease your personal service, for you have enlisted on the winning side. I tell you as a warm friend of missionary operations—cease your efforts, disorganise your Societies, call home your Missionaries, despond, hopelessly and for ever despond, if you believe in a dead Christ. If you do not believe in a Christ

And lives for
ever.

who dying once, dieth now no more, who is Christ enthroned, looking for the establishment of His kingdom, and watching over the progress of His chosen Church, your enemies will overthrow you, the fiends will be too many for you, the world's woes will mock you to relieve them if you believe in a dead Christ. But if you have a living faith in a living Jesus, if you know and feel that in this work you are doing, you are working, to lift the world, not so much from sin as for Christ, and to Christ, and with Christ ; if you realise in your heart of hearts the promise whose music is louder than the storm at its wildest—"Lo, I am with you alway, even unto the end of the world ;" then you can do everything :

Through
Him we can
do all things.

you can subdue kingdoms, you can stop the mouths of lions, you can quench the violence of fire, you can turn to flight the armies of the aliens, you can confront an embattled world, you can dare, if need be, the fiercest demons of the pit and of the flame.

Rev. Dr.
MURDOCH.

The Rev. Dr. MURDOCH, of Boston, Secretary of the American Baptist Missionary Union, said : My Lord, brethren and sisters in Christ, I regret that I shall not be able to speak to you this evening under the inspired counsels of the Conference, which you have been enjoying during the last few days. In the providence of God, though with an earnest desire to be with you, I

was not permitted to reach this city until yesterday morning. But the few moments I have been able to spend in this great missionary convocation have made an impression upon my heart, that I can but faintly express in the few moments allotted to me in this evening's service. I come to you from a distant, and yet not a very unknown land. I come back to my own kindred, to the people whom we all regard as our ancestors and as our friends. I come to you, more than all and better than all, as the servant of our common Lord and Master ; as being interested, and to some extent engaged, in the great work which our Lord and Master gave His people to do upon earth. He committed to them the evangelisation of all mankind. He charged us with this one great enterprise, the conversion of the nations through the power of His truth and through the efficacy of His Spirit. We should never forget that Christ has enjoined this work upon all who are called in His blessed name. It may encourage us to reflect that Christ has given us authority for the work ; that He has promised His presence, and has pledged His own almighty power for the success of the work upon which He has sent us. It may encourage us also to-night to reflect for a few moments upon the agency of the Spirit in the work of Christian Missions. We go back to the beginning of Christian Missions ; to that Conference, that season of prayer, of fasting, of holy meditation, of holy out-look upon the world and upon the interests of the coming kingdom of our Lord, when the disciples at Antioch received a special announcement from the Holy Spirit, for whose presence they were commanded to wait, in whose descending power they were required to trust. That communication was, "Separate unto Me Barnabas and Saul for the work whereunto I have called them." What work was that ?

It was the work of missions to the heathen. It was the work of propagating the Gospel among the Gentiles ; among the people that had never heard the name of Jesus, or that He had died for their salvation. Now the agency of the Spirit was specially manifested in calling these men to the great work. The disciples of Christ in Antioch might have placed their dependence upon their chief ministers ; those men, so marvellously endowed with intellectual power, so richly furnished with the influence of the Holy Spirit ; they might have thought them essential to the prosperity of their own Church. But they did not hesitate for a moment, but bade them go. Oh, that the Church of Christ in this day might be endowed with the same

Rev. Dr. MURDOCK.

He has come from afar.

But is in the same service.

The Lord has laid this burden upon us.

The agency of the Spirit.

His call at Antioch.

He chooses the best men.

Yet the Church sent them.

Rev. Dr.
MURDOCH.

Spirit, and lifted up to the same high plane of holy wisdom that characterised those early disciples of Antioch. It has fallen to my lot at home, with the Committee whose business it is to select and send forth men to the heathen world (under the leadership of the Spirit and of the best counsel that they can obtain), to hear it said, "We need such men as these in our own country."

Some would
retain such
now.

Judson.

And a gentleman, occupying a high position, once said to me, after reading the life of Dr. Judson which I had loaned him for the purpose: "A remarkable man, sir; what a man he would have become if he had remained in this country." My answer was: "What a man he became because he did not stay here!"

Carey.

Your Carey might have cobbled to the day of his death; but his name has become a watchword, a beacon light in all lands, and will be so through all the ages; because this great burden of missions to the heathen was laid upon him; and because in obedience to the inspiration of the Spirit he would not rest until he went forth, with "that saving health of Christ" in his right hand, in his heart, and upon his lips.

The Spirit
in them and
with them.

Now the Spirit not only raises these men and calls them to the work of missions, but He qualifies them for it. It was because these men were "endued with power from on high," according to the promise of their blessed Lord; because there was an "unction from the Holy One" upon them; because the Spirit spake through them, and worked through them, and assisted them, that their ministry was attended with such grand success. And has it never occurred to you, my Lord, that the greatest successes of our modern missions, so far as they have depended upon human instrumentality, have been the result of the labours of unlettered men; just as in the days of Christ Himself, just as they were in the apostolic age. I have been spoken of to-day as the Secretary of the Karen Missionary Society. The Karen Missions constitute but one branch of our work in the Baptist Missionary Union. But they have the largest number of converts. They are the most prosperous of the missions under the auspices of our Christian Society. Let me refer to one of our well-known

Case of the
Karen Mis-
sion.

Ko-thah-byu

native preachers, Ko-thah-byu, a man who was baptised in 1828. Dr. Francis Mason said of him that he was the most unlettered man he ever knew. "And yet," he added, "he pounds it into them; he rubs it into them; he grinds it into them." It was the power of the Holy Ghost in that man, that made him a man of such power among his people. There has been no man like him in all the history of our Karen Mission; and yet, Dr. Francis

A powerful
preacher.

But un-
learned.

Mason, a most competent judge, could say of him, "He was the most unlettered man he ever knew." It has been through the instrumentality of men like him that those great results have been achieved among that people. You know something of them. They are your fellow-citizens. For it has fallen to our lot to conduct our labours in the oldest and most prosperous mission under the protection of your red ensign. Under the protecting shelter of England's power we have been permitted to prosecute our work, in these later years at least, in comparative safety.

Rev. Dr. MURDOCK. Many like him.

Nor is the agency of the Spirit of God less conspicuous in the selection of the fields which we find men to occupy. Paul, as recorded in Acts xvi. had various plans for his mission work, and in reference to the fields which he would occupy. Truly there was a wide waste of heathenism around him. Should he choose to preach to the heathen in Bithynia? He "essayed to go thither," but "the Spirit suffered him not." Should he "preach the Word in Asia?" He did so at a later period; but at first "the Holy Ghost forbade" him to do so. Hindered on either hand, he went down to Troas. And there it was, in a vision, it was communicated to him by the Holy Ghost whither he should go, and where he should commence the work of his second great missionary tour. It was under the leading of that intimation, under the direct guidance of the Spirit of God, that he passed over into Macedonia, and there commenced the great work of evangelisation, which has made Europe what she is to-day; which has made this "nearer west," the light, the glory, and the crown of all the Christian ages. In illustration of the same great principle, may I call your attention to the incidents connected with the early history of our own Dr. Judson. Dr. Judson wished to settle in India, and to preach in the neighbourhood of Serampore, to be associated with your own Carey and Marshman and Ward. It was, therefore, a bitter grief and disappointment to him when the English authorities in Calcutta, who were then unfriendly to the preaching of the Gospel among the heathen, forbade him to remain near his friends, near those who had taken him by the hand in the time of loneliness and suffering. He next essayed to preach the Gospel in the Presidency of Madras. But he was not permitted to remain there; not permitted to utter one word in that territory, which has since been so glorified by the presence and the converting power of the Spirit of God. He took refuge in an old Portuguese brig in the roadstead of Madras. That brig was destined for the principal

The Spirit also selects the fields.

Case of Paul at Troas.

The Spirit sent him to Europe.

Case of Dr. Judson.

Sent away from North India.

Also from South India.

Driven to Rangoon.

Rev. Dr.
MUNDOCK.

There satis-
fied and
patient.

Content to
wait.

Sold results.

The Spirit
gives the
success.

Case already
given. The
Church
Missionary
Society.

Let us
reckon up
these suc-
cesses.

And rejoice
over them.

seaport of Burmah, the town of Rangoon ; and there, by God's Providence, under the lead of God's Spirit, Judson was thrown, in a manner independent of any wishes of his own. Taking the fact as an indication from the Spirit as to where he should prosecute his labours, he girded himself for the work to which the Spirit had called him : never for a moment after that hesitating, never for an instant doubting, never for an instant fearing. And when some of his friends, weary of the long waiting before any visible fruit was given him, suggested that perhaps he might have been mistaken, his response was : " If you are weary of waiting, just leave me, and twenty years hence, look this way again." There he sat with darkness all around him, and the gloom about his head, and only through the rifts in the clouds did the light of God's promise fall upon him. " Wait twenty years from now, and look this way again." The twenty years had elapsed. The Bible was translated into the Burman language. Two thousand converts had been gathered into the fellowship of the Church ; and that man of God, as calm, as constant in his hour of success, as he had been believing and confiding in the hour of his darkness, still rested, still gave assurance and heart to his brethren, by saying : " This work is just as sure to succeed as the promise of God is to stand."

Now God put him into that field. And what shall we say of the agency of the Spirit and of the successes of our missions ? We rejoice in the prosperity which God has given to every department of His Church, to every Society that has engaged in that great work of evangelising the natives ; to every disciple of His who has given himself to the great work of preaching the Gospel to the perishing. We rejoice in that look-out. I confess that I was much gratified with the statistics just given to us of the Church Missionary Society's work ; and of the marked success which they showed. I could rehearse similar statements in reference to the success of many an honoured and beloved Society. I believe in statistics. Let us have the facts when the facts honour God, when they tend to assure His people of the certainty of the success of His own work, and the fulfilment of His own glorious and sublime promise. Do not let us be afraid of statistics, but let us glory in them. Do not let us speak as if they reflected any credit upon ourselves. I confess that I never hear of the successes of missionary enterprise in connexion with my own denomination, without a blush of shame mantling my face ; that I can stand, and we can stand, and see the marvels

that God's right hand is working among the heathen, and that we can be content to do so little in His service : that we can see the traces of His footsteps, and the regeneration of thousands of heathens, that we can hear the rejoicing songs of thousands of converts brought to the knowledge of the truth through the instrumentality of our Missionaries, and that nevertheless we can feel so indifferent and be so slow in presenting our offerings in this grand enterprise of the world's salvation. Let us think of these successes then, as we ought always to do, as the work of the Spirit, and let us give God thanks.

Rev. Dr. MURDOCH.

And let us be humble.

Fathers and brethren, let us all remember that the work of missions is the work of the Spirit. It is not the work of the truth, simply or potentially. It is not the work of civilisation. It is not the work of the schoolmaster. It is not the work of the colleges. But it is *the work of the Spirit*. Let us never forget this great truth : that the Spirit of God is the great Factor in the work of Christian Missions. And though we may seek to strengthen the hands of our native brethren by giving them the best schools that we can found and maintain among them, let us never encourage them to think that education, that civilisation, that the refinement of the cultivated life of the world, that these things are essential to the evangelisation of their race. I trust that one impression that will go out from this Conference is, that we are coming, all of us, more and more to realise, that the success of missions depends upon the presence and power of Christ, and especially upon the regenerating efficacy of the Holy Ghost. I thank you, my Lord, fathers, and brethren, for the privilege of standing here, and for the appreciation with which you have listened to me. I am sure that one great result of this Missionary Conference will be to bring all Christian bodies into closer union and still more effective co-operation ; and that we shall not think of ourselves as belonging to different departments of the Church of Christ, but that we shall have come into the spirit of that oneness, for which Christ prayed on behalf of His disciples ; and that we shall all be one in this work, as Christ the Saviour and God the Father are One, in its inception, in its progress, and in its glorious consummation.

