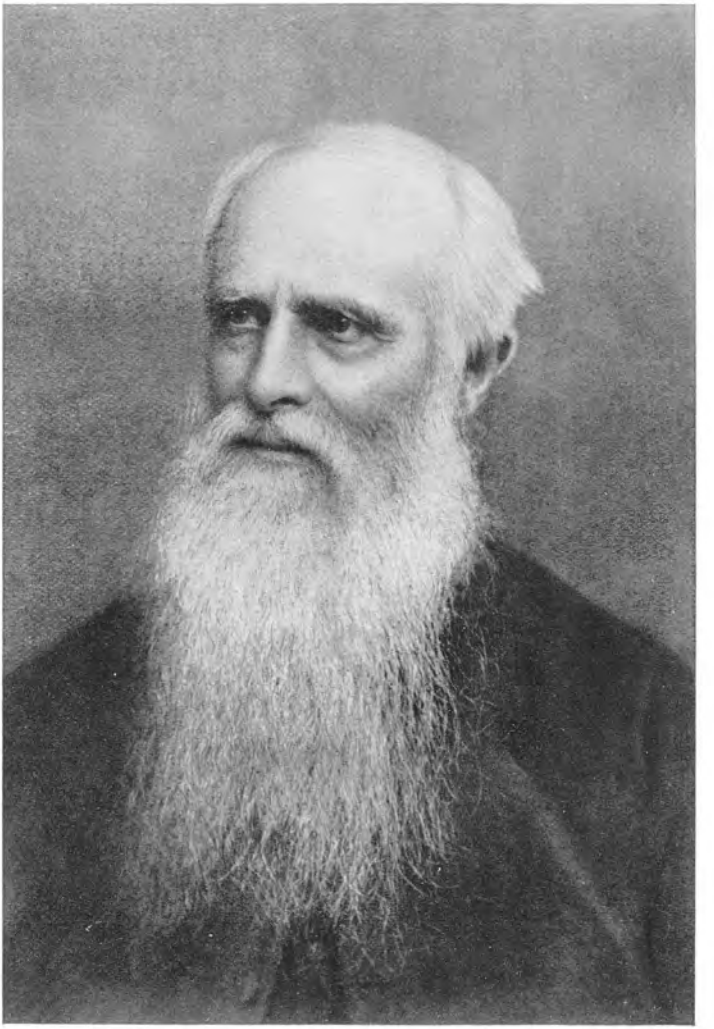

THE LATE REV. ROBERT CLARK.

THE MISSIONS

OF THE

CHURCH MISSIONARY SOCIETY
AND THE CHURCH OF ENGLAND
ZENANA MISSIONARY SOCIETY

IN THE

PUNJAB AND SINDH

BY THE LATE

REV. ROBERT CLARK, M.A.

EDITED AND REVISED BY

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PREFATORY NOTE.

THE first edition of this book was published in 1885. In 1899 Mr. Robert Clark sent the copy for a second and revised edition, omitting some parts of the original work, adding new matter, and bringing the history of the different branches of the Mission up to date. At the same time he generously remitted a sum of money to cover in part the expense of the new edition. It was his wish that Mr. R. Maconachie, for many years a Civil officer in the Punjab, and a member of the C.M.S. Lahore Corresponding Committee, would edit the book; and this task Mr. Maconachie, who had returned to England and was now a member of the Committee at home, kindly undertook. Before, however, he could go through the revised copy, Mr. Clark died, and this threw the whole responsibility of the work upon the editor. Mr. Maconachie then, after a careful examination of the revision, considered that the amount of matter provided was more than could be produced for a price at which the book could be sold. He therefore set to work to condense the whole, and this involved the virtual re-writing of some of the chapters. The references to names and statistics have been brought up to the Annual Report for 1902–03. The book may now, therefore, be almost said to have a double authorship.

No Mission of the Church Missionary Society has been of greater importance, or has excited greater and more varied interest, than that of the Punjab. Besides the regular and ordinary Mission enterprise started in 1852 at Amritsar, and subsequently extended to many stations, it comprises the unique work at Pesháwar, the Medical Missions at Kashmír and on the Afghan Frontier, the Divinity School founded by T. V. French, the itinerant labours of Gordon and Bateman, and the extensive women's work of the Church of England Zenana Society; to say nothing of the Province of Sindh and the Himalaya hill stations. The Mission has been remarkable for its distinguished converts from Mohammedanism, particularly the late Dr. Imád-ud-dín; and for the hearty and often munificent

co-operation of high Civil and Military officers, including such men as Henry and John Lawrence, Herbert Edwardes and Robert Montgomery, Reynell Taylor and Charles Aitchison.

Robert Clark was a graduate of Trinity College, Cambridge, being 28th Wrangler in 1850. In 1851 he went out as one of the first two English missionaries to the Punjab, his comrade being the Rev. T. H. Fitzpatrick. He started successively the important Missions at Amritsar, at Peshâwar, and in Kashmír. He assisted T. V. French to found the Lahore Divinity College; he established the Alexandra Christian Girls' Boarding-school; he organized the Punjab Native Church Council; he was for years the Hon. Secretary of the Punjab Bible Society and the Punjab Religious Book Society. He helped the Rev. Dr. Imád-ud-din to prepare Commentaries in the Urdú language on St. Matthew, St. John, and the Acts. When the Diocese of Lahore was established in 1877, and the Punjab and Sindh Missions were removed from the administration of the Calcutta Corresponding Committee, he became Secretary to the new Punjab and Sindh Corresponding Committee, which office he held for twenty years. His knowledge of the work was, naturally, unequalled. He laboured for nearly half a century; and almost all the stations and the various agencies described in this book were started by him or under his auspices. He died on May 16th, 1900, honoured and beloved by all who knew him.

The Punjab Mission is now fifty years old; and in no way can its jubilee be better commemorated than by the publication of such a work as this. No one can read its chapters without perceiving the hand of God in the successive developments of the work, and in the fruit vouchsafed to the labours of the missionaries. The field has been in many ways a hard one. There have been as yet no mass movements towards Christianity, as formerly in Tinnevelly and latterly in Uganda. But the grace of God has been conspicuously manifested, and the diligent seed-sowing has already been rewarded by at least the earnest of a coming abundant harvest.

E. S.

CONTENTS.

PART I.

INTRODUCTION.

PART II.

THE CENTRAL STATIONS OF THE C.M.S. AND THE C.E.Z.M.S.

PART III.

THE FRONTIER STATIONS OF THE C.M.S. AND THE C.E.Z.M.S.

PART IV.

THE SINDH MISSION OF THE C.M.S. AND THE C.E.Z.M.S.

PART V.

OUR PRESENT POSITION AND OPPORTUNITIES.

APPENDICES.

LIST OF ILLUSTRATIONS.

MAPS.

THE MISSIONS OF THE C.M.S. AND THE C.E.Z.M.S.

IN THE

PUNJAB AND SINDH.

PART I.

INTRODUCTION.

CHAPTER I.

THE COMMENCEMENT OF THE PUNJAB MISSION.

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

At the very time that this was taking place in England, in the year 1850, God put it into the heart of one of His faithful servants in India, Major Martin, an officer in the East India Company's army, who was then quartered with his regiment in Lahore, to seek, in a very special manner, for God's glory in making Christ's salvation known in the Punjab. He was one who, like Cornelius the centurion, feared God, gave much alms, and prayed to God always. His habit was, for some hours every day, to shut the doors of his closet for prayer, and then he came forth to act for God with a purpose and a courage which were everywhere blessed in all that he undertook. As he loved to pray in secret, so also he loved to work in secret; and when the second Sikh war terminated with the annexation of the whole of Runjeet Singh's dominions, after the battle of Gujrát, our centurion friend first laboured fervently in

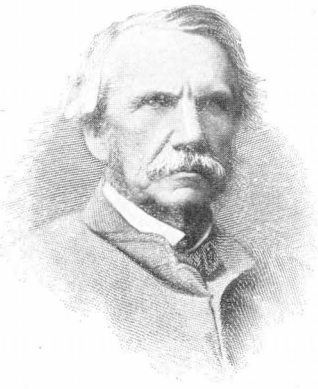
his prayers to God for the country and people of the Punjab, and then anonymously, and as he thought secretly, sent Rs. 10,000 to the Church Missionary Society, with the request that they would commence missionary work in our new dependency. He did so through an American Presbyterian missionary, the Rev. John Newton, who had arrived in India in February, 1835, and proceeded to Ludhiána, and, after the annexation of the Punjab in 1849, had been appointed, together with the Rev. C. W. Forman, to Lahore. Mr. Newton died in Murree on the 2nd July, 1891, after fifty-six years of missionary service in India, revered and honoured by all.

Thus happily commenced the Society's work in the Punjab; and thus commenced also the intimate relationship of the Church Missionary Society with the American Presbyterian Board of Missions, which has now existed for more than fifty years. Whatever others may say, or think, we who are in the Punjab have seen, and therefore we bear witness, that God's grace is not confined to any one Church or people. Dearly as we love our own Church, we have seen that converts are not made only in the Church of England; and we have seen also that converts of the Church of England are not better Christians than those of other Churches. And we say this because the Punjab owes a great debt of gratitude especially to Dr. Duff and to the Free Church of Scotland in Bengal, who have sent to this province many of the most influential and useful Native Christians who are now labouring in it in connexion both with the Church Missionary Society and with other societies. We cannot blind our eyes to facts; for we see that God is no respecter of persons, and that in every nation, and in every Church, they who fear Him, and work righteousness, are accepted and blessed of Him. We speak not of other matters, but of God's blessing; and we wot that whoever God blesses is blessed, and none can reverse it.

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

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

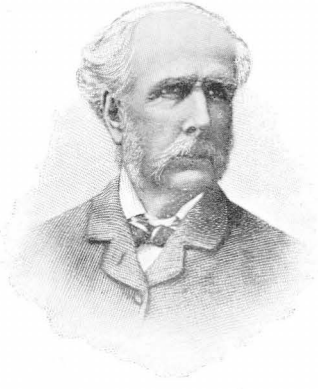
"It is hardly possible to describe the advantages and facilities which may be connected with the contemporaneous commencement of Christian Missions and of a Christian dynasty in the country of the Punjab. Whence, we may ask, comes the blight upon our Indian Missions? Why are the Indians last, and the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



LORD LAWRENCE.

SIR HERBERT B. EDWARDES.

REV. H. E. PERKINS.



GENERAL REYNELL TAYLOR.

COLONEL MARTIN.

DISTINGUISHED CHRISTIAN RULERS OF THE PUNJAB.

(Our Portrait of Lord Lawrence is from a Photograph by Messrs. Elliott & Fry; those of Sir Herbert Edwardes and General Taylor are published by permission of Messrs. Kegan Paul & Co.)

introduction of a Christian Government, a mighty impulse and advancement will be given to the Christian cause.