The work itself is the work of the Spirit.

Let us have closer union.

The Rev. Dr. STEWART, of Livingstonia : My Lord, ladies, and gentlemen, I begin where my esteemed brother, Dr. Murdoch, has ended, by saying : that I regard it as a privilege to be allowed to utter a few words here ; and also to have taken a part, how-

Rev. Dr. STEWART.

Rev. Dr.
STEWART.
Benefit of
this Confer-
ence.

ever little, in the Conference that has just closed. I suppose already that thanks, formal but sincere, have been given to those who have taken the burden of this work. It is a work that cannot but result in good. And speaking not only for myself but for others who come from different quarters of the globe, I say that we shall feel grateful in after-days to the promoters of this Conference.

When I asked what I should speak upon, the Secretary, who sits behind me, and who is well-known all over the Christian world, said: "Take your own subject: take Africa." Africa is a big subject, and I shall not be able to say much about it. I may add a few words and speak of the Livingstonia Mission, which was assigned to me; but I wish permission first to refer a little to the general question of our consultations.

Conferences
might be
more fre-
quent.

Dr. Stewart then noticed the great benefits which result from these Conferences; and suggested that they should be gathered more frequently, say at intervals of three or five years. Many questions of vital importance still lie over for discussion amongst Missionaries and their Societies; especially the division of labour among Societies, so as to economise time, money, and men, among the entire body. Then we need a periodical system of careful, genuine statistics, both as to the work done, with its present results, and the fields, districts, cities, yet unoccupied; so as to show at regular intervals, say of ten years (like those of our National Census), the position of Christian efforts and the wants of the heathen world. Turning from these topics to the one with which he is specially connected, he said:

General
statistics
needed.

The Nyassa
Mission.

Livingstonia is one fruit of the great missions that have lately been attempted in the region of Eastern and Central Africa. The Church Missionary Society occupies the region of the Victoria Nyanza: the London Missionary Society has taken Lake Tanganyika; and the Livingstonia Mission has Lake Nyassa. The station of Livingstonia itself lies on the southern end of Lake Nyassa. I can only mention two or three facts respecting it. It is called after the great Livingstone; and is one of the monuments which his grateful countrymen have thought fit to raise to his memory. It is three years ago since it was founded. Its history since then has been one of remarkable success. I do not wish to utter one word of boasting. I know whenever we begin to boast in missionary matters we are just on the edge of a fall. Whenever we import too much of man and too little of God, we have our lesson to learn and we shall be taught it. I hope there

was a deeper and truer love that moved us even than a willingness to honour a noble man—viz., to carry out this work in true love to Christ. These three years of the mission have been exceedingly satisfactory and successful, more so than even the most sanguine of those who had to launch the affair could have expected. Not one single disaster has befallen that mission, except the lamented death of Dr. Black from fever after a short stay there of six months; and the death of the native evangelist, Shadrach. Beyond those two things the mission has had nothing but steady success. And its prospects for the future are equally good. I believe all great enterprises have a certain period of trial to pass through. There is on the way to success the Slough of Despond, into which it is not uncommon for the wayfarer to fall. But if we can get out at the other side, the prospect is cheerful and the success great. I hope we will come out safely on the other side as regards our mission. We have been on exceedingly friendly terms with the natives, and have gained their confidence; and in many ways they are already beginning to appreciate the existence of the mission among them. What is now the station? It is a long line of whitewashed houses, very different from anything that exists for a thousand miles north or south. There, only three years ago, there was but a solitary hut on the promontory called Cape Maclear. Now it is a busy little place. There is a church, schoolroom, blacksmith's forge, a carpenter's shop, the steamer *Ilála* to visit the Lake Coast, and also a weekly market. The first year we had enough to do to get provisions. We could hardly sustain ourselves, notwithstanding the small population. Now the people all round about, knowing that they can find a market for their grain, grow largely; and at the rate of three tons a week were bringing in provisions in the months of February and March last. This is one of the ways by which we cut the ground from beneath the slave-trade. The people see at once that they can get calico, by simply coming to Livingstonia, instead of selling one another. I heard during the sittings of the Conference that a man was worth thirty shillings in Ashantee, near the West Coast of Africa. He was worth much less on the East Coast of Africa, near Lake Nyassa. A man could formerly be bought there, soul and body, for ten shillings. That is a startling but a simple fact. Draw out twenty yards of sixpenny calico, and there was no difficulty in securing your slave. When I passed up the River Zambesi, a little more than a year and a half ago, I was offered a boy for a sovereign. It was a

Rev. Dr. STEWART.

Its success.

Its appearance.

Cape Maclear.

Food.

Rev. Dr.
STEWART.
Slavery
really going.

few months before the emancipation of the slaves by the Portuguese authorities in Lisbon. Slavery has now been abolished in Eastern as well as Western Africa. On the 1st January, 1877, there was no longer any slave legally held in Eastern Portuguese Africa. The thing will hang on for a little time; but when its legal extension is terminated, its other existence will not be prolonged.

Plans.

In enlarging the borders of the mission, it is the intention of the Free Church to occupy the Western shore of Lake Nyassa and also its Northern end. We have scrupulously respected the middle section of its Eastern side, knowing that Bishop Steere intended to occupy it. It would have been more convenient for us to have taken the side next the sea; but hearing of the Bishop's purpose, we have left that portion of the territory, and intend to take the Western or farther side. And this is a point that might come up for discussion. We are under a higher sense of honour in the matter than to appropriate ground already occupied. There needs to be a public opinion created upon the question of one body invading the territory already occupied by another. Take, for example, the case of the Paris Mission in Basuto-Land. It has been a blessing to the people there, in every way. And I do not think we shall find anywhere more devoted and simple-hearted men than the Missionaries of the French Protestant Church labouring there. I saw much of them when they came to Lovedale. Their visits there are truly welcome; for there is a warmth about French piety that is very delightful. There were many things to be learned from them. But a body has recently gone into Basuto-Land, into a territory occupied for more than thirty years by those French Missionaries, and well—it is a pity, but I hope that the whole Christian Church will cry out against it. The facts given to you about Livingstonia are so general that nobody may be the better for them, but nobody will be the worse. I have wished to show the work already accomplished between Southern Africa and Central Africa. I hope it will be accepted as one of the conclusions that have been come to at this Conference, that the proper base of operations, both morally and materially, for Central Africa, south of the Equator, is Southern Africa; and that the work done there already during the past thirty or fifty years is so much preparation towards the progress of the Gospel into the interior of the Continent.

Why should
we interfere
with one
another?

Case in
Basuto-Land

Connexion
with South
Africa.

I may appear to be entering upon another scheme, but I can only say that I hope we shall get all the help we can from America;

from our friends there; and specially from the Society that is represented in this country, the American Freedman's Aid Society. I am sure of this, that the work that has been done by various Societies, British, French, German, &c., will be utilised in days to come, and that out of the converts already gathered will be found in large numbers the evangelists for the interior of Central Africa. They can live where we can not. They acquire the language rapidly, and there is a simplicity about their faith in many ways that makes them more acceptable than we are. I need not tell you the story of the Evangelist who went up with me into Central Africa. William Koyi is known to many in this country. I can only say of him that his fidelity was such that if his right arm could have been of any use to me, he would have cut it off. It's a long haul from Lake Nyassa to Paris, but I received a letter from him there. Though he only went for three years, he wishes to stay longer, if (as he says) "My little service is wanted. I have no wish to come home, because I have not many relatives there; so I just make Jesus my only friend in this world, and do the little that I can with the half-talent that He has given me. So my heart's desire is to die in the yoke and do His work." In Paris, then, this letter reached me. We mean to bring him to Lovedale. His three years will expire next year. This lad when he came first to us knew nothing. He had simply a desire to get information, and a little further education; and there he is now on Lake Nyassa. I hope the result of all that has been done will be to convince some of our friends here that there is hope for Africa. There is such a vitality in the race, that it only needs a little period of peace in any part of that Continent, even where they have been destroyed by war, and immediately almost the desert becomes full of beauty again. It is also a remarkable fact that to whatever portion of the earth's surface they have been taken they have lived and thriven. They are not disappearing. They accommodate themselves to civilisation as some other races cannot do. Civilisation comes with its message, and says: "Now you work with me, or you must disappear." The Gospel comes with the message of love, and experience has shown that there is every disposition on their part to accept it.

Rev. Dr.
STEWART.

We want
native Af-
rican helpers.

Example.

Vitality in
the native
races.

The Gospel
their true
friend.

The Rev. Dr. CLARK, Secretary of the American Board of Foreign Missions: I am glad to address the members of this Conference and my fellow-labourers in the Kingdom of God. We, in fact, represent the great missionary body which is now at work

Rev. Dr.
CLARK.

The great
body of
Christian
workers.

Rev. Dr.
CLARK.

What de-
pends on
them.

Great
advance now
making.

First effort
to save man-
kind.

The second
great effort.

Ours the
third and
greatest.

The great
power now at
work.

Among
the Indians.

In India.
Polynesia.
China.

From all
nations !

Shall we rise
to our great
duty ?

for the evangelisation of the world. We constitute, if I may say it humbly and in no spirit of gratulation, but under a sense of responsibility to the Great Head of the Church, we constitute the advanced guard of the world. To us largely is given the world's future. Whether it is to have the Gospel or no is to depend on the Missionary Societies represented at this time in London. And now, my Lord, as the result of our deliberations in this Conference, what are the conclusions we draw ? First of all, I think it must be the sentiment of every heart that the work of evangelisation is going on to-day as never before in the history of the world. Three times have there been great movements to realise the command of our Lord. At first, among His own disciples. They had their orders to go into all the world—the Roman world, and to it their operations were mainly limited. The second great movement was the Reformation. That movement spent itself within the bounds of Christendom ; it did not reach to the heathen world. But the movement in which we are engaged is compassing the world ; and, Christian friends, I ask you to note where we stand in this movement. Right in the heart of it, right in the midst of grand demonstrations on every hand of the power of the Gospel, not to save one nation only, but all men. The word comes up to the Church of Christ from the Church Missionary Society in the North-Western Province of America, in the shape of labour amongst the Indian tribes. I can say that with a like demonstration among the Sioux on the Missouri. We have demonstrated that among these Indian races Bibles are better than bullets, and a single Missionary teacher better than a regiment of soldiers to keep order. Then the word comes up to us from India, and from the South Seas. It comes to us from Japan and China—and what a word ! Gather up the statistics we have had, and the demonstration must be complete that now, in this generation, are the words of the Psalmist true, " All nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name." They are coming ! For the first time in the history of the world, as the fruit of modern missionary enterprise—as the work of the last fifty years, **THEY ARE COMING** ; and we need to realise where we stand and where we are in the providence of God. It is no thanks to us that we are here. We are here in God's appointment ; here, in the heart of this great movement, which now, if carried forward with faith and hope, is to finish by the evangelisation of the world. If we fail to meet it, are we

ready to grapple with all the responsibility which that involves? That is the question which lies before us. We have come, as it were, to the Promised Land. Shall we enter in, or shall we go back into the wilderness of unbelief, and wander a generation or two more, and leave another generation to do the work God has given to us? That is the question I lay on your hearts, Christian brethren, to-day.

Rev. Dr.
CLARK.

And there is another demonstration we have seen, that Christianity has become naturalised everywhere. We have demonstrated through this missionary work that Christianity is the religion for mankind. We hear of many religions—one suited to one people and another to another; but we demonstrate, in the face of materialism and false philosophy, that the religion of the Lord Jesus Christ is the religion for men of every race and of every clime. It is everywhere the same. Behind all conditions, all races, all degrees of education, it suits man everywhere, in all that is essential to his spiritual being. It suits man in his degradation and his sin, and man when brought under the power of the Spirit of God. With his immortal soul, we find that through this Gospel man is capable of being developed into all the beauty and grace of humanity—and not taking a dozen generations to do it either. This power of the Gospel, as a developing power, can work out its effects in a very brief period. A few years ago, in the Sandwich Islands, at the Fiftieth Anniversary of our work there, I saw a man stand on the platform whom a heathen mother had buried alive. A Christian woman saw him, and drew him out of the earth; and she named him Moses Kya. That man was developed into true manhood, and stood up before a crowd of four thousand people, and, without note or comment, just told them what God had done for the Sandwich Islands. That man developed in a generation into a Christian orator: and, in fact, they call him the “Daniel Webster” of the Sandwich Islands. You who have followed the man from the mission field to the Church in Scotland, tell me who was Sheshadri, but a heathen boy developed by the Gospel into a Christian and believer. You took a Kafir to Edinburgh, Tiyo Soga; and what was he but another illustration of the same power of the Gospel of Christ to develop men? Did he not enter into all the forms of our civilised life, and, amidst all its sins and evil usages, did he not exemplify the behaviour of a true Christian character that can live and die for Christ if need be? In the Gospel men with immortal souls develop into power as Christian men and

Christianity
fitted for
every nation.

It renovates
in a single
generation.

One case.

Another.

Another.
Tiyo Soga.

Rev. Dr.
CLARK.

women. I beg you to lay aside that old heresy, that it takes generations to bring these people to a state of civilisation. It will require all that if you only give them science; but if you give them the Gospel of Christ, only a single generation will do it. You may say that we shall never overtake the heathen world, it is so broad. Perhaps not by ourselves; but, by the blessing of God, we are raising up native churches and a native agency that will do it. No people was ever yet evangelised but by its own sons, and that is the work we have to set on foot. Let me take you to another field. I will take you to Harpoot, in Turkey.

The Gospel
raises new
and natural
centres of
power.

A case: Har-
poot.

Three young men and one lady went there twenty years ago, and we gave them a parish as large as all England and Wales. We told them: "See what you can do." What will they show you to-day? They can point you to twenty churches gathered around them, with 1300 members, and to more than eighty places in which the Gospel is preached by men whom they have trained up and put into the mission field. They can point you to a girls' school, with 30 or more members; and to another school for women, in which more than 1000 have been educated, and where at the outset not a single woman knew how to read twenty years ago, but who are now being taught the story of the Cross. There is our Normal School for young men, and Theological Seminary. All that work is the fruit of twenty years, and our Missionaries say: "We want no more men sent us." They will take care of them. Last year those natives, despite their poverty and their heavy taxation, had contributed £2 each, every man and woman connected with the Church. That is the way they do it; and at the last Normal School examination the authorities of the city were present. A Turkish Pasha was there, and several of the high officials; and the Turkish Pasha made an address to those young men, saying to them, "Go forward in your studies; we shall want you in the Government service." More than that, he begged us to take his own son into the school that he might be educated. Dear Christian friends, the Gospel is the key that is going to solve this Eastern Question. It is through the educated men, through the sons of Turkey, of whom we have not less than 600 or 700 educated in mission schools, that will be the future leaders of thought, opinion, and action in that land. You have heard of the work among the Mussulman population of Egypt—of the hundreds there and at Beyrout already crowding into our schools. It simply shows the way in which God is leading on the American Missionaries, men and women, two hundred strong, to prepare the way for the Gospel in that empire.

Twenty
years' labour.

The Gospel
will be the
renovator of
Turkey.

And Egypt.

What conclusion may be drawn from these facts? Plainly this. It is not the work of man, but of God. How can it be otherwise, when you think of the three men at Harpoot, working among 2,000,000 of human souls. I do not wonder that men have laughed at the missionary enterprise. I never realised truly what it was, till, attending a mission meeting, I saw how those brethren and sisters laid hold of the hand of God in prayer. They drew down the Divine power which our blessed Lord says was given to Him when He came to the end of His work. They laid hold of it, and hence has come this great success. Duncan in the North-West provinces of America; our Missionaries in the Sandwich Islands; our brethren in Tahiti and Samoa and Fiji—their success has come from that Power that they drew down by their prayers. They felt that there lay their strength; they felt also that their friends at home were praying for them; and that they were, and that they are, fellow-labourers together with them. This work is not to depend on a few hundred Missionaries; but it is to depend on you, Christian men and women at home, as well. The same duty rests on you that rests on them. They may go, and you remain, to sustain them by your prayers and sympathy. When the brig *Thaddeus* went out of Boston in 1819, going to the Sandwich Islands with the first Missionaries on board, the shipowner, who knew what those islands were, said quietly, as he saw those men and women embarking, and knew where they were going among those savage heathen, he stepped up to the captain and said to him quietly: "These poor deluded people don't know anything about it. They don't know what they are doing. Take them out, and let them see how things are; and then you bring them back; and there will be no questions asked." He didn't know that there was One who went on board that ship with them, whose Name didn't appear in the ship's register; and He it was who blessed those men and women; and fifty years after they could point to eighty churches, to a third of the population enrolled in those churches, and a civilisation represented by 4,000,000 of dollars a year of trade, where there were not 300 dollars before. The Lord Jesus is beckoning us onward. The Captain of the Lord's host is beckoning us onward: by all these successes, disproportionate to the efforts put forth; by all the marvellous developments of modern science which are now placed at our disposal. The steam-press, the railway, the steamer, are ours; and we, as His Church, must not be behind our men of business in pushing things. Let us

Rev. Dr. CLARK.
It is God's work.

Power of prayer.

In this all the Church joins.

The first Mission to Hawaii.

God with them.

The Lord calls us onward.

Great agencies ours.

Rev. Dr.
CLARK.
His providence guides
and opens
our way.

Case of
Japan.

Story of
Joseph Ni-
sima.

Another
opening.

take all that science can give us, and subsidise it for Christ's sake. The Lord is leading us, not only by success, but by singular providences. A few years ago, by the skill of an American diplomat, and the gentle pressure of an American fleet in Eastern waters, Japan was opened. But not until a highway had been built across our Western Continent, and steamers were ready that we might put Missionaries on the shore. And we did it; and the results, almost unparalleled, show that God had prepared all these things. He had made the people weary of their old doctrines; and they were ready for new things from abroad. Thus an added responsibility was thrown upon us, to give them those things; and when we did not fulfil our duty the Lord sent His ambassador from Japan to the United States. A young man picked up a little tract and read it. "In the beginning"—that was new—"God created the heavens and the earth." He wanted to know what that meant. It was a new revelation to his mind. As a thoughtful man he had often asked himself those questions; and here was an answer. And who was God; and where did this come from? He runs away from the position he occupied; he sells his sword for a Bible; takes a passage to Boston; the shipowner picks him up, and finds he has been reading and learning about God, and praying. He had wondered over those striking words: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." and he believed. The shipowner took him up to one of our schools; and after his education was completed, he sent him back at his own charge, and is supporting him now. He is the head of a training school of a hundred young men, who are preparing to go out and preach Christ to their countrymen; God's Ambassador from Japan to a Christian land to get the Gospel and then carry it back home. Prince Satsuma sent for an officer of the United States army, to go and form a military school. The Government got wind of what was in progress, and prevented a military school from being formed. But this officer began teaching science, and as he taught the axioms of Euclid, he said, "These are fixed and eternal as the mind in which they originated." One of his pupils replied, "That is a lie, sir." He repeated it; and again came the response, "That is a lie, sir." So our military teacher said quietly, "That is not language that is very courteous. We don't use that in my country. You asked me to come and teach you science. Well, Western science rests on the great funda-

mental thought of God ; and all the science, all the progress that you admire in England and the United States, have been the fruit of the Gospel of Christ, and teach us the superintending providence of God." So he commenced his teachings. In a little while this young man began to come to him at night, and whisper through the lattice and ask if he were at home. He stayed his time in Japan ; and when he left it was with the assurance that thirty of these young men had come to the knowledge of the truth in a training school in charge of that native Japanese. Thus the Lord is leading us forward into Japan, and also into China. Many individual converts have been made in many missions there. And if the Spirit of God has done this in one instance, He can do it in all. The Power that is able to regenerate one soul, the Divine Power, can save the millions of China. Thus the Lord is urging us forward. I ask you, and I ask myself, how shall we meet the duty and the responsibility that He is thus laying upon us ?

Rev. Dr. CLARK.

Converts.

The Lord is with us.

A few years ago, during a visit to Turkey, I was leaving a little Christian village among the mountains, the language of which I could not speak. The people came down to see me off. When I mounted my horse to ride away they grasped my hand. I looked them in the face and I had no words to utter ; but I preached them this little sermon. I gathered into it all the duties of this life, and all the hopes of the hereafter. I said to them, "Jesus Christ ; Hallelujah ; Amen." They understood me at once, their hands grasped mine the closer ; and tears started in their eyes. Let that be my word of parting to you, Christian friends, to-night. Be it our word of parting as we enter once more on this last grandest work for the Master, of saving the world for Him : "Jesus Christ ; Hallelujah ; Amen."

The service and its end.

The Forty-ninth Hymn was then sung : "The Lord be with us as we bend, His blessing to receive ;" Prayer was offered by the Rev. Dr. HERDMAN, who also pronounced the Benediction ; and the Meeting was brought to a close.

Prayer.

A DEVOTIONAL MEETING was held on SATURDAY MORNING, which was attended by a considerable number of members. The Meeting was felt to have been most pleasant and refreshing to all.

Devotional Meeting and farewell.

APPENDIX I.

THE WIDE WORK AND GREAT CLAIMS OF MODERN PROTESTANT MISSIONS.

Prepared at the suggestion of the Conference.

RARELY has there been presented to the Church of Christ an opportunity of learning the progress and extent of Christian work in the world, such as was enjoyed by the friends of Foreign Missions in the Conference recently held in Mildmay Park. In that gathering of practical workers, drawn from many lands, accustomed to many races, able to speak many languages, the direct purpose which each and all had in view was to testify to the power with which the Gospel is working in various parts of the earth. The evidence given upon this point was full, clear, circumstantial; so that none could question its value or doubt the important conclusions to which it led. The broad statements made by the Secretaries of great Societies, especially from America and the Continent of Europe, were full of interest. But even these were outweighed by the facts contributed by eye-witnesses, travellers as well as Missionaries, many of whom have but recently quitted the scenes and the people of whom they spake. And the one thing which attracted attention beyond all else, and called forth devout thanksgiving on every hand, was the wide range of Missionary labour carried on, and the manifest blessing with which that labour continues to be followed.

Not in boasting, but with gratitude, may some of these facts be referred to, and be made more widely known. One Missionary, whose people in the New Hebrides have been decimated by the kidnappers, and in their exceeding barbarism have long resisted the Gospel, reported that even Erromanga has been faithfully occupied by a succession of Missionaries, and that it is steadily becoming Christian. Another showed that in Polynesia, including Hawaii, the seven great groups of islands best known to Englishmen have all become nominally Christian; that in these and their attached groups some four hundred thousand converts, including ninety thousand communicants, have been brought into Christ's Church; that these are largely under the instruction of native pastors, paid by themselves; and that four aggressive missions are now at work in Western Polynesia, one chief element of which is the strong force which they contain of native Missionaries.

It was shown that among the Indian tribes of North America, once thought so dull and hopeless, whether on the North-West Coast, scattered over the broad plains of Manitoba, or settled on the Reserves of the United States, many thousands of converts have been gathered, distinguished for their liberality and their personal zeal, and that in some of these tribes there are no heathen left at all.