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

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

That time was one when, by God's mercy, there were many Christian heroes in the Punjab. Sir Henry Lawrence was then at the head of the Board of Administration. His letter of welcome to the missionaries, and his subscription of Rs. 500 a year to the Mission, showed the importance which he attached to the work which they were commencing.[1] His immediate colleagues were Mr. John Lawrence, afterwards Lord Lawrence of the Punjab, and Sir Robert Montgomery. There was then around them a galaxy of able administrators, with noble, earnest hearts, in Mr. (afterwards Sir Donald) McLeod, Major (afterwards Sir Herbert) Edwardes, Mr. Arthur Roberts, Mr. Edward Thornton, Major (afterwards General) Edward Lake, Mr. R. N. Cust, Major (afterwards General) Reynell Taylor, and others. They were men who honoured God, and were therefore themselves honoured of God; and they speedily rose to great distinction. They were men who, in their simple faith towards God, never, as a rule, asked for any office, and never declined one; whose chief desire consisted neither in personal profit nor pleasure, but in the performance of duty; and whose great aim lay in putting themselves into right relations with every one around them, and seeking to be in harmony with the things both of men and of God, for the benefit of all. They were men who never hesitated to let the

[1] Sir H. Lawrence wrote: "On the Indus, at Mittenkote, 27th March, 1852. I have not hitherto stirred in your cause, because . . . I have serious doubts of the advantage of detached missionary endeavours. Life and all else is so uncertain in India. . . . As, however, you have made a start, I shall be glad to aid you to the best of my ability, and beg to be considered a subscriber of 500 Rs. a year, from 1st January, 1852, during my stay in the Punjab, and connexion with the Mission. Feeling how incompetent I am to the duties of President, I shall be glad if you can make them over to Mr. Montgomery, or some other gentleman. Should no one accept this, my poor services will be at your command, which indeed they would be as an ordinary member. (Signed) H. Lawrence." On 29th May, 1853, he wrote from Mount Abú: "I have a difficulty in writing to the Punjab, caused chiefly by the very interest I feel in all there. This will be obviated in time. I am glad to hear that labourers are added to the Mission. A house or the nearest sanitarium, at which one of you by turns might reside, should form part of the establishment. Last year I mentioned my intention to double my subscription."

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

Those were days in which governors and rulers lived not only for "the punishment of evil-doers, but for the praise of them who do well," days in which both the Bible and Prayer-book were believed in; when magistrates thought it not only their duty to "execute justice," but were diligent also to "maintain truth," and were not ashamed to pray for grace to do it; when rulers "inclined to God's will and walked in His ways," and sought "the advancement of God's glory and the good of His Church," as well as "the safety, honour, and welfare of Her Majesty and her dominions." They first in all their thoughts and words and works sought God's honour and glory, and then "studied to preserve the people committed to their charge in wealth, peace, and godliness."

The Mutiny of 1857 then came. Our rulers had acknowledged and borne testimony to God by their actions, and God by His actions acknowledged and bore witness to them; and many of them became the saviours of India, as much as the judges in days of old were the saviours of Israel. And they gave all the honour to God. Mr. (afterwards Sir Richard) Temple, Secretary to the Chief Commissioner, Sir John Lawrence, wrote: "In recounting the secondary human causes of the safety of the Punjab during the crisis, it should never for an instant be forgotten that the first cause was the mercy of Providence. No doubt, humanly speaking, the Punjab possessed great advantages, but all were as nothing without the support of the everlasting arm of Almighty God, to Whom alone therefore be all the praise." Like the valiant champions, the judges of Israel of old, they said, "Lord, Thou hast done all these things, not we; to Thee be all the glory." The Punjab stood forth as a greatly honoured province. We read of it in every history of the times; and it prospered. Both rulers and people prospered exceedingly.

Our Punjab heroes were many of them humble and prayerful men, and it was this which gave them their power. Sir Donald McLeod thus wrote of himself: "I have often thanked the Almighty that He formed me with weaknesses greater than the most of mankind, which forcibly led me to an unbounded reliance on Him, and led me to suppose that He had intended me to be a vessel formed to honour. . . . In my consciousness of weakness and the prayers of many good men lies my strength; and well do I know that if I should ever cease to look above for guidance and strength, I must fail."[1]

How necessary is the duty, which is incumbent on all Christians,

[1] From General Lake's sketch of Sir Donald McLeod's Life.

to make "supplications, prayers, intercessions, and giving of thanks, . . . for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty!" We may often with advantage make use of the petitions of our Prayer-book in the service for the accession of our Sovereigns, that God's wisdom may be our rulers' guide, and that His arm may strengthen them; so that justice, truth and holiness, that peace and love and every virtue may flourish in our days; that they, ever trusting in His goodness, and protected by His power, and crowned with His grace and favour, may continue before Him in health, peace, and honour; that the world may acknowledge God to be ever their Defender and mighty Deliverer.

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

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

"I believe, notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined. Such has been the effect of their earnest zeal, untiring devotion, and the excellent example which they have, I may say, universally shown to the people, that I have no doubt whatever, that in spite of the great masses of the people being intensely opposed to their doctrine, they are as a body remarkably popular in the country. It seems to me that, year by year, and cycle by cycle, the influence of these missionaries must increase, and that, in God's good will, the time may be expected to come when large masses of the people, having lost all faith in their own, and feeling the want of a religion which is pure and true and holy, will be converted and profess the Christian religion, and having professed it, will live in accordance with its precepts."

As regards the general principle of the relations of Christianity and Christian teaching to our Indian Government, Lord (then Sir John) Lawrence thus expressed himself in his celebrated Minute, written just after the Mutiny:—

"Sir J. Lawrence has been led, in common with others, since the occurrence of the awful events of 1857, to ponder deeply on what may be the faults and shortcomings of the British as a Christian nation in India. In considering such topics he would solely endeavour to ascertain what

is our Christian duty. Having ascertained that, according to our erring lights and conscience, he would follow it out to the uttermost, undeterred by any consideration. Measures have indeed been proposed as essential to be adopted by a Christian Government, which would be truly difficult or impossible of execution. But on closer consideration it will be found that such measures are not enjoined by Christianity, but are contrary to its spirit. Sir John Lawrence entertains the earnest belief that all those measures which are really and truly Christian can be carried out in India, not only without danger to British rule, but on the contrary with every advantage to its stability. *Christian things done in a Christian way will never, the Chief Commissioner is convinced, alienate the Heathen. About such things there are qualities which do not provoke nor excite distrust, nor harden to resistance. It is when un-Christian things are done in the name of Christianity, or when Christian things are done in an un-Christian way, that mischief and danger are occasioned.* Having discerned what is imposed upon us by Christian duty, and what is not, we have but to put it into practice. Sir John Lawrence is satisfied that within the territories committed to his charge he can carry out all those measures which are really matters of Christian duty on the part of the Government. And further, he believes that such measures will arouse no danger, will conciliate instead of provoking, and will subserve the ultimate diffusion of the truth among the people.

"Finally, the Chief Commissioner would recommend that such measures and policy, having been deliberately determined on by the Supreme Government, be openly avowed and acted upon throughout the empire; so that there may be no diversities of practice, no isolated tentative or conflicting efforts, which are indeed the surest means of exciting distrust; so that the people may see that we have no sudden or sinister designs; and so that we may exhibit that harmony and uniformity of conduct which befits a Christian nation striving to do its duty."—*Life of Lord Lawrence*, vol. ii. p. 323.

BISHOP FRENCH.

REV. T. H. FITZPATRICK.

MISS I. E. V. PETRIE.

MISS C. M. TUCKER (A.L.O.E.).

REV. J. W. KNOTT.

REV. G. M. GORDON.

SOME PROMINENT PUNJAB MISSIONARIES.

(Our Portrait of Bishop French is from a Photograph by Messrs. Elliott & Fry.)

CHAPTER II.

THE MISSIONARIES.

ONE hundred and fifty missionaries (exclusive of their wives and of all lady missionaries) have been sent out to the Punjab and Sindh by the Church Missionary Society between the year 1851 and May 31st, 1903. Of these, fifty-six are still in the field, fifty-eight have retired from the service of the Society on account of health or from other causes, fourteen have gone to other Missions outside the Punjab and Sindh, and twenty-three have died.

Amongst those who have died, or are no longer connected with the Society, are—Bishop French, who, after labouring for twenty-eight years as a C.M.S. missionary, was made the first Bishop of Lahore in 1878, and after an episcopate of ten years resumed missionary work, and died at Muscat, in Arabia, on May 14th, 1891; Bishop Ridley, who when unable to return to Pesháwar, on account of severe illness, after holding various home charges accepted the missionary bishopric of Caledonia, in British Columbia; the Rev. R. Bruce, who, after several years of faithful service in Amritsar and Dera Ismail Khán, left the Punjab to found the Church Missionary Society's Persia Mission at Julfa, near Ispahan, from whence he retired in 1894 after thirty-six years of missionary service, and became Hon. Canon of Durham, and Vicar of St. Nicholas's, in succession to the Rev. H. E. Fox, Hon. Clerical Secretary of the C.M.S.; the Rev. Dr. E. Trumpp, the well-known philologist, who, after writing Grammars of the Sindhí and Pashtú languages at Karáchí and Pesháwar, translated the Punjábí Granth in Lahore for the Government of India, and became a Professor at Munich, where he died; the Rev. Dr. J. D. Prochnow, who after several years of missionary labour in Kotgarh, returned to Germany to take the place of Pastor Gossner at Berlin, where he died; the Rev. J. Barton, who after occupying Simeon's pulpit in Cambridge became until recently the Secretary of the Church Pastoral Aid Society in London; and the Rev. F. H. Baring, the first cousin of a late Viceroy, who left the Amritsar Mission to found a Mission of his own in Batála, which is still maintained at his expense, by the endowment fund of £8000 which he contributed. After working for three years as Secretary of the Punjab Bible and Religious Book Societies, towards which he had contributed the greater part of the Building Fund of the Depôt, he subsequently became Rector of Eggesford, in North Devon, and is now (1903) living in retirement at Limpsfield, Surrey.

Amongst those who have died we must mention also the Rev.

Dr. C. G. Pfander, one of the greatest of our Indian missionaries, who, through his *Mizán-ul-Haqq* and other works (some of which were written in Persia before he came to India, and others in Agra), has laid bare the errors and fallacies of Mohammedanism, and laid open the truths of Christianity to the Mohammedans of India, Persia, Turkey, and Arabia, more than any other man has ever done; and who, when he left Pesháwar, and could no longer live in India, sought to enlighten Constantinople; the Rev. T. H. Fitzpatrick, the first missionary of the Church of England in the Punjab, who laid the foundations of the Amritsar and Multán Missions, and died soon after his return to England; the Rev. R. B. Batty, 2nd Wrangler and 2nd Smith's Prizeman, and Fellow and Tutor of his College in Cambridge, who died at Amritsar; the Rev. J. W. Knott, Fellow and Tutor of his College at Oxford, who died in Pesháwar; the Rev. Frederic Wathen, who died in Dalhousie; Dr. W. J. Elmslie, the well-known medical missionary in Kashmír, who died at Gujrát; the Revs. J. N. Merk and C. Reuther, who died in Kangra; the Rev. G. M. Gordon, who died a martyr's death in trying to help wounded English soldiers in Kandahár.

Of the fifty-six C.M.S. European missionaries who on June 1st, 1903, were connected with the Lahore Diocese, thirty-one were University men (of whom thirteen were medical), and seventeen are medical missionaries, some of them with high degrees. Three of them are lay missionaries, and thirty-six are clergymen. The Society has also eighteen native clergymen in the diocese; making the whole number of C.M.S. clergy to be fifty-four.[1] There are also sixty-one ladies from England of the Church of England Zenana Missionary Society, and twenty-one ladies of the C.M.S. (besides the wives of English missionaries), who are working in connexion with the C.M.S. Missions; altogether, eighty-two ladies from England, of whom fourteen are honorary, and sixteen are medical.[2] A table showing the Mission staff at each station in different years from 1873 is given in the Appendix, p. 263.

In the Report of the Secretary of State and Council of India on *The Moral and Material Progress and Condition of India*, published by the House of Commons in 1873, we read that "The view of the general influence of the teaching of missionaries, and of the greatness of the revolution which it is silently producing, is not taken by missionaries only. It has been accepted by many distinguished residents in India, and experienced officers of the Government. WITHOUT PRONOUNCING AN OPINION UPON THE MATTER, THE GOVERNMENT OF INDIA CANNOT BUT ACKNOWLEDGE THE GREAT OBLIGATION

[1] The number of other clergymen in the diocese, according to the Clergy List for 1903, was thirty-one Government chaplains; one clergyman of the Additional Clergy Society; two English and three Indian clergymen of the Society for the Propagation of the Gospel; ten clergy of the Cambridge University Mission; and seven other clergy. There are thus 108 clergymen in the diocese of Lahore, of whom fifty-four are connected with the Church Missionary Society.