Respecting the progress of the Negro race, and their evangelisation, decided testimony was borne by eye-witnesses from both the West Indies and America; while it was also made plain that the missions carried on in the great Continent of Africa are both numerous and strong. Forty years' experience has now proved beyond all question that not only was emancipation a great act of justice, but that it has produced a stream of blessings which is flowing with full force down to the present day. Apart from the unspeakable gain to humanity secured by its abolition of the cruelties of the slave system, in the career which freedom and the teaching of Christian Missionaries opened to the slave populations of the West Indies, the people themselves have taken noble advantage of their opportunities for improvement. Chapels multiplied and rebuilt; schools opened; church members increased; generous contributions offered; native ministers growing in numbers and attainments; gross vices laid aside; these elements in that improvement have become increasingly plain to all observers. While the higher tone of morality (a thing hard to raise up after ages of degradation); the wider industry; the improved civilisation; all show that their moral and social progress has not ceased, and may be justly expected, under the same Christian influences, to attain a nobler position still. The Negro Churches in the twelve Colonies contain 85,000 members; and there are nearly eighty thousand children in eleven hundred schools. In the more recent case of the Southern States of America, the twenty-six colleges and Normal schools, with their six thousand students; the teachers and Missionaries, the numerous day-schools, and other Christian agencies, are contributing greatly to renovate and build up in the faith the great Negro population, which, till fifteen years ago, was so extensively handed over to ignorance and degradation. A new spirit has entered into the people: and a noble aim has been set before them, that of helping to evangelise their heathen kindred in Africa. "Our ancestors" (said Dr. White) "meant money out of slavery. But God meant mercy to Africa."

In addition to the Missionary labourers who have gone direct from England and the Continent of Europe, the West Coast of Africa has already received a first instalment of this native agency, which will doubtless grow into a mighty stream of Christian workers. Not in vain have the three hundred and fifty Missionaries in South Africa carried the Gospel into the Cape Colony and far beyond it. The enslaved races have long since been set free; and by unceasing discussion and struggle, native rights have been successfully defended against English encroachment at many points. Hottentots, Fingoes,

Kafirs, Zulus, Basutos, and Bechuanas, have been evangelised and civilised. A large portion of the Cape Colony may now be regarded as Christian. Thirty-five thousand communicants have been gathered into churches, and a hundred and eighty thousand people are adherents of these missions. Education, long in a backward state, at the present time is making progress. The sphere open to Christian effort in South Africa has continued to widen, and is steadily advancing northwards toward the Zambesi and the populous tribes around it. The new missions in Central Africa are being firmly established in full and harmonious co-operation with one another.

In various ways the missions in China, and their great claims, were brought prominently before the Conference. Only thirty-five years ago not a single Protestant Missionary was living within the bounds of the Chinese Empire; though a few were training themselves and gaining experience in its outlying colonies, waiting for the opportunity of entering it, which they were convinced must come. Since then, by various steps, nine provinces of the empire have been occupied by settled Missionary stations; and at most important points, the twelve Treaty ports, some forty Missionary Societies have placed bands of Missionaries, by whose constant efforts their populations have been brought under careful instruction. As the Chinese themselves maintain schools, and desire the education of their children, the direct preaching of the Gospel in the vernacular tongues is the most prominent feature in these evangelistic labours. Under this plan, systematically carried out in fixed places by many workers, English and native, some seventy thousand sermons are preached in China in the course of each single year. The Scriptures too are supplied in ample numbers. No country has so large and so good a supply of sound Christian literature. Itinerancies are numerous; and in recent years the other nine provinces of the empire have been traversed, and in part occupied, by Missionaries, chiefly of the Inland Mission. Widespread instruction, the leavening of the mass, has been a needful and most important step in these great missions. But God has blessed them, also, with true converts. Thirteen thousand communicants, in a community of some forty thousand Chinese Christians, are an earnest of the future, and a great present gain; and the formation of strong, self-reliant churches and the increase of native ministers and Missionaries, are guarantees that that future will be of the noblest kind. The painful famine in China has not been without its compensating blessings. The kindness of foreigners has produced a profound impression upon high and low; and already thousands of Chinese are coming nearer to Christ's people to ask about the religion from whence such benevolence springs. The Medical Missions hold a strong place in China; and within a few years the number of Medical Missionaries in various countries of the world has increased from twenty to a hundred.

In India the time of harvest has not yet arrived. Its six hundred Missionaries, with their three hundred native companions, continue to till and clear and sow. Preaching in the vernacular; broad systems of education; extensive literatures in many tongues; humane efforts in famines, pestilences, and pain; all are employed steadily, and in faith, to make known the good news of Christ's saving love. Good churches, with no despicable number of converts, have been gathered, are growing, and are proving themselves worthy of all esteem. But the thorough leavening of India with Gospel truth is the principal feature of the great work carried on for the enlightenment of its people: and the effect of it is wonderful and widespread. Labourers, steady and diligent, patient and full of faith, are the great need of India and China, but already there are signs apparent of the glorious future to which such labours have ever led.

Special advance has been made in recent years in Female Education. Much attention was paid to the subject in this Missionary gathering; and the interest shown in it was so great, that it secured a larger audience than any other. It was shown that the Ladies' Society for Female Education in the East, the pioneer amongst women, after its long and useful career, still occupies the foremost place in this important branch of Christian work. But the Zenana missions of many Societies (American and English), and lady Missionaries devoted solely to this service, have greatly increased in number in recent years, while "wide and effectual doors," into the homes of Hindu society, are opening in larger numbers every year. And during this gathering it was shown that the best pleaders for these missions, and for the women whom they are intended to benefit, are Christian ladies themselves who are practical workers in the field.

Again, it was truly pleasant to hear that, notwithstanding the dire oppression of the past; notwithstanding the wars, the disorder, the poverty of the present, the Christian races of Turkey are progressing in the knowledge of the Gospel, and in the nobler life to which it calls them. Under the care of their friends of the American Board, more than 300 centres of usefulness have been established in the principal towns and villages of the empire, among Armenians, Nestorians, Syrians, Copts, and Bulgarians. Self-reliant churches, native pastors, schools, colleges, female education, are all advancing among them, as in India and China; and it has often been confessed, even by their oppressors, that the people of these communities are the most honest and trustworthy that they know. These races in Egypt are also waking to the light of a new and brighter day.

What a small band the two thousand five hundred Protestant Missionaries in the world form, compared with the teeming multitudes and races among which they toil! How small a sum is the £1,200,000 by which they are sustained compared with the resources of these races, and even the funds expended on the native religions with which they contend! Yet they are wonderfully and wisely

located: they are settled at the most important points in the wider realms open to their efforts. And they are exerting a moral influence—are making spiritual impressions, and are breaking down the ancient heathen religions, with a power infinitely greater than the Churches which maintain them are at all aware. Men who think and speak thus are often ridiculed as enthusiasts. But the evidence of the facts which the Conference furnished cannot be gainsaid, and it ought to call forth thanksgivings and joy on every side. There is nothing wonderful in this result. The purpose in view is the noblest upon earth, and the instrument which the great enterprise employs is divine. Inspired by the loftiest virtues—self-sacrifice, humanity, brotherly love—picked men of Christian character have gone forth to preach the salvation of the Lord Jesus Christ. They are sustained by the faith and by the prayers of their brethren. Is it wonderful that, in their contest with moral evil, they stand their ground; that the conscience of even the heathen responds to their appeals; and that the message of Divine love finds its way into their hearts?

Would that these facts impressed the churches more. They should call forth Missionaries in hundreds; they should secure with ease a tenfold increase in the funds by which those Missionaries must be sustained. But are our home churches aware of these things? Are they aware that the many prayers which they have offered for the spread of Christ's Kingdom are being wondrously heard? Do they know how widely the message of grace is being published; how many faithful brethren and sisters are telling it; and how deeply it is stirring the heart and the life of the heathen world at large? Do they know that the Scriptures are at the present time printed and read in 226 modern languages; and that from the importance of many of those tongues, such as English and German, French and Russ, Bengali and Chinese, those Scriptures have now become available to three-fourths of the population of the globe? Are they aware that during the year 1877 five millions and a quarter of portions of Scripture were put into actual circulation by the various Bible Societies? Do they know that in our Indian Empire alone the circulation of Scriptures and Christian books amounts to over nine millions of copies in the course of ten years?

Very gloomy are the social circumstances by which we are surrounded—increasing poverty, enforced idleness, widespread drunkenness, materialism rampant among the educated, besotted ignorance among the poor; and all this, not in our own country only, but in many lands. Has the Spirit of the Lord lifted up no standard among them? Is there no salt amid the corruption—no light in the darkness? Do the hundred and fifty thousand sermons preached every Sabbath day in the Protestant churches of England and America lift up only a feeble testimony, build up the churches but imperfectly, and bring only meagre comfort to sorrowing hearts? Are the multitude of prayers offered in the public services powerless to check the mighty evil, and spread as well as maintain the seeds of truth and righteous-

ness? This simply cannot be. A dark wave of material force in teaching, in social life, has swept over us, and seems to bear down all truth and right before it; but, beneath it all, the mightier forces of the Gospel are strengthening life in the hidden Church; and the day will come when "Israel shall again blossom and bud and fill the world with fruit." If only we have faith, days of trial, like the east winds, will brace the spiritual nerve and muscle of Christ's people to stronger life and purer service.

Very earnest should be the endeavour of Christian men and women, in days like these, to lay aside the luxury and ease to which the profuse outlay of our modern civilisation tempts us all; to reduce all excess in personal and social expenditure; and study that God's gifts shall be employed only for the right uses of life, and under a sacred sense of stewardship to Him. What a powerful test also of Christian principle in the children of God, His servants, does our present position furnish, in regard to the estimate in which they hold the world and His truth. In these days of suffering and poverty, is the life more than meat and the body than raiment? Are the concerns of Christ's kingdom really of higher value than the "vanities" around us? When our resources diminish are our "subscriptions" and gifts to spiritual work the first thing to be given up? Or do we regard the Saviour, His people, and His work, as having the first claim upon that which His favour has bestowed upon us? In the great position which His cause has attained in the earth, shall it be allowed to suffer now that dark days are around us? Will the churches by which it is sustained require that its enlarged efforts shall be contracted; and shall the wider opportunities of usefulness, for which we have prayed and which we now enjoy, be placed in our hands in vain? And shall we lack men in this hour of trial, this hour of our strength? We still need men, the best we can obtain—willing, earnest, whole-hearted. The cause deserves such labourers, as it requires them. It is an honour to be a Missionary; to be reckoned and to serve among that small band of Christian reformers whose work it is to convert the nations to Christ.

"We talk of 'sacrifices,'" said Livingstone, "till, we fear, the word is nauseous to Him. It ought not so to be. Jesus became a Missionary, and gave His life for us. Who has more cause for gratitude than the Missionary? Who enjoys more of the special protection of God's providence than the messenger of mercy to the heathen? He can tell of providences, not because, as the saying goes, 'he who seeks providences will not want providences to seek,' but because God's care is more abundantly bestowed on those who are dedicated by His Churches to His work. Think of a Missionary preparing his mind for the excitement of leaving a burning ship, by reading the tract on the loss of the *Kent* East Indiaman, and smelling fire in his own ship just as he finished the perusal. Or of another, lying sound asleep with two natives behind a bush, their fire nearly out, and a lion approaching within four yards, and, instead of springing on his prey, commence

roaring, because held back by an invisible hand. Hungry enough he was, for he sat growling at them about two hundred yards off, all night afterwards. Or of another, approaching a house at night, and seeing the powder flash in the pan and refuse to fire a few yards off, the owner of the gun thinking he was about to shoot a wolf. Ordinary Christians would seek long enough before they met with such providences as these.