[2] Many other ladies were labouring in Delhi, Karnál, and Simla, in connexion with the S.P.G. and the Cambridge Missions, as well as in connexion with other missionary societies.

UNDER WHICH IT IS LAID BY THE BENEVOLENT EXERTIONS MADE BY THE MISSIONARIES, WHOSE BLAMELESS EXAMPLE AND SELF-DENYING LABOURS ARE INFUSING NEW VIGOUR INTO THE STEREOTYPED LIFE OF THE GREAT POPULATIONS PLACED UNDER ENGLISH RULE, AND ARE PREPARING THEM TO BE IN EVERY WAY BETTER MEN AND BETTER CITIZENS OF THE GREAT EMPIRE IN WHICH THEY DWELL."—[*Page* 129.]

This is true of the Punjab no less than of India generally.

We will give a brief account only of two missionaries of the C.M.S. who have laboured in the Punjab. The first is the Rev. Dr. C. G. Pfander, of whom Sir Herbert Edwardes wrote thus in 1866 :—

"During the three years of 1855 to 1858 I knew much of Dr. Pfander, and of his work, and have always looked back to him as a chief in the mission band. Who that ever met him can forget that burly Saxon figure, and genial open face, beaming with intellect, simplicity, and benevolence? He had great natural gifts for a missionary; a large heart, a powerful mind, high courage, and an indomitable good humour, and to these, in a life of labour, he had added great learning, practical wisdom in the conduct of Missions, and knowledge of Asiatics, especially Mohammedans. Indeed, his mastery of the Mohammedan controversy was, in India at least, unequalled. He had thoroughly explored it, and acquired the happy power of treating it from Asiatic points of view, in Oriental forms of thought and expression. His refutations of Mohammedanism and exposition of Christianity were all cast in native moulds, and had nothing of the European about them. They might have been written by a Mullah; and yet Mullahs found that they set up the cross, and threw the crescent into eclipse. The Moslem doctors of Turkey, Persia, Afghanistan, and India have never had such a bone to pick as Pfander's *Mizán-ul-Haqq*, or the 'Balance of Truth.'

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

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

Dr. Pfander was a missionary from the United Provinces. He went to Pesháwar from Agra in the autumn of 1854, and left Pesháwar, and India also, in the spring of 1858.

The second missionary of whom we shall speak is the Rev. J. W. Knott; and we gather our information from two "In Memoriams"; in the signature of one of which (E. C. S.) we recognize the initials of the Rev. E. C. Stuart, the then Secretary of the C.M.S. in

Calcutta, and lately the Bishop of Waiapu, New Zealand, now a C.M.S. missionary in Persia; and in that of the other (V.) the initial of Bishop French. We shall give our account, as far as possible, in their own words.

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

He was educated at King Edward's Grammar School in Birmingham, under the same great teacher, Dr. Prince Lee (subsequently Bishop of Manchester), by whom Dr. Lightfoot, a former Bishop of Durham, Dr. Benson, Archbishop of Canterbury, and Dr. Westcott, another Bishop of Durham, were also educated. At the usual age he proceeded to Oxford, where in due time he obtained a Fellowship at Brasenose. It was there, in Oxford, that he threw himself with all the independence of his mind, and with all the strength and almost vehemence of his natural character, into the extreme views which he afterwards eschewed. To adopt a course by halves was impossible to him, and he embraced the tenets of the High Church party from the ardent persuasion that they would be powerful to draw men out of sin, and bring them to God; and that a mediating priesthood on earth was a wholesome auxiliary to the mediatorial priesthood of the God Man Jesus Christ. Never perhaps were views more sincerely adopted with the desire to glorify God in the salvation of souls; never perhaps were they more self-sacrificingly laid aside at the risk of the loss of bosom friendships, or with a manlier confession that the opinions with which all his antecedents, sympathies, interests, and convictions had been bound up, on which he staked his credit as a minister of the gospel, and framed his life and teaching, were after all in practice ineffectual to win souls. He had been appointed to St. Saviour's Church in Leeds, which Dr. Pusey had built as a northern fortress and commanding watch-tower of the extreme High Church party.[1] There was a monastic or all but monastic establishment for the vicar and his curates, where asceticism and austerity were practised far beyond that sound and wholesome mean which the Church of England inculcates. There was the frequent confessional, to which some of the young men of Leeds, and many more of the young women from the great manufactories, resorted; on some of whom considerable pressure had to be exercised, and much ministerial authority exerted, to prevent their going over to Rome. There was at the same time an awakening and alarming style of preaching, highly sacramental and sacerdotal, with much also of simple evangelical preaching of the Cross of Christ, and of the absolute necessity of heart conversion and the new life.

[1] Dr. Hook, the Vicar of Leeds, protested against Dr. Pusey's action in a letter to Dr. Pusey, which is given in vol. iii. of Pusey's Life. He says: "I complain of your building a church, and getting a foot in my parish, to propagate principles which I detest; having come under the plea of assisting me to propagate the principles I uphold. It is really cruel . . . mere Jesuitism."

A time of agonizing heart struggle and indescribably deep heart searching followed in Mr. Knott's mind; and the result was the determination to resign St. Saviour's at all hazards, contrary to the earnest solicitation of the famous party leader amongst whose followers he had been till then enlisted. This reached its crisis after some three or four days of such wrestling and conflict as none can know but those into whose spiritual experience it has entered. In after years Mr. Knott put his finger on that time as the turning-point of his whole life; a period of horror and great darkness, of pangs as of death itself, from which he was brought up again to light and liberty and life, to rest and peace, to joy in God unspeakable, to singleness of purpose and aim, and entireness of self-consecration, and to a fulness, freshness, clearness of God's truth, and a power and freedom in enunciating it which have not often been surpassed. It all witnessed to the personal anointing of the Comforter, and to close heart dealings and communings, not with abstract truth, but with Him Who is the living Truth, and Who had touched his lips with a live coal, so that a radiance and bright glow of love and power diffused itself both in the pulpit and the pastoral visit, and in the working hours of life; and its genial sparkle made the most ordinary intercourse with him refreshing, gladdening, and edifying.

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

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

The example and the words of Mr. French attracted him to India, having long had an irrepressible conviction, which took possession of his soul, that God had work for him to do there. He sailed with Mr. French for Bombay and Karáchí early in 1869. At this time he was making a close investigation of the Mohammedan system. Súfíism, too, had much occupied his attention; and few men ever came to India so thoroughly equipped and armed at all points, or such a finished master of the special subjects which belonged to his vocation. With reference to his becoming a missionary in India he said, "Is there not a cause?" and then in speaking of Mr. French's college in Lahore, he said:—

"I feel the particular crisis of the Church in India to be so solemn as to constitute a call upon us all for our sympathy and effort; because *as the*

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

His service in India was but short. After a few months' residence with Mr. French in Lahore, he marched with him into the Hazára Valley, and then (as he was ignorant of Pashtú, which is spoken in Hazára) he went on to Pesháwar. The chaplain of Pesháwar had fallen sick, and he took the English services for him. On the Sunday preceding his death he had taken three services for the English troops. On Monday, though not feeling well, he was able to take a drive with a dear Christian friend. He remarked to him that "everything was uncertain, but he felt *safe* in Christ, and was not anxious." He also said, as he passed the prayer-meeting, "How I should like to go and join them; but I suppose I ought not. I hope they will remember me in their prayers." On his return to his home he conducted the Hindustani service for the Native Christians, and then asked a servant to pour water on his head. During the night delirium came on, and Dr. Bellew, who lived next door, was called in, and was very anxious about him. On the Tuesday morning [29th June, 1870] there were symptoms of effusion on the brain, and about eleven o'clock he had a seizure of heat apoplexy, and after about four hours of perfect unconsciousness he gently passed away.

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

CHAPTER III.

STATISTICS OF THE SOCIETY.

THERE are twenty-three main Stations and eight branch Stations of the C.M.S. in the Punjab and Sindh. We subjoin their names. Except in the case of a few well-known names (the irregular spelling of which has been fixed by custom not easily to be upset) the system now adopted is the official one followed by the Government of India with satisfactory results. In quotations, however, the names are given as originally written.

Central Stations:—Amritsar, Lahore, Batála, Nárowál, Ajnála, Khutrain, Bahrwál-Atárí, Tarán Táran, Jháng Bar, Jandiála, Sultánwind, Beás, Majitha, Fathgarh, Uddoké, Clarkábád, Pind Dádan Khán.

Frontier Stations:—Simla, Kotgarh, Kangra, Kashmír, Hazára, Pesháwar, Bannú, Dera Ismail Khán, Tánk, Dera Ghází Khán, Multán, Quetta, Sukkur, Hydrabad, Karáchí.

The C.M.S. Missions were commenced in 1852; those of the C.E.Z.M.S. in 1871.

Missionary work is carried on in eleven languages: Urdú, Punjábí, Hindí, Persian, Pashtú, Kashmírí, Belúchí, Brahui, Sindhí, Marāthí and Gujrátí, besides several dialects.

The number of Native Christians, which in 1851 was *nil*, became 1501 in 1883, of whom 815 were adults, and 499 were communicants. The number of Native Christians in connexion with the C.M.S. in 1902 was 10,852.

The number of baptisms in 1883 was 117, of whom 36 were adults. In 1902 there were 615 baptisms, of whom 213 were adults.

The Native Christians in connexion with the C.M.S. contributed Rs. 2312 to religious purposes in 1883, and in 1902, Rs. 5349.

The number of catechists in 1883 was 20, and of Bible-women and female Christian teachers, 49. The number of catechists in 1902 was 124, and of female Christian teachers, 118.

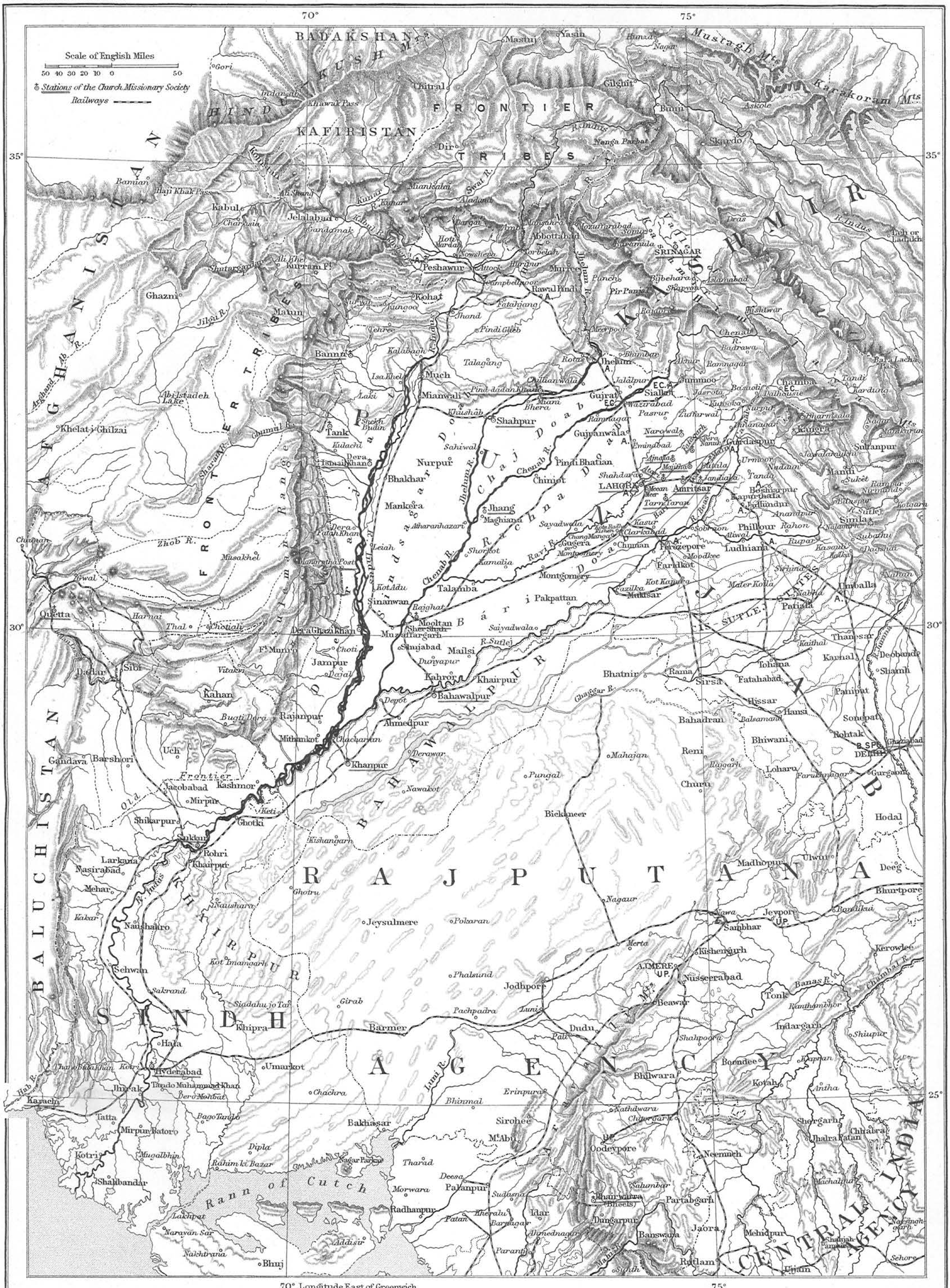
The Society maintains a Divinity College in Lahore, and (together with the Zenana Society) 4 Native Christian Boarding-schools, and no less than 113 Anglo-Vernacular and Vernacular Boys' and Girls' Schools, containing 5821 boys and 3342 girls, or 9163 children; with 352 teachers, of whom 88 are Christians, and 253 Hindus or Mohammedans. These schools in 1883 were carried on at an annual expense of Rs. 77,881, of which Rs. 29,757 was received from Government grants, Rs. 13,847 from the home Society, and the remainder from fees and local subscriptions. In 1901, they

were carried on at an annual expense of Rs. 143,144, of which Rs. 35,845 was received from Government grants, Rs. 40,363 from the home Society, Rs. 32,657 from endowments and subscriptions, and Rs. 35,887 from fees, etc.

The C.M.S. Missions in the Punjab and Sindh were carried on in 1883 at an annual cost of Rs. 144,704. The cost to the Parent Society of the C.M.S. for the year ending December, 1902, was Rs. 477,856, and of the C.E.Z.M.S. Rs. 159,715; or altogether to both societies, Rs. 637,571. In addition to the above, Rs. 213,130 was received in India, making the total cost of the Missions of the two societies to be Rs. 850,701.

Tables showing the Mission staff at each Station, and the number of Christians, and the number of baptisms and adult baptisms, for several years, are given in the Appendix, pp. 263–265.

THE PUNJAB, SINDH & THE AFGHAN FRONTIER



Other Missions:
SPG. = Soc. for the Propag. of the Gospel
EC. = Established Church of Scotland
B. = Baptist
UP. = United Presbyterian
A. = American Prot.

Stanford's Geographical Estabt.

CHAPTER IV.

THE GEOGRAPHICAL POSITION OF THE MISSION STATIONS.

I. *Our Frontier Line of Stations.*

It may be thought by some persons that the location of the Church Missionary Society's Stations has been made at haphazard. We believe that their establishment in their present positions has been ordered by the direct providence of God. The Gospel must be preached in the whole world for a testimony to all people before the end comes, and it would seem as if, in God's providence, the greater part of the Punjab and Sindh Missions has reference as much to the many tribes of Mohammedan or heathen countries which lie beyond our borders as to the people of the Punjab and Sindh. If we examine carefully the distribution of our Punjab and Sindh Stations, we are at once struck with the fact that many of them are as it were outposts, situated on the very verge of the long line of the north-west frontier, which is dotted with our Stations at short intervals the whole way from Simla to Karáchí. Our Stations begin at Simla and Kotgarh, amongst the hill tribes who dwell between the Punjab plains and Tibet and Eastern China. Dr. Prochnow and other missionaries have often itinerated in these hills, and brought the message of the Gospel to the doors of many people. We then go on through Kúlú to Kangra, the chief town in a large and populous district, comprising many frontier States. From Kangra we proceed onwards to Kashmír, with its tributaries of Ladak and Iskardo, stretching out in the direction of Yárkand, which is continually visited by merchants, and to which the political mission of Sir Douglas Forsyth was sent from the Punjab by our Indian Government. Iskardo has been visited by Dr. E. F. Neve of Kashmír. If we follow the frontier line, we come next to Hazára and Abbottábád, out-stations of Pesháwar, and then we come to Pesháwar itself, whose influences affect Chitral, and Káfiristan, and almost every Afghan tribe from the Indus to Cábul. We remember that Káfiristan has been several times visited by native missionaries from Pesháwar, and that Cábul itself has been visited by the Rev. Imām Shah. If we pass onwards along the frontier line, we see that our Stations at Bannú and Dera Ismail Khán bear on the hill tribes which lie between them and Kandahár; that Dera Ghází Khán is especially intended for Belúchístan; and that Multán with its out-stations at Baháwalpúr, Shujábád, and Muzaffargarh, brings Christian influences to bear on the tribes on both sides of

the Indus, and connects our Punjab Stations with those of Sindh. Quetta, on the direct highway to Kandahár, has been occupied both by C.M.S. and C.E.Z.M.S. missionaries. We then pass onwards to the Sindh Stations, Sukkur and Hydrabad and Karáchí, which flank the frontier line quite down to the sea. The influences of these frontier Stations should not only reach to Kandahár, where our missionary Gordon for a time lived, and where he died, but they should penetrate to Merv and Bokhára, and to Kokan and Herát, which lie on the highways of communication, and are visited constantly by the Indian merchants. We should shake hands in one way or another with our missionaries in Persia, who have been visited by Bishop French of Lahore. We should bring Christianity to bear on Muscat in Arabia, and Bushire, and Shiraz, which have been visited not only by the Bishop, but also by our missionary, the Rev. J. J. Bambridge, late of Karáchí, who opened out communications with the Rev. T. R. Hodgson at Baghdad. We see here how the whole Punjab frontier border is thus studded from the one end to the other with Stations of the Church Missionary Society.

It is astonishing in how many languages our missionaries are working in these Stations; and they are making translations of the Scriptures, or writing or translating books in them all. Not only are Urdú, Hindí, and Punjábí thus utilized for missionary purposes, but Sindhí, Gujrátí, Persian, Belúchí, Pashtú, and Kashmírí, to say nothing of the Brahui, Multáni, and Thakari dialects, are all of them contributing to the spread of Christian knowledge. The Rev. G. Shirt translated the Scriptures and other works into Sindhí in Hydrabad. The Rev. A. Lewis has translated the Gospel of St. Matthew into Belúchí at Dera Ghází Khán. The Revs. T. P. Hughes, W. Jukes, and T. J. Lee Mayer have translated or have written books in Pashtú, at Pesháwar and Bannú. The Rev. Drs. Pfander and Bruce have written much in Persian. The Rev. T. R. Wade has published the whole of the New Testament and a part of the Book of Common Prayer in Kashmírí. Bishop French and many missionaries, lady missionaries, and native brethren also, have written or translated many books in Urdú and Punjábí. The Rev. Dr. H. U. Weitbrecht has lately revised with a Committee the whole of the New Testament in Urdú.[1]

We do not, therefore, think that our frontier Stations of the Punjab have been established at haphazard. It is true that they have been commenced at many different times, by many different individuals, and in many different ways. The originators of the Stations have had no communications with each other respecting the localities which have been chosen; nor has the Society at home, as far as we know, or any of its friends, when acting as they did, even clearly understood the way in which they were led. It does not appear that they had any plan of operations before their eyes. They simply followed the providences of God, as one after another they manifested themselves. Without looking much to circumstances, or studying the position of missionary stations, they

[1] A list of translations and publications made in the Punjab and Sindh in connexion with the C.M.S. Mission is given in the Appendix, p. 266.

merely accepted the call of God wherever they saw it. We observe that those persons generally obtain the most help, and receive it just at the time they need it, who do not too much study circumstances, but who fix their eyes the most intently on the Master Whom they serve, and Whom they expect to guide them, and to act for them. Men's wisdom thus consists in watching the precious seasons for sending forth the feet of the labourers, and sowing the good seed as God gives the opportunity and the call. They do not look so much at the work as they do to God; and thus they are often led onwards, not knowing whither they go.[1] We doubt whether one out of a hundred of the Society's best friends, either at home or in India, even yet knows what he himself is doing, or understands clearly what our missionary position now is, along the whole length of the great frontier border. When we begin to consider it, we cannot resist the conviction that, as far as we know, it is *unique*. We believe that it has been so ordered by God Himself, and that it has been so for a great end.

If we accept the position in which God's providences have placed us, and try to realize the vast opportunities which He has given us, we have then to consider what kind of agencies we require to fulfil these great responsibilities. Our frontier line of Missions is like one of the great Punjab canals, which is made to irrigate and fertilize the waste and barren lands which lie *on both sides* of its course, and we remember that, with very few exceptions, there are absolutely no Christian Missions beyond us. We may travel eastward, northward, and westward—to the confines of China, to almost the Arctic regions, or to Palestine and Constantinople—without meeting (with the exception of the Moravian Mission in Lahoul, and a few scattered missionaries in Persia and Armenia), as far as we know, with any living Christianity at all. It is from the Punjab frontier line, and with it as our basis of operations, that Christianity must advance onwards to countries where it is yet unknown. It would seem as if a work like this were almost too great for any one missionary society. Yet the Church Missionary Society has been led in faith to undertake it. It is its work now to reflect what kind of organization these frontier Missions require. They should, it would seem, be like the well-organized frontier

[1] The following are some of the great principles which, from the very commencement of its existence, have ever practically guided the Church Missionary Society in all its undertakings. They are enunciated by the Rev. John Venn, one of the earliest founders of the Society, and are found in Archdeacon Pratt's *Eclectic Notes*, p. 95:—

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

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

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

"God must make such men; we cannot.

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

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

THE MOHAMMEDAN LANDS OF THE EAST

‡ Stations of the Church Missionary Society

Other Missions:
AB. - American Board
AP. - Amer. Presbyterian
AUP. - Amer. United Presb.
FP. - Foreign Prot.
B. - British. (Miscell.)
(For other Missions in India see Indian Maps)

Stanford's Geog.l Estab.t

regiments, which are always ready to take the field, and to advance onwards, at a moment's notice, whenever the summons is given. Perhaps our Indian brethren may take the lead in the onward course of these Missions, as they have already done in Cábul and Káfiristan. In any case it would seem that the Missions should be maintained in strength all along the line, with men, and Scriptures and books in every language, always available, and ready to be sent onwards. Our attitude should be one of quiet, thoughtful expectation and preparation. The motto "Semper paratus," which was that of one of the greatest chiefs, and which is practically the motto of every frontier regiment, should be ours also.

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

We observe that the Church Missionary Society can offer to their missionaries such splendid positions that they ought always to be able to command and secure the services of the most able and intellectual, as well as the most devoted, men and women that England possesses. The best gifts that Christ ever gives to His Church on earth are *men* (Eph. iv. 11). May He send forth labourers! When Lord Lawrence received an application for a few hints as to his system which enabled him to stem the Mutiny, and to do such great things in the Punjab, he sent word back, "It is not our system, *it is our men.*" All true missionary work ever centres round *men* of "individual energy and subduing force of personal character."