“Who would not be a Missionary? His noble enterprise is in exact accordance with the spirit of the age, and what is called the spirit of the age is simply the movement of multitudes of minds in the same direction. They move according to the eternal and all-embracing decrees of God. The spirit of the age is one of benevolence, and it manifests itself in numberless ways—Ragged schools, baths and wash-houses, sanitary reform, &c. Hence Missionaries do not live before their time. Their great idea of converting the world to Christ is no chimera. It is Divine. Christianity will triumph. It is equal to all it has to perform. It is not mere enthusiasm to imagine a handful of Missionaries capable of converting the millions of India. How often they are cut off just after they have acquired the language! How often they retire with broken-down constitutions before effecting anything! How often they drop burning tears over their own feebleness amid the defections of those they believed to be converts! Yes; but that small band has the decree of God on its side. Who has not admired the band of Leonidas at the pass of Thermopylæ? Three hundred against three millions! Japhet, with the decree of God on his side, only 300 strong, contending for enlargement with Shem and his 3,000,000. Consider what has been effected during the last fifty years. . . . Fifty years ago missions could not lift up their heads. But missions now are admitted by all to be one of the great facts of the age, and the sneers about ‘Exeter Hall’ are seen by every one to embody a *risus sardonicus*. The present posture of affairs is, that benevolence is popular. God is working out in the human heart His great idea, and all nations shall see His glory.”

The best answer to all objectors is “faithful continuance in well-doing,” and increased earnestness in holy service. The victory of self-denial and self-sacrifice is sure. To all who care to listen or to read, the testimony given is strong and clear, that the aggressive work of the Gospel in modern times is growing more effective every year, and that it is influencing a wider area of that heathen life which has endured unchanged so long. That Gospel is as fresh in its truth, as powerful in its converting influence, as in its earliest days. It saves individual men; it reforms households; it regenerates nations. Give the Gospel time, and it will cleanse the world. It will restore the reign of righteousness, justice, and truth. It will right all wrongs. It will bring man close to his fellow-man, because he is close to God. And as the end of all we shall get “the new heavens and the new earth, wherein dwelleth righteousness.”

APPENDIX II.

Tables showing the New Versions of the Holy Scriptures made by Bible Societies during the Present Century.

By the Rev. CHARLES E. B. REED, M.A.

I.—NEW VERSIONS MADE BY THE BRITISH AND FOREIGN BIBLE SOCIETY.

A. Versions of which the British and Foreign Bible Society has borne the main expense.

Language.	Translator.	Part published.	Date and Place of Publication.	
			Date	Place
Breton . . .	Legonidec . . .	N. T.	1827	Angoulême.
Ditto . . .	Revision by Jenkins (Bap. M.S.)	N. T.	1847	Brest.
Basque, Spanish	G. Borrow and Oteiza	Lk.	1838	Madrid.
Ditto (Gui- puscoan dia- lect)	De Brunet	Lk.	1870	London.
	Ditto.	Jn.	1878	London.
Catalan . . .	Prat	N. T.	1832	London.
Judæo-Spanish	Leeves, and Athias Leone	N. T.	1829	Corfu.
Ditto . . .	Revision by Christie.	N. T.	1877	Constantinople.
Gitano (or Gipsy)	G. Borrow	Lk.	1838	Madrid.
Swedish Lapp	Laestadius	Matt.	preparing.	
Flemish . . .	Jonge & Matthyssen	Matt.	1878	Brussels.
Judæo-Polish	Hershon	N. T.	1878	London.
Hungarian- Wendish	Kugnitz and Trplan	N. T., Pss. . . .	1817	
Slovenian . .	Rennec	Gospels, Acts . .	1870	Vienna.
Ditto . . .	Valjavec	Some Epp.	1873	Vienna.
Ruthenian . .	Kobylanski	Lk.	1874	Vienna.
Piedmontese .	Berte and Geymet .	N. T., Pss.	1835, 41	
Vaudois . . .	Berte	Lk., Jn.	1831	
Maltese . . .	Bonavia, revised by Camilleri	Matt., Jn., Acts .	1872	London.
Greek, Mo- dern	Hilarion	N. T. and Pss. . .	1828	Constantinople
Ditto . . .	Leeves and Lowndes	Bible	1840-5	Oxford.
Ditto (Rom. char.)		Lk., Acts	1859	Smyrna.
Albanian, Gheg	Christoforides . . .	N. T., Pss.	1868	Constantinople
Ditto, Tosk .	Revision by Christo- forides	N. T., Pss.	1868, 79	Constantinople.
Armeno-Turk- ish	Goodell, and Bp. Dionysius	N. T.	1829	Malta.
Græco-Turkish	Goodell and Bird	N. T.	1828	Galata.
Ditto . . .	Leeves and Nicolaides	B.	1839	Syra, Ath.
Rouman . . .	Five professors, with Mayer	B.	1869	Pesth & Vienna

Language.	Translator.	Part published.	Date Place of Publication.	
			Date	Place
Servian . . .	Vuc Stephanovitch . . .	N. T.	1824	S. Petersburg.
Ditto . . .	Stoikovitch	N. T.	1830	Leipzig.
Ditto (Cyril. char.)	Daniçiq	B.		Vienna & Pesth.
Croat (Rom.)	Daniçiq	B.	1868	Vienna & Pesth.
Ditto . . .	Sulek rev. orthog.	N. T.	1878	Vienna.
Bulgarian, E.	Theodosius	Matt.	1822	S. Petersburg.
Do. Western	Sapounoff (<i>curd</i> Barker)	N. T.	1840	Smyrna.
Do. General	Riggs and Long	B.	1864	Constantinople.
Russ, Modern	Levisohn & Chwolson	O. T.	1864-73	London.
Esthonian, Dorpat	Meyer	Pss.	1836	S. Petersburg.
Samogitian . . .	Giedrayt	N. T.	1864	Wilna & Berlin.
Wogul.	Ahlquist	A gospel	preparing.	
Kazan Tartar	Ilminsky	Four gospels	"	
Turkish Tartar (Karass)	Brunton and Dickson	Pent., Pss., N. T.	1813-7	Astrakhan.
Armenian, Modern	Zohrab	N. T.	1825	Paris.
Ditto . . .	Adger's revision	N. T.	1842	Smyrna.
Armenian, Ararat	Dittrich, etc.	N. T., Pss.	1835, 44	Moscow.
Ditto . . .	Rev. by Amirhanjanz ditto.	N. T., Pss.	proceeding.	Constantinople.
Ditto . . .		O. T.	undertaken	
Azerbaijan . . .	Pfander	Matt.	1843	
Ditto . . .	Mirza Ferookh, rev. by Amirhanjanz	N. T., save Rom..	1878	
Ditto . . .	Amirhanjanz	Rom.	1878	London.
Kurdish . . .	Bp. Schevris	Gospels	1832	Shushi.
Armeno-Kurdish	Stepan	Matt.	1856	
Hebrew . . .	Delitzsch	N. T.	1877	Leipzig.
Judæo-Arabic	Ed. Wilson (of Bombay)	Mt. Jn. Acts, Heb.	1847	
Persian . . .	Henry Martyn	N. T., Pss.	1816	Calcutta.
Ditto . . .	Mirza Jaffier	Gen.	1827	London.
Ditto . . .	Mirza Ibrahim	Is.	1834	London.
Ditto . . .	Robinson	O. T.	1838	
Ditto . . .	Glen (Astrakhan)	O. T.	1832-47	Edinburgh.
Ditto . . .	R. Bruce (Julfa)	N. T., parts of O. T.	proceeding.	
Judæo-Persic	<i>Curd</i> Wilson (Bombay)	Gospels	1847	London.
Pushtu . . .	Löwenthal	N. T.	1863	
Ditto . . .	R. Clark	Jn.	1857	Agra.
Ditto . . .	T.P. Hughes (C.M.S.) with Jukes	Pent.	preparing.	
Sanscrit . . .	(in Devanagari char.)	Pss.	1876	Calcutta.
Hindustani or Urdu	H. Martyn and Mirza Fitrut	N. T.	1814	Serampore.
Ditto (Devanagari)	H. Martyn and Mirza Fitrut	N. T.	1817	Calcutta.
Ditto . . .	Fitrut, Corrie, and Thomason (Arabic and Roman char.)	O. T.	1823-44	
Ditto . . .	Benares version of Schürmann, Buyers & Kennedy (L. M. S.)	B.	1855	Mirzapore.
Ditto . . .	Hoernle (Arabic char.)	N. T.	1859	London.

Language.	Translator.	Part published.	Date Place of Publication.	
			Date	Place
Hindustani or Urdu	Cotton Mather . . .	B.	1869	Mirzapore.
Bengali . . .	Bomwetsch . . .	Rem.	1867	Calcutta.
Ditto . . .	Greaves	Matt.	1870	
Mussulman-Bengali	Paterson and S. Hill (L.M.S.)	Gen., Ex., Pss., Is., Gosp., Acts	1873	
Santali . . .	Puxley (C.M.S.) . .	Matt., Pss. . . .	1868, 75	Calcutta.
Mondari . . .	Notrott (Gossner M.S.)	Mk.	1876	
Lepcha . . .	Start and Niebel (Bap. M.S.)	Gen., Ex., Mt., Jn.	1872	Calcutta.
Oriya . . .	Sutton, Noyes, and Buckley (B.M.S.)	Parts	1841-4	Cuttack.
Ditto . . .	Buckley's revision .	O. T.	1873	Cuttack.
Hindi . . .	Bowley (C.M.S.) . .	B.	1819-	Bombay.
Marwar . . .	<i>Curd</i> Bombay Aux. B. Soc.	Lk.	1866	
Sindhi(Arabic)	A. Burn (C.M.S) and Bombay Aux.	Jn., Mk., Lk.. . .	1859-62	Hertford.
Ditto . . .	Isenberg and Shirt (C.M.S.)	Parts of N. T. . .	1857-70	
Ditto (Gurumukhi)	A. Burn	Jn.	1877	
Punjabi . . .	Newton and American Missionaries	Gen., Ex., Pss., N.T.	1850	Loodiana.
Gondi . . .	Dawson (Free Church Mission)	Matt., Mk.	1872, 3	Allahabad.
Chumba (Thakuri)	J. Hutchesen	Mk., Jn.	1878	Lahore.
Nepalese (Nagri)	W. Start	Lk., Acts	1850	Calcutta.
Telugu . . .	Vizagapatam revision by Anunderayer and Desgranges, succeeded by Pritchett and Gordon (L.M.S.)	B.	1812-55	Madras.
Ditto . . .	Wardlaw, Hay and Revision Board	B.	proceeding.	Madras.
Canarese . . .	Bellary version (Hands and Reeve)	B.	1821-32	Bellary, Madras.
Ditto . . .	Mögling and Weigle, with Committee of L.M.S. and Wesl. M.S.	B.	1865	Mangalore.
Tamil . . .	Rhenius	N. T.	1836	Madras.
Ditto . . .	Madras and Jaffna Union version, chiefly by Percival (W.M.S.)	B.	1850	Madras.
Ditto . . .	Bower's revision . .	B.	1868-	Madras.
Madras Hindustani	<i>Curd</i> Dawes and Eastwick	Gen., N. T. . . .	1863	Madras.
Ditto . . .	E. Sell	Pss., Prov.	1875	Madras.
Malayalam	Timapah Pillay . . .	N. T.	1810	Madras.
Ditto . . .	Bailey (C.M.S.) for Travancore	N. T.	1830	Cottayam.
Ditto . . .	Spring (for Malabar)	N. T.		