II. *The Central Stations.*

Let us turn now to the Punjab proper. We have spoken of our frontier line of Stations: let us now look to the centre and heart of the country, where all the far-reaching radii of this vast arc of the circle meet, and where our chief missionary institutions are, and for the present should be. "The important points in the

Punjab," wrote Sir John Lawrence in a well-known letter to Sir Herbert Edwardes, dated 7th June, 1857, "are Pesháwar, Multán, and Lahore, including Amritsar." "For keeping the mastery of the Punjab," replied Sir Herbert, on the 11th June, "there are only two obligatory points, the Pesháwar Valley and the Mánjha.[1] The rest are mere dependencies. Holding these two points, you will hold the whole Punjab." In Lord Lawrence's Life we read that the Barí Doáb, or tract of country lying between the Beás and the Raví rivers, is "the most important and, in its northern part at least, the most populous of the five Doábs of the Punjab. It contains both Lahore and Amritsar. It is the Mánjha, or middle home, of the Sikh nation, which supplied that nation with its most revered gurus (spiritual teachers), Runjeet's court with its most powerful Sardars (chiefs), and Runjeet's ever victorious army with its most redoubtable warriors."

The oldest and the largest Mission of the Church Missionary Society in the Punjab, with the exception of that in Kotgarh, is that of Amritsar, and the object and aim of the Society has ever been to occupy it and its neighbouring Stations in strength. It is one of the most populous cities, containing within its walls a population which formerly amounted to 151,896 people, and is still 136,766. It is the religious capital of the country, the holy place of the Sikhs, where the great Sikh temple is, and where (as the people say) a religious fair is held on every day of the year. It is also the commercial capital of the country, and its merchants have transactions with many great cities, both in India, in Central Asia, and also in Europe. If Lahore is the head, then Amritsar is the heart of the Punjab. If Lahore is the political capital, as regards European influence, Amritsar is the social capital, as regards purely native influence. If Lahore "attracts all who have anything to do with, or anything to hope for from Government," Amritsar attracts all who are specially concerned with everything that is purely native. The Church Missionary Society has its Missions in both Amritsar and Lahore. Amritsar is the chief Station, and the headquarters of the work in the whole Punjab. In Lahore (which is the headquarters of the American Presbyterian Board of Missions) we have our Divinity College, and a native church and congregation, and the C.M.S. Secretary also lives there. It is in Lahore, too, that we have our storehouse of Scriptures and Christian books in English and in every North Indian vernacular language, in the large Depository of the Bible and Religious Book Societies.[2] In Batála, near Amritsar, Mr. Baring

[1] The Mánjha comprises a part of the Amritsar District of 893,266 inhabitants, and a part of the Lahore District. It lies between Amritsar and Kasúr. The fighting class of the Sikhs for the most part live in the Mánjha. The capital of the Mánjha is Tarán Táran.

[2] These Societies were established in 1863. The Punjab Religious Book Society, which in 1870 sold books to the amount of Rs. 448, received Rs. 19,315 in 1883, and Rs. 27,901 in 1898, from the sale of religious books, of which Rs. 8433 in 1870, and Rs. 11,534 in 1898, were received for vernacular publications. Its issues, which in 1872 were 14,076 books and tracts, amounted in 1883 to 105,081, and to 335,681 in 1898. It employs 19 colporteurs, exclusive

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

The Church Missionary Society's Punjab and Sindh Stations are thus divided into two parts—the long frontier line from Simla to Karáchí, and the chief central Stations in and around Amritsar and Lahore, which are the pivot of the whole work. If these Stations are maintained in strength, we too may use the words of the deputation of the Parent Society to the Archbishop of Canterbury [Dr. Benson], on the 19th April, 1883, and express our humble belief that in the Punjab, as well as in other parts of the world, "the signs of progress, and the openings now before the Society, are such as to justify the expectation that, in comparison with its immediate future, our past history will read back as the day of small things."

of the colporteurs of the Bible Society. During the last 44 years it has published 1097 vernacular books and tracts. The Punjab Bible Society, which in 1870 sold Scriptures to the amount of Rs. 342, received Rs. 2808 in 1883, and Rs. 7940 in 1898, from the sale of Scriptures, of which Rs. 2660 were for vernacular publications in 1883, and Rs. 6088 in 1898. Its issues, which in 1871 were 1268, were in 1883, 22,077, and in 1898, 55,615. It employs 19 colporteurs. During the last 24 years it has published 277 editions of parts or the whole of the Bible in the vernaculars.

CHAPTER V.

THE PEOPLE OF THE PUNJAB AND SINDH.

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

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

The races amongst whom we labour are the Punjábís, the Sikhs, the Afghans, the Belúchís, the Sindhís, and the Kashmírís. Our missionary work lies amongst people who are most religious; among whom differences in faith have been criticized and fought for in days gone by. Changes in belief have often taken place among them, and men have become accustomed to changes in religious matters; it was in the Punjab that Nānak endeavoured with some success to form a new creed, which should contain the good and avoid the evil of the religions which existed in his day. The Mohammedans of the Punjab are consequently less bigoted, and the Hindus less superstitious, than elsewhere. There are many people of the Punjab who are dissatisfied now, not only with the old religions of Hinduism and Mohammedanism, but with Nānak's religion also; who are dissatisfied with the new forms of Brahmo and Aryan Samájism, and with the new tenets of Sayad Ahmed; who are dissatisfied both with polytheism and pantheism; dissatisfied with old customs and religious rites and forms; and who long after something better, something which God alone can teach them through Jesus Christ and by His Spirit. It is remarkable that two of the greatest reformers whom India has produced, Golakhnáth and Nānak, were both of them Natives of the Punjab.

We live, too, in a land of politics, as well as religion; a land

where battles of dynasties and struggles for the empire of India have been fought and won. We read in history that Persia was conquered by the Mohammedans in three successive battles, and that Egypt and the north of Africa were subdued by them in less than fifty years, but that upwards of two centuries elapsed before Mohammedanism established a footing across the Indus. We live amongst Sikhs, Punjábís, and Afghans, races who for centuries have won and have held India for the rulers for whom they fought, and have frequently placed their viceroys on the throne of Delhi, and from it have governed many other parts of Central Asia also. These races have been soldiers for many generations. The Sikhs, we read in Lord Lawrence's Life, are "the bravest and most chivalrous race in India." In another place Lord Lawrence wrote: "We began the (Sikh) campaign, as we have begun every campaign in India before and since, by despising our foes; but we had hardly begun it before we had learned to respect them, and to find that they were the bravest, the most determined, and the most formidable whom we had ever met in India. Hitherto we had found in all our wars that we had only to close with our enemies, when, however overwhelming might be the odds against us, victory was certain. But in this campaign we found that the Sikhs not only stood to and died at their guns, but that their infantry, even after their guns had been lost, were undismayed and were still willing to contest the victory with us" (*Life*, vol. i. p. 213). We believe that, when converted to Christ, they will become soldiers of the Cross, as brave and true and faithful to Christ as they have been to Mohammedan invaders, to Delhi emperors, to their own maharajahs, and now to our English Crown. Our object is to enlist these races in Christ's service, so that they may as Christians join with us, and seek to win countries for Christ, even as they have joined us as soldiers in Burmah, in China, in Delhi, in Abyssinia, in Cábul, in Cyprus, in Uganda, in British Central Africa, and in Egypt, and have aided us in conquering countries and taking possession of their capitals. We notice in history that the rulers who have held possession of the Punjab and Afghanistan have generally sooner or later gained the sovereignty of India, and often of many countries in Central Asia also.[1] The Punjab and

[1] Mohammedan influences over India began with Sabaktagín, the ruler of *Ghazní* (in Afghanistan), who defeated Jaipal, the Hindu chief of Lahore, at Pesháwar, A.D. 977, and founded the *Ghazní Dynasty* in North India, which lasted for 210 years, from 976 to 1186. Mahmúd of Ghazní, who made twelve, some say thirty, expeditions to India, 997 to 1030, through the Kurram Valley, near Kohát, was of this dynasty. Lahore and Multán are said to have been annexed in 1038.

The real founder of the Mohammedan power, however, in India was Mohammed Ghor, also an *Afghan*, who founded the *Ghor Dynasty*, which ruled India for 102 years, from 1186 to 1288. This Afghan dynasty destroyed the whole Hindu power, and brought India completely and permanently under Mohammedan government, from Pesháwar to the Bay of Bengal. Delhi was made the seat of government by Kútb, 1206–1211. Bengal was conquered 1203.

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

The next dynasty was the *Tughluk Dynasty*, which lasted for 91 years, 1321 to 1412. Gházi Tughluk, who founded it and who afterwards built Tughlukábád,

Afghanistan have for generations been the recruiting-ground for conquering armies in this part of Asia. It was the Punjab, under Sir John Lawrence, with the English troops and his army of 30,000[1] of Sikhs and Punjábís, Afrídís and Momunds, which he had called into existence, that retook Delhi. As Sir Herbert Edwardes wrote: "Not a bayonet or a rupee reached Delhi from Calcutta or England. It has been recovered by you (Sir John Lawrence) and your resources, with God's blessing; so that it may be truly told in history, that the revolt of the Bengal army, one hundred thousand strong, has been encountered successfully by the English in Upper India." "Through Sir John Lawrence," Lord Canning wrote, "Delhi fell, and the Punjab, no longer a weakness, became a source of strength."

Our Punjábís and Afghans and Belúchís are very different from other races in Asia. Depressed and degraded indeed they have long been by ignorance and error, even as the English once were, but they possess a manhood and an energy, and a vigour of mind and will, and physical strength also, which distinguish them in many respects from other men. Their women, too, when taught and educated, and refined by Christianity, would be fit helpmeets for the men. Yet one thing they lack, and, whatever others may say, we know that that one thing which they yet need is faith in Christ. If once converted to Christ, they would be freed from both party, family and personal narrow-minded selfishness, and from deceit and untruth, and from many degrading sins. They would then be delivered from the fetters of caste and custom, which make them *slaves*, and which now *hold them down*. Released from the ignorance of ages by that liberty whereby Christ makes His children free, and has made us English free, they would receive His love and peace through faith, together with gentleness and truth, and goodness and holiness, which the living Saviour has

was governor of the *Punjab and Multán*, and from thence he became the ruler of all India.

The *Saiyid Dynasty*, which lasted for 38 years, 1412 to 1450, was founded by Khizr, who also was governor of *Lahore and Multán*, and from thence seized the throne of India.

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

The *Mughal Dynasty*, which lasted for 180 years, 1526 to 1707, was founded by Babar (the 6th from Taimar, who took and massacred Delhi in 1398 from Turkistan). He conquered India from *Cábul*. He was invited to invade India by Daulat Khán, governor of Lahore.