Language.	Translator.	Part published.	Date Place of Publication.	
Malayalam .	Revision of Gundert, by Müller and Diez	B.	preparing,	
Marathi . . .	Taylor	Matt.	1819	Bombay.
Ditto	Bombay Aux. (Dixon C.M.S.)	Pss.	1841	Bombay.
Ditto (Modi char.)	Farrer	Gosp., Acts . . .		
Gujarati . . .	Skinner and Fyvie (L.M.S. Surat) .	B.	1823	Bombay.
Ditto	Bombay Committee .	B.	1856-61	Bombay.
Parsi - Guja- rati	Nouroji (<i>curd</i> Wilson)	N. T.	1864	Bombay.
Cutchi (Bal- boreh char.) .	Gray	Matt.	1835	Bombay.
Ditto (Guja- rati)		Parts of N. T. . .	1843-	Bombay.
Pali (Burmese char.)	Abraham and Tolfrey revised by Clough (W.M.S.)	N. T.	1835	Colombo.
Cingalese . .	Armour, Tolfrey, Cha- ter, Clough	B.	1823	Colombo.
Ditto	Revision, reconciling Colombo and Cotta versions	B.	1856	
Indo-Portu- guese	Newstead (W.M.S.)	N. T., Pent., Pss.	1826-33	Colombo.
Khasi	Jones, &c. (Cossiah Hills)	N. T.	1845	Calcutta.
Ditto	W. G. Lewis, aided by Meller	N. T.	1870	London.
Burmese . . .	Felix Carey & Chater	Matt.	1815	Rangoon.
Bghai Karen	Mason (Am. Bap.) .	Parts	1858-63	Moulmein,
Sgau Karen .	Mason	N. T.	1850	Moulmein.
Pwo Karen .	D. L. Brayton (Am. Bap.)	Pss., Dan., Jonah	1861	Rangoon.
Chinese, Lite- rary	Morrison and Milne (L.M.S.)	B.	1807-23	Malacca.
Ditto	Medhurst	N. T.	1837	Batavia.
Ditto	Delegates' version, chiefly Medhurst, Stronach & Milne (L.M.S.)	B.	1855	Shanghai,
Chinese Collo- quial :—				
1. S. or Nan- king Mandarin	Medhurst & Stronach	N. T.	1856	
2. N. or Peking	Edkins, Blodgett and Schereschewsky	N. T.	1870	
3. Ningpo . .	Gough and Hudson Taylor	N. T.	1868	London.
Ditto	(In Moon's type for blind)	Lk.	1859	London.
4. Foochow .	Welton (C.M.S.) . .	N. T.	1856	
5. Shanghai .	Medhurst and Milne.	Matt. Jn.	1847	Shanghai.
6. Swatow . .	Duffus (Presb. M.S.)	Lk.	1877	Edinburgh.
7. Canton, or Punti	Louis (Rhenish M.S.)	Lk.	1867	Hong-Kong.

Language.	Translator.	Part published.	Date Place of Publication.	
7. Canton, or Puntì	Piercy, Krolczyk and Nacken	Mk., Lk., Ac., Col.	1873	
Ditto . . .	Hutchinson (C.M.S.)	Pss.	1876	
8. Hakka . . .	Lechler and Winnes (Basle E.M.S.)	Matt., Lk.	1866	Basle.
Ditto . . .	Lörcher, Pitou and Bender (Basle E. M.S.)	Mk., Acts, Rom. . .	1877	Basle.
Manchu . . .	Lipofzoff	Matt.	1822	S. Petersburg.
Ditto . . .	Swan	N. T.	1835	S. Petersburg.
Ditto . . .	Curd Wylie (with Chinese in par. col.)	Mk., Lk.	1857	Shanghai.
Mongolian:—				
1. N. or Buriat	Two chiefs & Schmidt	N. T.	1824	S. Petersburg.
2. Literary . .	E. Stallybrass, Swan & Guille (L.M.S.)	O. T.	1840	S. Petersburg.
3. W. or Calmuc	Schmidt's, by photography	Jn.	1877	London.
4. E. or Kalkhas	Edkins and Scherschewsky	Matt.	1872	Peking.
Japanese . . .	Gutzlaff	Jn. and Epp. of Jn.	1839	Singapore.
Malay	Keasberry	N.T., parts of O.T.	1869-76	Singapore.
Low Malay, or Soerabayan	J. L. Marten, curd E. W. King	Ex.	1877	Edinburgh.
Sundanese . .	Coolma (Neth.M.S.)	Gen.	1878	
Balinese . . .	Van Eck (Utrecht M.S.)	Mk., Lk.	preparing.	
Dajak	Hardiland (Rhén.M.S.)	N. T.	1846	Singapore.
Nias	Denninger (Rh.M.S.)	Lk.	1874	London.
Batta, Toba . .	J. L. Nommensen (Rh. M.S.)	N. T.	1878	Elberfeld.
Ditto, Mandabeling	Schreiber and Leipoldt (Rh. M.S.)	N. T.	1878-9	Elberfeld.
Malagaay . . .	Jones and Griffiths (L.M.S.)	N. T., Gen.—Mic.	1828-35	Antananariva.
Ditto	Griffiths, Meller and Jones	B.	1865	London.
Ditto	Cousins and Joint Revision Board	Parts.	proceeding.	Antananariva.
Maori	Williams and Yate (C.M.S.)	N. T.	1840	Sydney.
Ditto	Maunsell (C.M.S.)	O. T.	1858	London.
Ditto	Maunsell, with committee of C.M.S. and W.M.S.	N. T.	1856-64	Sydney.
Marè	Creagh & Jones (L.M.S.)	Gen., Ex.	1876	Sydney.
Ditto	Ditto	Pss.	1878	London.
Ditto	Ditto	N. T.	1862-8	London.
Lifu	Macfarlane, Sleigh & Creagh (L.M.S.)	N. T.	1862-8	London.
Ditto	Ditto	Pent.	1877	London.
Iaian	Ella, etc. (L.M.S.) . .	Gosp., Acts	1875	Sydney.
Ditto	Ditto	N. T., Pss.	preparing.	Sydney.
Aneityumese .	Inglis (Presb. M.S.), Geddie, Copeland	B.	1862-78	Melbourne, etc.
Aniwa	J. G. Paton (Presb. M.S.)	Matt., Mk.	1877	Melbourne.

Language.	Translator.	Part published.	Date Place of Publication.	
			Date	Place
Eromangan . . .	G. N. Gordon and J. D. Gordon	Lk., Matt., Gen. . .	1865-8	Sydney.
Ditto . . .	H. A. Robertson . . .	Acts	1878	Sydney.
Fatè . . .	D. Morrison (Presb.)	Mk.	1867	Sydney.
Ditto . . .	Cosh	Jn.	1871	Auckland.
Ditto . . .	„ and D. Macdonald	Gen., Lk.	1874, 7	Sydney.
Fijian . . .	Hunt and Calvert (W.M.S.)	B.	1840-54	London.
Rotuman . . .	Fletcher (W.M.S.) . . .	N. T.	1870	
Tongan . . .	West, Cargill, &c. (W.M.S.)	N. T.	1847	Vavau.
Ditto . . .		B.	1860	
Ditto . . .	Revision by Moulton		proceeding.	
Niuhè . . .	W. G. Lawes and G. Pratt (L.M.S.)	N. T.; Psa.	1863-71	London.
Ditto . . .	F. E. Lawes	N. T.	proceeding.	
Samoan . . .	Missionaries of L.M.S.	B.	1848-55	London.
Ditto . . .	G. Pratt, Nisbet, Turner, Murray	B.	1871	London.
Rarotongan . . .	Buzacott, Williams and Pitman	B.	1830-50	
Ditto . . .	Krause and G. Gill . . .	B.	1870	London.
Tahitian . . .	Nott, &c. (L.M.S.), slightly revised by Howe and Joseph	B.	1818-38	London.
Marquesan . . .	Rodgerson, Stall- worthy, Darling (L.M.S.)	Jn.	1834	
Amharic . . .	Abu Rumi, Asselin de Cherville	B.	1821-40	London.
Ditto . . .	Revision by Krapf . . .	B.	1875	S. Chrischona.
Tigrè . . .	Isenberg and Kùgler. revised by Krapf	Gosp.	1865	S. Chrischona.
Galla . . .	Krapf	Gen., Ex., Pa., N. T.	1839-71	S. Chrischona.
Kinika . . .	Ditto	Lk.	1848	Bombay.
Swahili . . .	Steere	Ru., Ki., Psa., Mt. Jn., Ac., some Epp.	1870-8	Zanzibar and London.
Ditto . . .	Rebmann	Lk.	1876	S. Chrischona.
Ditto . . .	Abdul Aziz, and Pen- nell	Lk.	1872	Zanzibar.
Berber . . .	Native, curd Hodgson	Lk. i.—xii.	1833	London.
Mandingo . . .	Macbrair (W.M.S.) . . .	Matt.	1838	London.
Temné . . .	C.F. Schlenker (C.M.S.)	Gen., Psa., N.T. . . .	1866	
Mendè . . .	J. F. Schön (C.M.S.)	Matt.—Rom.	1869	London.
Bullom . . .	G.R. Nylander (C.M.S.)	Matt.	1815	London.
Accra, or Gà . . .	Hanson	Matt., Jn.	1843	
Ditto . . .	Zimmermann (Basle E.M.S.)	B.	1866	Stuttgart.
Otji . . .	Christaller (Basle E.M.S.)	B.	1871	Basle.
Herero . . .	H. Brincker (Rhen. M.S.)	Psa.	1875	Capetown.
Ditto . . .	Ditto	N. T.	1879	Gütersloh.
Ewe . . .	Merz (Bremen M.S.)	I. II. Sam.	1876	Bremen.
Ditto . . .	Ditto	Rom.—Rev.	1875-7	Stuttgart.

Language.	Translator.	Part published.	Date Place of Publication.	
Ewe . . .	Merz (Bremen M.S.)	Ex.	1878	Bremen.
Yoruba . . .	Crowther, T. King, &c.	Gen.—Ruth, Pss., Dan., N. T.	1850-78	London.
Ditto . . .	Revision Committee at Lagos	B.	proceeding.	
Haussa . . .	J. F. Schön (C.M.S.)	Gen., Ex., Jn., Ac.	1857	London.
Ibo	Schön and (†) J. C. Taylor	Matt., Lk., Jn., Rev., some Epp.		London.
Nupè	S. Crowther and J. F. Schön	Matt. i.—vii. . .	1861	
Namacqua . .	Schmelen (L.M.S.)	Gosp.	1826	Capetown.
Ditto	Kntdsen (Rhen.M.S.)	Lk.	1846	Capetown.
Ditto	G. Krönlein (Rhen. M.S.)	N. T.	1866	Berlin.
Ditto	Ditto	Pss.	1872	Capetown.
Sechuana . .	R. Moffat	N. T.	1831-41	London.
Ditto	Ditto	B.	1857	London.
Ditto	Revision by Mission- aries at Kuruman	B.	proceeding.	
Sesuto	Casalis (French Prot. M.S.)	Pss.	1849	
Ditto	Mabille, Ellenberger, &c.	Parts of O. T. . .		Morija.
Ditto	Curd Ellenberger. . .	N. T.	1876	Paris.
Ditto	French Missionaries .	B.	Ready for press.	
Kafir	Shaw, Shrewsbury, and Boyce (W.M.S.)	N. T.	1848	Mt. Coka.
Ditto	Appleyard, with Bennie and Döhne	O. T.	1859	
Ditto	Revision Board . . .	N. T.	1878	London.
Eskimo	Kohlmeister (Morav. M.S.)	Jn., part of Lk. . .	1810	London.
Ditto	Drachart (M.M.S.) .	Mt., Lk., Jn., Ac.	1813-6	
Ditto	Burghardt and Mohr- hardt	N. T.	1826	London.
Ditto	Weiz, &c.	B.	1871	Stolpen.
Mohawk . . .	Norton	Jn.	1805	
Ditto	Hess	Is., Lk.	1841-3	
Micmac . . .	?	Matt. Jn.	1854	
Ditto	S. T. Rand	Lk.	1856	Halifax.
Ditto	Ditto	Ex., Rom., Gal., Heb.	1871	Halifax.
Maliseet . . .	Ditto	Jn.	1870	London.
Cree, E. or Syllabic	W. Mason (C.M.S.) .	B.	1854-61	London.
Ditto, W. or Rom.	Budd and Hunter (C.M.S.)	Pss., Mt., Mk., Jn.	1852-5	London.
Tinnè, or Chip- pewyan	W.W.Kirkby(C.M.S.)	Gospels	1869-78	London.
Tukudh . . .	R. McDonald(C.M.S.)	Gosp., Epp. of Jn.		London.
Ojibwa	Peter Jones	Jn.	1832	
Ditto	R. McDonald	Min. Proph.	1874	
Mayan	?	Lk.	1862-6	
Ditto	R. Fletcher(W.M.S.)	Jn.	1870	London.
Mexican . . .	Pazos Kanki, <i>curd</i> Thomson	Lk.	1832	

Language.	Translator.	Part published.	Date Place of Publication.	
			Surinam, or Negro-English	Schumann & Morav. Missionaries, rev. by Hans Wied . .
Aymarà . .	Pazos Kanki, <i>curd</i> Thomson	Lk.	1832	

B. Versions made jointly by the British and Foreign Bible Society and another Bible Society.

Language.	Translator.	Sharer.	Part published.	Date Place of Publication.	
				Turkish . . .	Schauffler Joint Revisors, esp. Herrick & Weakley
Armeno-Tur- kish	Goodell and Panayotes	Ditto . .	B. . . .	1840	Christiania.
Quanian, or Norwegian Lapp	Stockfleth	Norwegian B.S.	N. T. . .	1840	

C. Versions assisted by the British and Foreign Bible Society.

Language.	Translator.	Promoter.	Part published.	Date Place of Publication.	
				German . . .	Van Ess, <i>curd</i> Stein- kopff
Albanian, Tosk	Evangelos Mexicos .	Ionian B.S.	N. T. . .	1827	Corfu.
Armeno-Tur- kish	Markar	Russian B.S. (was aided by the B. and F.B.S. with grants to the value of £16,833)	N. T. . .	1819	S. Petersburg.
Ossitinian . .	Jalgusidse		Gosp. . .	1824	S. Petersburg.
Karelian . . .	Ditto		Matt. . .	1820	S. Petersburg.
Zirian, or Siry- enian	Schargin		Matt. . .	1823	S. Petersburg.
Russ, Modern	Giedrayts	Russian B.S.	N. T. . .	1822	S. Petersburg.
Samogitian . .	<i>Curd</i> Abp. of Kazan	Ditto . . .	N. T. . .	1816	S. Petersburg.
Mordvin . . .	Ditto	Ditto . . .	N. T. . .	1820	S. Petersburg.
Tcheremissian	Simbersk Committee	Ditto . . .	N. T. . .	1820	S. Petersburg.
Tchuvash . . .	Scotch Mission at Astrakhan	Ditto . . .	Gosp. . .	1820	S. Petersburg.
Kirghese, or Orenburg Tartar Wotjak . . .	Levandoffsk	Ditto . . .	N. T. . .	1818	S. Petersburg.
			Part of Mt. . .	1827	S. Petersburg.
Persian	Kasembek	Ditto . . .	N. T. . .	1816	S. Petersburg.
Kalmuk	Schmidt (Mor. M.S.)	Ditto . . .	Gosp. Acts	1815	S. Petersburg.

Language.	Translator.	Promoters.	Part published.	Date Place of Publication.	
				Date	Place
Pushtu . .	Leyden, succeeded by Carey	Serampore Missionaries (were aided by the B. & F.B.S. up to 1824 with grants amounting to £27,000)	N. T. . .	1819	Serampore.
Sanscrit . .	Carey and pundits		B. . . .	1809—18	Serampore.
Hindi . . .	Carey, Marshman, Ward		B. . . .	1817	Serampore.
Ditto . . .	Revision by Chamberlain		B. . . .		Serampore.
<p>Also parts of the Scriptures in Beluchi, Magudha, Oriya, Bughelcundi, Bruj, Canoj, Koshala, Harroti, Ojein, Oodeypoora, Marwar, Juyapoora, Bikaneera, Buttaneera, Sindi, Moultan, Punjabi, Cashmerian, Nepalese, Telugu, Canarese, Kunkuna, Marathi, Gujarati, Cutchi, Assamese, Munipoora and Khassi, published at the Serampore Press, 1815—24, which have not been found of permanent value.</p>					
Cingalese . .	Lambrick (Cotta version)	C.M.S. . .	B. . . .	1834	Colombo.
Chinese, Literary	Marshman & Lassar	Bap. Miss. .	B. . . .	1806—22	Serampore.
Japanese . .	Bettelheim		Lk. . . .		Hong-Kong.
Ditto	Ditto		Lk., Jn., Ac. . . .	1872—3	Vienna.
Low Malay .	Robinson, Medhurst		N. T. . .	1816 & 33	
Javanese . .	Trowte, succeeded by Brückner		N. T. . .	1831	Calcutta.
Sundanese .	Grashius		Lk. . . .	1866	
Narrinyeri .	Taplin		Parts. . .	1865	Adelaide.
Tibetan . . .	Jaeschke (Mor. M.S.)		N. T. (save Lk., Heb., Rev.)	1859—65	Lahore, &c.
Burmese . . .	?		Gen., Ex.	1863	
Loochooan .	Bettelheim	S.P.C.K. . .	Lk.—Rom.	1855	Hong-Kong.
Dualla	A. Saker (Bap. M.S.)		Matt.—Ac., parts of O. T.	1860	
Zulu	American Missionaries		N. T. . .	1872	Pondoland.
Ditto	Callaway		N. T., part of O. T.		

D. Other New Versions circulated by the British and Foreign Bible Society but not made by any Bible Society.

Language.	Translator.	Owner.	Part published.	Date Place of Publication.	
				Date	Place
German . . .	Gosner	Private . .	N. T. . .	1815	Munich.
Ditto	Kistemaker		N. T. . .	1825	Münster.
Ditto	Allioli (Ratisbon)				1838
Judaéo-German	Juda d'Allemand	Lond. Jews' Society	B. . . .	1819	
Ditto	Revision by Palotta		Pss. . . .	1873	

Language.	Translator.	Owner.	Part published.	Date Place	
				of Publication.	
Judæo-Polish Russ, Modern	Solomon Version of Holy Synod	L. Jews' Soc. Russian Govt.	Pss. . . . N. T., Pss.	1821	
Hebrew . . .	Reichardt	Lond. Jews' Society	N. T. . . .	1839	
Ditto	Greenfield, &c. . . .	Bagster	N. T. . . .	1831	London.
Dogura . . .	Carey and pundits	Serampore Missionaries	N. T. . . .	1826	Serampore.
Palpa	Ditto	Ditto	N. T. . . .	1832	Serampore.
Kumaon . . .	Ditto	Ditto	Mt.—Col.	1826	Serampore.
Gurwhal . . .	Ditto	Ditto	N. T. . . .	1832	Serampore.
Peguese . . .	Haswell (Bap. M.S.)		N. T. . . .	1847	Moulmein.
Siamese . . .	Gutzlaff and Tomlin.		Lk., Jn.	1843	Hong-Kong.
Ditto	Rev. by Jones and Robinson (B.M.S.)		N. T. . . .	1846	Bangkok.

II. NEW VERSIONS MADE BY THE AMERICAN BIBLE SOCIETY.

Language.	Translator.	Part published.	Date Place	
			of Publication.	
Hebrew-Spanish	Schauffler, and Farman	O. T.	1842	Vienna.
Ditto	Christie	O. T.	1873	Constantinople.
Hebrew-German	Schauffler & Schwartz	O. T.	1846	
Creolese . . .	Dutch Missionaries .	Mk.	1863	
Turkish . . .	Schauffler	B.	1860	
Ditto	Schauffler's Revision	Pent., Is.	1877	Vienna.
Ditto	Joint Revisors	N. T.	1877	Constantinople.
Ditto	Ditto	B.	In press.	Constantinople.
Armeno-Turkish	Goodell	O. T.	1841	Smyrna.
Azerbaijan . .	Rhea, Labaree, and Van Norden	Pss., Jn.		
Syriac, Modern	Amer. Missionaries .		1845	
Arabic	Smith and Vandyck	B.	1864	Beyrout.
Armenian, Modern	Riggs, Adger and Goodell	B.	1845	Constantinople
Koordish . . .	American student at Bebek	N. T.		Constantinople.
Marathi . . .		N. T.	1864	
Paharee . . .	Meth. Episcop. Miss. N. India	Matt.	1875	
Burmese . . .	Judson	B.	1834	
Siamese . . .		Parts		
Japanese . . .	Brown, Hepburn and Greene	N. T.	1879	Tokyo.
Chinese, Classical	Bridgman and Culbertson	B.	1859-63	
Ditto, Peking Mandarin	Schereschewsky . . .	O. T.	1875	
Ditto, Mandarin Colloq.	Schereschewsky, Blodgett, Edkins	N. T.	1870	

Language.	Translator.	Part published.	Date Place of Publication.	
			Date	Place
Chinese, Canton		Part of N. T. . . .		
Colloquial		N. T.	1865	
Ditto, Fuh-chau	! Talmage, Doatie .			
Ditto, Amoy	! Boone and Keith .			
Ditto, Shanghai				
Ebon		Matt., Mk., Ac.	1863-7	
Kusaie		Mk., Lk., Jn.	1863	
Gilbert Islands	H. Bingham and Kanoa	N. T.	1866-	
Ponape	E. T. Doane	Gen., Ex.	1875, 6	New York.
Hawaiian	Amer. Missionaries .	B.	1864	Honolulu.
Zulu	Wilder	N. T.	1865	
Benga	Presb. Missionaries .	Gen., Mk., Lk., Rom., Cor.		
Grebo		Gen., Lk., Ac.—1 Cor.	1848-67	
Mpongwe	Walker, Preston and A. Bushnell	Gen., Ex., Pr., &c., Jn., Ac.	1852-78	
Mohawk		Is.	1848-	
Choctaw	Asher Wright	N. T., Gen., 2 Ki.		
Seneca	!	Gospels	1867	
Ditto	Asher Wright	Gospels	1874, 75	
Dakota	S. R. Riggs, &c. . . .	B.	1864-78	
Ojibwa		N. T.	1854	
Muskokee (Creek)		Matt., Jn., 7 Epp.	1867-	
Ditto	Mrs. Robertson	Acts	1879	New York.
Cherokee		N. T., parts of O. T.	1854-	
Delaware		1-3 Jn.		
Nez Percés	H. H. Spalding (A.B.C.F.M.)	Matt.	1871	
Arawak		Acts	1848	
Aymará		?		

III. VERSIONS MADE BY THE FOLLOWING SOCIETIES:—*

Language.	Translator.	Part published.	Date Place of Publication.	
			Date	Place
1. <i>National Bible Society of Scotland:</i> —				
Gaelic	Revision by Clerk and McLaughlin	B.	1860	
Efik	Hugh Goldie	N. T.	1862	Edinburgh.
Ditto	Robb	O. T.	1868	Edinburgh.
Malay	Roskott	N. T.	1877	Haarlem.
Javanese		Parts		
Japanese	Tokyo version (Piper, &c.)	Gen. i—xi., Jonah	1878	Tokyo.

* To make more complete the view of work done by these Societies, *old versions* printed and circulated by them are included.