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

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

[1] Afterwards increased to 80,000.

purchased for them with His own blood, though as yet they know it not, and do not therefore stretch out their hands to receive what is already theirs. It is "ignorance" alone which keeps them "alienated from the life of God"; and when this ignorance is dispelled, they will then no more walk in death. No more then will they be "given up" either to "worship the host of heaven" or to "uncleanness" (Acts vii. 42; Rom. i. 24) when once they turn to Him, and the veil is taken from their eyes. The people of this country have great faith, but not faith in the Truth. Their faith is human, and their trust is in what cannot save them from error and sin, and has no power to make them holy; and yet they are willing to do or suffer anything for their faith, false though it be. They now need Christ, both nationally and individually; and what Christ has done for us, He is able to do also for them. We therefore preach Christ to them, because He is the true God, and He is the Life and the Light of the world. The changes which they are themselves now making in their views and opinions are merely the putting of a new dress on a dead corpse and then treating it as alive. The preaching of God's Word to the dry bones has already produced amongst them something of the semblance of humanity, but there is as yet no life. This new life can only come by our prophesying to the Spirit of Life. The Brahmos and Aryans and Sayad Ahmedans are unsettling much, but are producing nothing. They are pulling down Hinduism and Mohammedanism most heartily, but are erecting nothing in their place which can do the least good either to themselves or to others. They are being employed by God to destroy the old buildings, in order to make way for the new, just as Maharajah Runjeet Singh was employed by God to destroy all the petty Hindu and Mohammedan chieftainships, and to weld the whole of the Punjab into one government, which was then made over to the English; or perhaps they are the scaffolding of the new building, which God is now erecting on the foundation of Christ crucified, and on the foundation of the apostles and prophets, and when the building is erected the scaffolding will be taken down. Let our Sikhs and Afghans be but Christians; and then will Dr. Norman Macleod's death-bed dream be fulfilled. We read that, shortly before his death, he thought he saw stretched out before him the whole of the Punjab, then all converted to Christ, with its many congregations and native pastors; and "such noble fellows," he said, "they were." Then will the words of good Bishop Wilson of Calcutta be fulfilled, which he uttered many years ago, when he was on the banks of the river Sutlej, before the country was annexed. He rose up suddenly, and, like one inspired, he stretched out his hand towards the Punjab, and, as the representative of Christ's Church in India, he solemnly declared: "I take possession of these countries in the name of the Lord."

The population of the Punjab in 1881 was 22,712,120, of whom 18,850,437 were under British Government, and 3,861,683 were in Native States. Of these, 11,662,434 were Mohammedans; 9,252,295 were Hindus; 1,716,114 were Sikhs; 42,678 were Jains; 33,699 were Christians; 3251 were Buddhists; and 1649

belonged to other sects or religions. We observe that by far the largest proportion of the people of the Punjab are Mohammedans. Of the 33,699 Christians, 26,876 were Europeans, and 1821 were Eurasians; the remainder were Native Christians.

The last Census of 1901 shows that the population of the Punjab had increased in twenty years to 26,880,217 (14,511,820 men and 12,368,397 women); of whom 22,455,819 were under British Government, and 4,424,398 were in Native States. There were then 14,141,122 Mohammedans in the Punjab; 10,478,721 Hindus; 2,130,987 Sikhs; 50,020 Jains; 6940 Buddhists; and 563 belonging to other sects or religions. There were 71,864 Christians in the province; of whom 26,967 were foreigners, 2895 were Eurasians, and 42,002 were Natives.

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

"I've come to make my salaam, Sahib. My soldiering days are done.
Your father was ever a friend to me; I'm glad to have seen his son.
Well, yes, it's hard to be going! I'm an old man now, I know;
But I come of a tough old fighting stock, and I find it hard to go—
To feel that my life is over, that my sword must hang on the wall,
Never again to leap from its sheath, at the ring of the trumpet call.
I think I could do some service yet, ay, though my beard be white,
For my heart still warms to the tramp of horse, and longs for the rush of the fight.
Ah, well! it comes to us all, Sahib! I am old, I have had my day,
And the young men think me a dotard, and wish me out of the way.
May be they're right! when I was young I should have done the same,
But I come of a tough old fighting stock, and the blood is hard to tame.
I think they are not what we were, who were bred in the wild old times,
When every Sikh was a soldier, and Runjeet was in his prime.
Before I was out of my boyhood I knew what it was to feel
The joy and shock of the onset, and the bite of a foeman's steel.
I rode by the side of my father when we scattered the Afghan hordes,
And I longed for the day when the Khalsa host should roll on the Sutlej fords.
Not one of us feared for the issue; we saw your Poorbeahs [1] yield
To a half-armed rabble of tribesmen we drove like sheep from the field.
So we longed for the day that we felt must come—an evil day when it came—
God's curse on the cowardly traitors who sold the Khalsa to shame!
My father fell at Sobraon. There was blood on the old man's sword,
As foot by foot you bore us back to the brink of the flooded ford.
We never broke, though around us the river was choked with dead,
My God! how the grape tore through us from the guns at the bridge's head.

[1] Poorbeahs—*Anglicé*, Hindustanis.

I had been unhorsed by a round shot, but I found my way to his side,
And I held by the old man's stirrup as he plunged his horse in the tide.
I never knew how the end came, for the fierce stream forced us apart;
But he died, as a Sikh Sardar should die, with the fight still hot in his heart.
We saw that the war was over when we formed on the western bank;
The sword of the Khalsa was broken—and the hearts of the bravest sank.
We were all unused to be conquered: you had taught us the lesson at last;
But you left us with arms in our hands, Sahib, to brood on the hopes of the past.
And we knew we had pressed you sorely, that the game had been almost won;
And the Sikh blood boiled for another fight ere a year of peace had run.
Well, you know how the train was fired again, you know how the Khalsa rose;
And if you bore us down at last, you found us stubborn foes.
Full thirty years are gone since then, but still my heart beats high,
To think how wild the battle raged, against the darkening sky.
I led a troop at Chillianwal: they say I led it well;
Near half of us were cold and stiff before the darkness fell.
How clear it all is still! I seem to hear the roar of fight,
And see the fair-haired English come cheering at our right.
And swarms of slavish Poorbeahs, the scorn of the Khalsa's sons;
They were falling fast, and the rush was spent before they reached the guns;
And then we burst upon them, all winded as they came,
And the shattered line went reeling back, torn through with sword and flame.
There was little to choose between us that night when the red sun set;
We had taught those hounds a lesson they have never forgotten yet.
Ah! yes, I know how it ended, how the big guns swept us away,
But never a cringing Poorbeah came up to our swords that day.
My God! how I longed to see them, how I longed to hear once more
The shrill short cheer of the charging line high over the battle's roar!
But still the big guns thundered on, and the plain grew like a hell,
As hour on hour upon us poured the stream of shot and shell.
We gave at last, what could we do!—and the Poorbeahs yelled on our tracks;
But for the guns and the white men they'd never have seen our backs:
But for the guns and the white men we'd have hunted them through Lahore,
And laid all Delhi in ashes, Sahib, and many a fat town more.
But what is the use of boasting now? My lands were taken away,
And the Company gave me a pension of just eight annas a day;
And the Poorbeahs, swaggering about our streets as if they had done it all;
Curse them!—they wished they had let us be when we got their backs to the wall.

We were all right weary of years of peace, when the murdering cowards rose,
And never a one of us all but longed for a chance at his father's foes.
I was first man up to the summons with a score good of Singhs at my heel.
Rare times those were for a soldier, wild months of battle and storm,
And the horse well into the thick of it, wherever we'd room to form.
I rode to Delhi with Hodson; there were three of my father's sons;
Two of them died at the foot of the ridge, in the line of the Moree's guns.
I followed him on when the great town fell; he was cruel and cold, they said;
The men were sobbing around me the day that I saw him dead.
It's not soft words that a soldier wants; we knew what he was in fight,
And we love the man who can lead us, ay, though his face be white.
I fought in China after that; and now I've lived to see
My grandson ride through Cábul with a Ghazi at his knee.
Lord! how the people scowled at us, us of the hated race;
Scowl as they will, they little love to meet us face to face.
Sherpur? well, yes, they faced us there—a score or so to one—
And some of them repented it, I think, before we'd done.
Five days we fought their gathering clans, and smote, and broke, and slew;
And then, the fifth, they bore us back, for we were faint and few;
And twice five days we stood at bay behind the crumbling wall,
And still they shrunk from the one straight rush that should have finished all.
It came at last, one wintry dawn, before the break of light,
A sudden flare of beacon fires upon the southern height;
A signal shot to east and west, and then with one wild swell
Pealed up from fifty thousand throats the Ghazi's battle yell.
And the rifle flashes hemmed us round in one broad quivering ring;
And overhead in fiery gusts the lead began to sing;
And we clenched our frozen carbines in the darkness and the snow,
And waited with fast beating hearts the onset of the foe.
Just one rush—and all was over. Sullenly they faced us still,
Swarms of stubborn swordsmen gathering round their banners on the hill,
And from field and wall around us, all about the broken plain,
Rose the fitful rifle volleys, rose, and sank, and rose again.
But the battle cry was silent; and the battle rush was sped;
And their hearts were cold within them; and in vain their leaders led;
And in vain their Mullahs cursed them: what they could do they had done,
And we speared them through the open, ere the setting of the sun.
Well, Sahib, I've made the tale too long; I rode to Kandahár,
And saw once more an Afghan host broken and scattered far;
And now I'm back in Hindustan, and the times are times of peace,
And I must lay my old sword down, and my fighting days must cease.

The great Sirkar's been good to me, for I've served the English well;
And my fields are broad by the Ravi, where my father's kinsfolk dwell,
And all the Punjab knows me, for my father's name was known
In the days of the conquering Khalsa, when I was a boy half grown;
And since he died, nigh forty years, I've kept his memory bright,
And men have heard of Attar Singh in many a stormy fight.
So I can rest with honour now, and lay my harness by,
And the lands that saw my father born will see my children die.
But still—it's hard to be going! I'm an old man now, I know,
But I come of a tough old fighting stock, and I feel it hard to go.
I leave the boy behind me, Sahib, you'll find him ready and true;
Your father was ever a friend to me, and the boy will look to you.
He's young, and the ways of men must change, and his ways are strange to me.
And I've said sometimes he'd never be all his fathers used to be.
I wronged him, and I know it now; when first our squadron shook—
They fought like devils in broken ground, and our spent beasts swerved at the brook.
I saw him turn, with a ringing curse, and a wrench at his horse's head,
And the first of us over the crumbling bank was the boy the old house bred.
I've never sneered at him since then; he laughs, as a young man will,
When I preach of the days that are long gone by, but the Sikh blood's hot in him still;
And if ever the time should come, Sahib—as come full well it may—
When all is not as smooth and fair as all things seem to-day;
When foes are rising round you fast, and friends are few and cold;
And a yard or two of trusty steel is worth a prince's gold;
Remember Hodson trusted us, and trust the old blood too,
And as we followed him to death, our sons will follow you!"

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

CHAPTER VI.

THE CREEDS OF THE PEOPLE OF THE COUNTRY.

A GLANCE at the geographical position of the Punjab will show it to be a wedge thrust between Central Asia on the one hand, and Hindustan proper on the other. The gateway of India by which invader after invader has entered, it has been a land of battle and storm, and of the conflicts of faith no less than of arms. Religions, as well as nations, have here grappled together, and have acted and re-acted on one another. Thus it is that the minds of the people are, comparatively speaking, open to new ideas; and social reforms and mental revolutions find a congenial soil. The bitter fanaticism of the Mohammedanism of Central Asia to the north, and the gross idolatry and hard bondage of caste in India to the south of the Land of the Five Rivers, are here tempered by the spirit of tolerance and of inquiry. The minds of men are free; and so, though gross darkness is on the people, yet the field presents features of hope peculiar to the land, from the stress and storm, the wars and clashings of creeds, of which it has been the arena.

The men of the Punjab, in common with most of the peoples of the East, are intensely religious. Religion to them is a thing not only of everyday life, but one which enters into the minutest details of life, and regulates its every act. The first inquiry addressed to a stranger will usually be, "Of what religion are you?" It is *the* thing *par excellence* that they are most ready to discuss. The reserve of the West in these matters does not exist in the East. While the term religion in the West and the East has a materially different value, it is evident that the way in which religion is regarded in the East in some respects simplifies the work of those who would deal with the spiritual needs of men.