Language.	Translator.	Part published.	Date Place of Publication.	
			Date	Place
2. Society for Promoting Christian Knowledge:—				
Acawoio . . .	W. H. Brett	Gen., part of Matt.	1850-60	
Arabic . . .	Athanasius of Antioch	Pss., N. T. . . .	1725-7	London.
Ditto . . .	Fares, Lee and Jarrett	B.	1839-56	London.
Arawak . . .	W. H. Brett	Gosp., Ac., Gen.	1850-6	London.
Coptic . . .		N. T.	1847	
French . . .	Matter's revision of Martin	B.	1840-9	
Greek, Ancient	Lloyd	N. T.		
Ditto . . .	Scrivener	N. T.		
Italian . . .	Revision of Diodati	B.	1855	
Loochooan . .	Bettelheim	B.	1855	Hong-Kong.
Maltese . . .	W. Jowett (C.M.S.) and native	Gosp., Acts . . .	1829-	
Mota . . .	Palmer (Banks' Isl.)	Gosp., Ac., 1 Jn.		
Polish . . .	Jakowski's rev. of Danzig version	B.	1853	
Portuguese . .	Revision of Pereira	B.		
Spanish . . .	Lucena's revision of Valera	B.		
Soosoo . . .	Duport (C.M.S.) . .	Matt., Mk., Jn.		
Tamil . . .		Gospels		
Welsh . . .	"Moses Williams' Bible"	B.	1718	London.
Ojibwa . . .	O'Meara	Pss.	1854	Toronto.
3. Bible Translation Society.				
Bengali . . .	Carey, Yates and Wenger	B.		
Sanscrit . . .	Ditto	B.		
Oriya . . .	Carey, Sutton and Buckley	B.		
Cingalese . .	J. Chater, C. Carter	B.		
Dualla . . .	A. Saker	B.		
Armenian . . .	C. C. Aratoon . . .	N. T.		
Hindi . . .	J. Chamberlain, J. Parsons	N. T.		
Hindustani . .	Yates, Jas. Thomas.	N. T.		
Persian . . .	H. Martyn and C. B. Lewis	N. T.		
Garo . . .		Parts of N. T. . .		
Lepcha . . .	Niebel and J. C. Page	Parts of N. T. . .		
Mussulman-Bengali . .	R. Ellis	Parts of N. T. . .		
Japanese . . .	Nathan Brown . . .	Parts of N. T. . .		
Isubu . . .	J. Merrick	Parts of N. T. . .		
4. Trinitarian Bible Society:				
Polish . . .	Warsaw Revision . .			
Portuguese . .				
Spanish . . .				

Language.	Translator.	Part published.	Date Place of Publication.	
			Date	Place
5. Prussian Bible Society:				
German . . .	Hanstein's revision of Luther	B.	1819	Berlin.
Ditto . . .	Conrad's ditto . . .	B.	1824	Berlin.
Ditto . . .	Strack and Kleinert's	B.	1877	Stettin.
Wendish, Upper		B.	1820	Bautzen.
Do. Lower	Conrad's rev. of Fritze	B.	1822-5	Berlin.
Polish . . .	Based on Wuyck . . .	N. T.	1821	Posen.
Lithuanian . .		B.	1864	Halle.
6. Württemberg Bible Society:				
German . . .	Canstein Text	B.	1815	Stuttgart.
Ditto . . .	Halle rev. of Luther	B.	1866	Stuttgart.
Greek, Ancient	Textus Receptus . . .	N. T.	1853	Stuttgart.
Zulu . . .	} With the Basle B. S. { and Basle Ev. { Miss. Soc. {	N. T.		
Canarese . . .		B.		
Amharic . . .		N. T.		
7. Berg Bible Society:—				
German . . .	Krug's rev. of Luther	B.	1848	Elberfeld.
8. Saxon Bible Society:—				
German . . .	Luther			
*Wendish, Upper	Immisch, Sichert, &c.	B.	1879	Bautzen.
9. Strasburg Bible Society:				
German . . .	Revision of Luther . .	B.	1819-28	Strasburg.
10. Schleswig Holstein Bible Society:—				
German . . .	Luther	B.		Schleswig.
11. Nürnberg Bible Society:				
German . . .	Hopf's rev. of Luther	B.	1852	Nürnberg.
12. Bremen* Bible Society:				
German . . .	Luther	Psa.	1877	Bremen.
Ewe . . .	Schlegel, Binder & Weighe	Gosp., Ac., Psa. .	1860-72	Stuttgart.
13. Basle Bible Society:—				
German . . .	Luther	B.	1815	Basle.
Zulu . . .	Annamm & Greiner	N. T.	1857	Mangalore.
Malayalam . .	Gundert	N. T.	1868	Mangalore.
14. S. Gall Bible Society:—				
German . . .	J. Bernet	N. T.	1838	S. Gall.

* Stier's Bible has had a large circulation in Germany, though not printed by Bible Societies.

Language.	Translator.	Part published.	Date Place of Publication.	
15. <i>Berne Bible Society</i> :— German . . .	Piscator	B.	1784-1845	Berne.
16. <i>Lausanne Bible Society</i> : French . . . Ditto . . .	Lausanne version . Burnier, de la Harpe, &c.	N. T. O. T.	1839-72	Lausanne.
17. <i>Geneva Bible Society</i> :—* Greek, Modern	Hilarion	N. T.	1830	Geneva.
18. <i>Coire Bible Society</i> :— Romanese, Lower Ditto, Ober- land	T. Gandenz Otto Carisch	O. T. N. T.	1815 1856	Coire. Coire.
19. <i>Protestant Bible Society at Paris</i> :— French . . . Ditto . . . Ditto . . . Ditto . . . Ditto . . .	Martin Ostervald Geneva version Oltramare Segond	B. B. N. T. N. T. N. T.	1835 1876	Paris.
20. <i>Bible Society of France</i> :— French . . .	Frossard	N. T.		
21. <i>Danish Bible Society</i> :— Danish . . . Ditto . . . Ditto . . . Icelandic . . . Greenland . . . Faroese . . . Tamil . . . Creolese . . .	Resen-Swaning's vers. Revision by Kalkar, Rothe & Hermansen A Committee Thorlakson's vers. <i>cura</i> Henderson Peter Kragt Schræter Ziegenbalg & Grundler Magens	B. B. N. T. N. T. O. T. Matt. B. N. T.	1872 1819 1827 1829 1817 1820 1818	Copenhagen. Copenhagen. Copenhagen. Copenhagen. Copenhagen. Randers. Tranquebar. Copenhagen.
22. <i>Norwegian Bible Society</i> : Norwegian . . . Ditto . . . Quanian, or Norw. Lapp Ditto . . .	The Danish Text. Revised version Stockfleth Lars Haetta's rev.	B. N. T. N. T. N. T.	1840	Christiania. Christiania. Christiania.

* The Geneva editions of the French were printed privately: the same holds of Segond's version.

Language.	Translator.	Part published.	Date Place of Publication.	
23. <i>Swedish Bible Society:</i> Swedish . . .	Standard version . . .	B.		Stockholm.
24. <i>Netherlands Bible Society:</i> Dutch . . .	States-General vers.	B.		
Javanese . . .	J. F. C. Gericke . . .	B.	1848-56	
Dajak . . .	Aug. Hardiland . . .	B.	1858	
Batta (Toba) . . .	Van der Tunk . . .	Gen., Ex., Matt., Lk., Ac.	1859-67	
Macassar . . .	B. F. Matthes . . .	Gen., Gosp., Ac. . .	1863-74	Macassar and Amsterdam.
Bugis . . .	Ditto	Gen., Gosp., Ac. . .	1863-74	
Alfoor . . .	Hermann	Matt.	1852	
Low Malay . . .		Pass., N. T.	1846, 53	
High Malay . . .	H. C. Klinkert . . .	N. T., Gen.	1868-72	
Sundanese (Rom. Char.)	Cooloma	N. T.	1878	Leyden.
Ditto (Arab.)	Ditto	Lk.	1878	Leyden.
Curaçao	Conradi	Matt.	1841	Curaçao.
Surinam . . .		N. T.	1846	Bautzen.
25. <i>Rhenish Missionary Society:—</i> Dajak . . .	Hardiland	O. T.	1858	Amsterdam.
Batta (Toba) . . .	Nommensen	Lk., Jn.	1875	Batavia
Batta (Mandaheling) . . .	Schreiber and Betz . . .	Lk., Jn.	1873	Batavia.
26. <i>Berlin Missionary Society:—</i> Hosa-Kafir . . .	Krapf	B.	1868	K. Williamstwn.
Zulu-Kafir . . .	Dohne	Matt.—2 Cor.	1864	Pietermaritzberg.
Suto (Sesuto)	Knothe	Parts	1870	Berlin.
27. <i>Moravian Missionary Society at Herrnhut:—</i> Mosquito . . .	Grünwald	Parts	1864	Stuttgart.
Iroquois . . .	Zeisberger	Three Gospels	preparing.	
Nicobarese . . .	W. A. Roepstorff . . .	Matt. i.—xxvi.	„	

NOTE.—The Compiler of the above Tables will thankfully receive notice of errors or omissions that may be discovered by the reader. Kindly address 146, Queen Victoria Street, London, E.C.

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The following abstract of the proceedings of the Conference will give some idea of the character and range of the subjects brought under review and discussion:—

FIRST DAY.

Opening Sermon by the Rev. J. V. N. Talmage, D.D., of Amoy, from Matthew xviii. 18-20.

Organization of the Conference.

"The Holy Spirit in connection with our Work." Paper by the Rev. Griffith John, of Hankow.

"Entire Consecration Essential to Missionary Success." Paper by Rev. B. Nelson, D.D.

SECOND DAY.

"The Field of Labour in all its Magnitude." Paper by the Rev. A. Williamson, LL.D.

"Buddhism and Tauism in their Popular Aspects." Paper by Rev. J. Edkins, D.D.

THIRD DAY.

"Preaching to the Heathen—Matter and Manner." Paper by Rev. W. Muirhead.

"Itineration Far and Near." Paper by Rev. B. Helm.

"Itineration Far and Near as an Evangelizing Agency." Paper by Rev. J. Hudson Taylor, M.R.C.S.

FOURTH DAY.

"Medical Missions." Papers by Rev. J. G. Kerr, M.D., and Wm. Gauld, M.D.

"Feet Binding." Paper by Miss S. H. Woolston.

"Woman's Work for Woman." Papers by Rev. A. P. Happer, D.D., and Mrs. T. P. Crawford.

FIFTH DAY.

"The Relation of Protestant Missions to Education." Papers by the Rev. B. Lechler and the Rev. C. W. Mateer.

"Day Schools." Paper by the Rev. E. H. Thomson.

"Girls' Day Schools." Paper by Mrs. Gough.

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SIXTH DAY.

"Christian Literature—What has been Done and What is Needed." Paper by Rev. S. L. Baldwin.

"Importance of a Vernacular Christian Literature, with Special Reference to the Mandarin." Paper by Rev. C. Goodrich.

"Secular Literature." Paper by Rev. W. A. P. Martin, D.D., LL.D.

SEVENTH DAY.

- "*The Standard of Admission to Full Church Membership.*" Papers by Rev. S. W. Lambuth and Rev. C. A. Stanley.
- "*The Best Means of Elevating the Moral and Spiritual Tone of the Native Church.*" Papers by Rev. F. F. Gough, M.A., and Rev. H. L. Mackenzie, M.A.
- "*The Duty of the Foreign Residents to Aid in the Evangelization of China, and the Best Means of doing so.*" Paper by the Very Rev. Dean Butcher, D.D.

EIGHTH DAY.

- "*The Self-Support of the Native Churches.*" Paper by Rev. S. L. Baldwin.
- "*The Native Pastorate.*" Papers by Rev. H. Cobbet and Rev. John Butler.

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ELEVENTH DAY.

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