The religions of the land, prior to the Aryan conquest, form an interesting study, into which we may not now enter. Though they have practically ceased to be, yet they cannot be said to be dead. They largely hold their own amongst the by no means small remnants of the aboriginal races of the people. Now found scattered amongst the general population, these exist as tribes of outcasts, field-labourers, criminals, hunters, workers in minor industries, nondescripts of all kinds—little known and still less studied. Some, chameleon-like, take their colour from local surroundings, according as they may be living amongst Hindus, Mohammedans, or Sikhs. They are a people in process of absorption, who have not yet been completely assimilated by the great religious systems of the land. Others again retain more of their pristine wildness; but in one and all the roots of

their faith lie beyond the recent religious systems of the Punjab, time-worn and hoary though these be. Their beliefs, manners, customs, superstitions, their language and legends, form a fascinating field of study, as yet almost untrodden—one which reaches back to the far past, and takes us to the threshold of "the childhood of the world." Systematic missionary work amongst these peoples has been confined to only one or two sections. A fruitful and attractive field awaits a larger effort.

The Aryan hordes supplanted the aborigines. The Punjab became the cradle of the Aryan race in India, and the hymns of the Veda, with their priesthood and complicated ritual, and multiform sacrifices, ruled the land, and from hence spread far and wide. We cannot follow the struggles of the Vedic faith, with its mighty rival Buddhism, which overspread the Punjab in due course, and flourished greatly in it. Vedic Hinduism is dead, and continues to be so, despite the efforts of the so-called "Arya Samáj," which will be referred to later on. Buddhism, too, is extinct. An impure form of it, known as Lamaism, prevails beyond the Indian frontier and in the Himalayan valleys of Spiti and Lahoul. Archæological researches have revealed much of the deepest interest concerning the sway of Buddhism in the Punjab, and it is curious and instructive to note how this faith has stamped itself on the minds of men and so moulded them that, though dead and gone for many a century, much that passes for Hinduism is not Hinduism at all but has its source in Buddhism. The interest is not lessened by the fact that the Hindus of to-day are unconscious of it, and would indignantly repudiate the charge.

Colonies of Bhabras, to be found in most Punjab cities, represent Jainism, a faith which, according to some, antedates Buddhism and Hinduism. The Punjab Jains are usually well-to-do men. They are a small community, and thus intercommunal rule is more severe, and their attitude to outside influences more rigid, than is the case with the larger and less self-centred religions of the land.

As has been justly observed, the whole religious history of India shows that the people of India must have a god. The re-action from the hopeless, godless creed of Buddhism was to the gods many of the modern Hindu Pantheon. Modern Hinduism in the Punjab is in essence just what Hinduism is elsewhere in India. In practice it is modified on the general lines we have indicated in the earlier portion of this chapter.

The same *mutatis mutandis* may be said of Mohammedanism in the Punjab. The various sects of Islam have their representatives, as they have had from the earliest times of the religion, despite the so-called unity of Islam of which some misinformed writers speak so confidently. The wranglings are little less bitter than of old; and if the results are less bloody, it is assuredly no thanks to the spirit of Mohammedanism. The mass of the Punjab Moslems are Sunnis, followers of Imām Abu Hanífa. They have been influenced much by the spirit of Hinduism, or mayhap have retained no small portion of the ancestral faith they held, before the sword of the conqueror and the

stress of the times gathered them into the ranks of the followers of Mohammed. Many saints, shrines, festivals, and customs are common alike to Hindus and Mohammedans, and a sad trial this is to the zealots of the latter faith.

As a result in part of the action and re-action of Hinduism and Mohammedanism on each other, Sikhism had its rise. It is not our province here to trace the history of this faith. Gradually the movement which attracted the simple followers of the first guru Nānak culminated in the formidable military brotherhood of the warrior Govind Singh and the Sikh empire of the Punjab. Mohammedanism had its power broken, and its spirit humbled, by seeing its ancient provinces wrested from its grasp by the power of those whom they consider infidels. As a matter of fact it is only with successive years of British rule that Islam has again somewhat recovered in the Punjab.

Had the re-conversion to Hinduism been possible during the rule of the Hindus and Sikhs, Islam in the Punjab would have been reduced numerically as much as its material fortunes have been. As the result of a variety of causes Sikhism has been on the wane. Its re-absorption into Hinduism, of which it is now little more than a sect, seemed a mere matter of time. Of late, however, an active propaganda of Sikhism has been carried on by numerous Singh Sabhas, which have sprung up all over the country. That there is a recrudescence is evident in many ways. The many publications, the effort to popularize the Gurmukhi character, the establishment of the Khalsa College at Amritsar, are some of the results. There is a general drawing together of Sikhs, and a steady attempt to abandon modern laxity by a return to the strict rule of the gurus. It may be a new lease of life that awaits this historic faith.

Lastly we must not, in enumerating the creeds of the Punjábís, omit to mention Christianity. In many ways it is still the day of small things with us, but Christianity is yearly being more and more recognized as one of the faiths of the land. Its influence and power and position in the country are much greater than is shown by a mere reference to numbers.

Modern reforming movements are felt in the Punjab. It is a heaving, stirring age. The new wine is in the old bottles. As a result of the mental unrest, new movements of all kinds are continually being initiated. They have their day; the storm spends itself; and the waves fall back into the abiding level of the sea. A cheering and significant fact is that very many of the new movements are distinctly anti-Christian, and are meant to counteract some one or other form of Christian work. Would-be reformers realize the weakness of their own cause, and so unite in attacking the vigorous new growth of Christianity in their midst.

As regards the more permanent movements that have been, the Brahmo Samáj, and the new Mohammedanism of Sir Sayad Ahmed have a small number of adherents in the Punjab. The Arya Samáj has a larger membership. This Samáj was promoted in the Punjab by Pundit Dayanand Saraswati Datt, some twenty-three years ago. Its object is to substitute for modern Hinduism the so-called religion

of the Vedas. The Aryas, or Dayanandis, profess to find all knowledge, human and divine, in the Vedas.

The Vedas, as they are, and as they are expounded by Aryas, are two very different things. This Samáj has talked much concerning many reforms, but has done little to advance them. Of late years it appears to have been losing ground, and at present its members are sharply at conflict on a variety of matters, one of which is vegetarianism.

We conclude this chapter by quoting an extract from the official Punjab Census Report of 1881, by Mr. Denzil Ibbetson, C.S. :—

"1. HINDUISM.

"Hinduism, being defined as the normal religion of the Native of India, has a national almost as much as a religious element. It can hardly be said to have any effect upon the character of its followers, for it is itself the outcome and expression of that character, and, thus defined, it includes many diverse forms and such a heterogeneous multitude of tribes and peoples, that, while it is easy to point out the effect that a change from Hinduism to a better defined or more alien creed produces upon the character of the converts, it is difficult to represent, except by negative propositions, the material in which that effect is brought about. In fact, the effect of Hinduism upon the character of its followers is perhaps best described as being wholly negative. It troubles their souls with no problems of conduct or belief, it stirs them to no enthusiasm either political or religious, it seeks no proselytes, it preaches no persecution, it is content to live and let live. The characteristic of the Hindu is quiet, contented thrift. He tills his fields, he feeds his Brahman, he lets his women-folk worship their gods, and accompanies them to the yearly festival at the local shrine, and his chief ambition is to build a brick house, and to waste more money than his neighbour at his daughter's wedding.

"2. SIKHISM.

"The Sikh Jats are proverbially the finest peasants in India. Much no doubt is due to the sturdy independence and resolute industry which characterize the Jat of our eastern plains, whatever his religion may be, but much is also due to the freedom and boldness which the Sikh has inherited from the traditions of the Khalsa. I know of nothing more striking in the history of India than the bravery with which the Sikh fought against us, the contented cheerfulness with which he seems to have accepted defeat, and the loyalty with which he now serves and obeys us. It is barely thirty years since the *Khalsa* was the ruling power in the land, yet outside a few fanatical bodies there is, so far as we know, no secret repining, no hankering after what has passed away. But the Sikh retains the energy and determination which made his name renowned, and, though still inclined to military service, carries them into the more peaceful pursuits of husbandry. In 1853, Sir Richard Temple wrote: 'The staunch foot soldier has become the sturdy cultivator, and the brave officer is now the village elder, and their children now grasp the plough with the same strong hand with which the fathers wielded the sword. The prohibition against the use of tobacco has driven them to spirits and drugs, which are not unseldom indulged in to excess. But the evil is largely confined to the wealthier classes, and is more than counterbalanced by the manly tone of field sports and open-air exercise, which their freedom from restraint in the

matter of taking animal life, and their natural pride in exercising and displaying that freedom, have engendered in them. The Sikh is more independent, more brave, more manly than the Hindu, and no whit less industrious and thrifty; while he is less conceited than the *Musulman*, and not devoured by that carping discontent which so often seems to oppress the latter.'

"3. MOHAMMEDANISM.

"It is curious how markedly for evil is the influence which conversion to even the most impure form of Mohammedanism has upon the character of the Punjab villager, and how invariably it fills him with false pride and conceit, disinclines him for honest toil, and renders him more extravagant, less thrifty, less contented, and less well-to-do than his Hindu neighbour. It is natural enough that the *Pathan* or *Beiluch* of the frontier, but lately reclaimed from the wild independence of his native hills, should still consider fighting as the one occupation worthy of his attention. It is hardly to be wondered that the still semi-nomad Musulman tribes of the western plains should look upon the ceaseless labour of the husbandman as irksome. If the Arab of the cities keeps from rusting the intellect which God has given him by employing it in defrauding his nearest female relations, he has the love of subtlety natural to the race, the intricacy of his law of inheritance, and the share which he has inherited of the grant made by some old ruler, too small to satisfy his needs, yet large enough to give him a nominal position and to suggest the propriety of idleness to excuse him. And if the Syud will not dig, and is not at all ashamed to beg, and thinks that his holy descent should save his brow from the need of sweating, he is worse only in degree than his Brahman rival. But when we move through a tract inhabited by Hindus and Musulmans belonging to the same tribe, descended from the same ancestors, and living under the same conditions, and find that as we pass each village, each field, each house, we can tell the religion of its owner by the greater idleness, poverty, and pretension, which mark the Musulman, it is difficult to suggest any explanation of the fact. It can hardly be that the Musulman branch of a village enjoyed under the Mahomedan emperors any such material advantage over their Hindu brethren as could develop habits of pride and extravagance which should survive generations of equality. And yet, whatever the reason, the existence of the difference is beyond a doubt.

"The Musulman seems to think that his duty is completely performed when he has proclaimed his belief in One God, and that it is the business of Providence to see to the rest, and when he finds his stomach empty he has a strong tendency to blame the Government, and to be exceedingly discontented with everybody but himself. His Hindu brother asks little either of his gods or of his governors, save that they should let him alone; but he rises early, and late takes rest, and contentedly eats the bread of carefulness. I speak of those parts of the province where the two religions are to be found side by side among the peasantry. Where either prevails to the exclusion of the other, the characteristics of the people may be, and probably are, tribal rather than due to any difference of religion."

PART II.

THE CENTRAL STATIONS OF THE C.M.S. AND THE C.E.Z.M.S.

CHAPTER VII.

AMRITSAR AND ITS INSTITUTIONS.

We pass on to give a brief account of our different Mission Stations; dealing first of all with Amritsar.

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

The first meeting of the Punjab Church Missionary Association was held in Lahore, on the 19th February, 1852, at which Archdeacon Pratt of Calcutta was in the chair. Mr. (afterwards Sir Robert) Montgomery moved the first resolution, recording their gratitude to God for the commencement of the Mission. The Rev. W. J. Jay, the chaplain, in seconding the resolution, announced that he had received a second anonymous donation of Rs.10,000 for the Society's work in the Punjab. Mr. (afterwards Lord) Lawrence, in the absence of Sir Henry Lawrence, who was on the frontier, proposed the second resolution, that a Church Missionary Association be formed to collect funds. Major (afterwards Colonel) Martin moved a third resolution, that corresponding members be appointed in various stations of the country. Captain (afterwards General Sir James) Brind seconded another resolution, that the following gentlemen be requested to form the Association: Sir H. Lawrence, President; Mr. R. Montgomery, Mr. J. Lawrence, the Rev. H. Kirwan, the Rev. W. J. Jay, Captain Sharpe, Dr. Baddeley, and Dr. Hathaway, Members; Major Martin to be Treasurer; and the missionaries, Secretaries. The following gentlemen afterwards accepted the office of corresponding mem-

bers of this Association: Mr. (afterwards Sir Donald) McLeod, at Dharmsálá; Major (afterwards Sir Herbert) Edwardes, and Captain Newbolt, at Jalandhár; Mr. J. MacCartie (afterwards the Rev. Joseph MacCartie, Vicar of St. John's, Kilburn), at Peshâwar; Mr. Carnac, and the Rev. T. W. Shaw, at Rawalpindi; the Rev. C. Sloggett, at Sialkot; Mr. C. B. Saunders, at Amritsar; and the Rev. J. Cave Brown, at Wazirabad. To these names were afterwards added those of Mr. A. Roberts, afterwards Resident at Hydrabad; Mr. (now Sir Robert) Egerton; Captain (afterwards General) Prior; Major (afterwards General) Edward Lake; Colonel Dawes; Lieut. J. (now General) Crofton; Mr. E. Thornton; Mr. (afterwards Sir Henry) Davies; Mr. (afterwards Sir Douglas) Forsyth; General Maclagan; Dr. Farquhar; Mr. A. Brandreth; Major (afterwards General) George Hutchinson; Mr. (afterwards Rev.) H. E. Perkins; Mr. J. D. Tremlett; Mr. B. H. Baden Powell; and many others.

We love to record the names of those laymen who in days gone by took a prominent part in the establishment and maintenance of our Punjab Stations. No less than three of these officers have at different times become Lay Secretaries of the Church Missionary Society at home: Colonel Dawes, General Edward Lake, and General George Hutchinson.

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

A little twig in India soon grows into a great tree, if it receives both water and care. If we speak of the commencement of the different departments of the work in chronological order, we find that two Mission-houses were built in 1852 by Mr. Saunders, the Deputy Commissioner. Our city school-house was built in 1853 by Captain (afterwards Colonel) Faddy, Executive Engineer, from a design presented by Colonel Napier, R.E., the late Field Marshal, Lord Napier of Magdala. The station church was called St. Paul's, because the C.M.S. Mission was commenced on the festival of that apostle's conversion, and it was designed subordinately for mission purposes. The foundation-stone was laid on the 24th May, 1852, and it also was built in 1853, in connexion with the C.M.S. Mission, by Mr. Saunders and by Captain Lamb. The two orphanage houses, now used for other purposes, were built in 1855 by Mr. Strawbridge. The Lady Henry Lawrence Schools were established in 1856 by many friends as a memorial to Lady Henry Lawrence. The native church in Amritsar was built in 1862 by Mr. Edward Palmer, through the Rev. W. Keene. The Normal School of the Vernacular Education Society (now the Christian Literature Society) was built in 1866, through Mr. Harington, by Mr. Rodgers, in the buildings of which the Middle Class Girls' School was established by Mrs. Grimes, with Mr. Perkins's help, in 1888. The city Mission-house, the native pastor's house, the Christian serai, and the mission room, called Shamaun's Jhanda (the flag of Christ), were built in 1866 and 1867, by the kind help of Mr. E. Palmer and his brother, Colonel R. Palmer. The native church has been thrice enlarged: in 1866 by Mr. Palmer, and in 1875 by Mr. Doyle Smithe, and again in 1883 by Mr. F. Cox, through Mr. Keene and Mr. Wade. The Midwifery

Hospital (afterwards transferred to Government) was commenced in 1866 by Mrs. Clark; and the zenana Medical Mission (now carried on by Miss Hewlett, of the Church of England Zenana Missionary Society) was commenced by Mrs. Clark in 1867. The zenana mission of the Indian Female Normal School Society was commenced in 1872, and was transferred to the Church of England Zenana Society in 1880. The retreat in the hills, Khyber House, Dalhousie, for lady missionaries when they need rest and change, was purchased in October, 1875, for Rs. 8000, of which Rs. 4000 were collected in the Punjab. The Alexandra School was built in 1877–78 through the kind help of Colonel R. Palmer and General Maclagan. The C.M.S. Medical Mission was established in Amritsar in 1882 by Dr. H. Martyn Clark. The Midwifery Hospital was made over by the Municipality to Miss Hewlett, of the Zenana Society, in 1883.

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

We have here enumerated many branches of work. The little sapling planted in 1852 has become a great tree, and has taken root, and thrown out many branches on every side. And the branches are growing, and are throwing out other twigs and shoots, which will themselves soon become branches; and their leaves are furnishing medicine and shade to many people, and their fruits are feeding many from the Tree of Life.

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

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

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

We will dwell briefly on some of the chief departments of the work.

I. *The Congregation.*

There were in Amritsar and its out-stations (exclusive of Batála and Fathgarh) in 1884, 645 Native Christians, of whom 219 were communicants. In 1902 there were in all the central stations in the Punjab 9787. There were 52 baptisms in 1884, of whom 22 were adults. There were 535 baptisms in the central stations in 1902, of whom 188 were adults. He alone Who searches the heart and trieth the reins can tell of the many indirect influences which have visibly affected those who are not yet Christians. And He alone can know the state of heart of those who have by baptism publicly confessed Christ—how far individuals or the Church as a body may have left their first love; how far evil has been allowed to exist in our midst, wherever it has been allowed; how far He has seen that our works have not been perfect before God; how far many amongst us are

neither cold nor hot, but lukewarm, to be spued out of His mouth. We can judge of men only according to their works. We see and bewail amongst both Natives and Europeans much deadness, which is everywhere around us.

Yet the Amritsar Mission can tell of Shamaun, a Sikh Granthi or priest, formerly Kesar Singh, of Sultánwind, the first-fruits of the Punjab C.M.S. Missions, who was met by Mr. Fitzpatrick and heard from his mouth of Jesus, and followed him to Amritsar, and after instruction was baptized. By looking to Christ the poison of sin in his heart was arrested. The sin had brought death. The antidote brought life. Before he became a Christian, Shamaun possessed a little calf, of which he was very fond. It had lived with him, like the ewe lamb in Nathan's parable, and was nourished of his own meat and cup, and was unto him as a daughter. One of the first signs of his great earnestness was shown when he brought this calf and gave it to Mr. Fitzpatrick. He said that he thought so much of it, that it kept his heart away from God. This reminds us of Mr. Grimshaw's "fine cow," in England, which he took to market to be sold. When its purchaser asked him what fault there was in her, he replied, "Her fault will be no fault with you; she follows me into the pulpit." The willingness to give up all for Christ that men hold dear on earth is a true mark that they are really His disciples. Shamaun bore witness to Christ in Amritsar for many years, both by word and example; and when he died he left his property to establish "a flag for Christ" in Amritsar, alluding to the little flags that are seen flying over the houses of fakirs and religious teachers. This "flag" has now become the C.M.S. Hospital.

The following lines on Shamaun's "Flag for Christ" were written by Frances Ridley Havergal. They have been illuminated and framed, and they now hang over the chimneypiece in the mission room:—

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

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

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

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

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

First convert of Amritsar,
  Well hast thou led the way.
Now, who will rise and follow?
  Who dares to answer, 'Nay'?

O children of salvation!
  O dwellers in the light!
Have ye no 'flag for Jesus,'
  Far waving fair and bright?

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

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

The Amritsar Mission can tell of the Rev. Daud Singh, who was the first Sikh convert who ever embraced the Christian faith. He was baptized, not in the Punjab Mission, but by the Rev. W. H. Perkins, missionary of the S.P.G., in Cawnpore, and was transferred to the Amritsar Mission in 1852, where he was ordained in 1854. He died amongst his own people at Clarkábád in January, 1883. He was everywhere beloved for his gentle, humble spirit, by which he gained great influence, and he will be long remembered in the Punjab as an honoured and faithful minister of Christ and a true friend to the people.

We can tell also of Mian Paulus, the chowdrie (head-man) of Narowal, who was also met in his village by Mr. Fitzpatrick, and accompanied him to Sialkot and then to Amritsar. The result showed that it was the Lord Who opened his heart to attend to the Word he heard; and he was baptized. But none can tell of the trials of our first converts, or the indignities or insults which they endured for the Master's sake, when singly and alone they were willing to give up all they had for Him, and went forth boldly to confess Him when all were against Him.

The Amritsar Mission can thank God also for the Rev. Imád-ud-din, who was baptized in Amritsar in April, 1866, with the single object, as he said, of obtaining salvation. Imád-ud-din was formerly a Mohammedan Moulvie, but by God's grace he became a great Christian preacher, and a great writer of Christian books for his own people. The following account of his life is taken from a little book called *A Mohammedan brought to Christ*, which may be obtained at the C.M. House, Salisbury Square. It is chiefly given in the Moulvie's own words. Like many others, in every age and nation, he had for many years before his conversion spent his nights in watching, and his days in fasting, and had sacrificed himself, and everything he had on earth, in the vain hope of securing God's favour by human deeds of merit, and putting away his sin by the sacrifice of himself. As a boy he was a great student, and his only object even then in learning was (he

tells us) in some way or other to find his Lord. As soon as he had leisure from the study of science, he began to wait on fakirs and pious and learned men, to find true religion from them. He frequented the mosques and houses set apart for religious purposes, and the homes of the Moulvies, and carried on his studies in Mohammedan law, the commentaries of the Koran, and the traditional sayings of Mohammed, and also in manners, logic, and philosophy. The taunting curses of the Moulvies and Mohammedans at every mention of Christianity then so confounded him, that he quickly drew back from all thoughts of Christianity. The Moulvies then "tied him by the leg with a rope of deceit," by telling him that in order to investigate the realities of religion, and thus attain the true knowledge of God, he must go to the fakirs and the Mohammedan saints, and remain in attendance on them for many years, because they possess the *secret* science of religion, which has been handed down by succession from heart to heart among the fakirs from the time of Mohammed, which secret science is the fruit of life. This secret science of religion, he says, is called mysticism; and learned Mohammedans have stored up large libraries of books about it, which they have compiled from the Koran and the traditions and from their own ideas as well, and also from the Vedas of the Hindus, and from the customs of the Romans and Christians and those of the Jews and the Magi, and from the religious ceremonies of monks and devotees. It has altogether to do with the soul, and had its origin in the spiritual aspirations of the Mohammedans in bygone days, who were really seekers after truth, and who, when the craving of their souls could find no satisfaction in any of the mere Mohammedan doctrines, and their mental anxieties could find no rest in any way, were in the habit of collecting together all kinds of mystical ideas, with the view of giving comfort to their minds.

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

He then left everybody, went out into the jungles, and became a fakir, putting on clothes covered with red ochre, and thus he wandered from city to city and from village to village, step by step and alone, without plan or baggage, for some 2500 miles. He once sat on the banks of a stream for twelve days on one knee,

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

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

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

At last God's grace met him, and he learned that what he could not do Christ had done for him; and that whilst he could not put away his sin by the sacrifice of himself, Christ had already put away all sin by the sacrifice of *Himself*. He then spent whole days and whole nights in reading the Bible and Christian books. Within a year he had investigated the whole matter, chiefly at nights, and discovered that the religion of Mohammed was not the religion of God, and that the Mohammedans have been deceived and are lying in error, and that salvation is assuredly to be found in the Christian religion. His spirit responded to the Spirit of God, and he became a Christian. One of the principal means which God made use of to bring him to Himself, and to the faith of Christ, was the teaching of the late Mr. S. Mackintosh, who was then the headmaster of the Government Normal School; but it was the study of God's Holy Word which chiefly influenced his heart. He was baptized in the C.M.S. Mission Church in Amritsar, on the 29th April, 1866.

From that time until his death, on 28th August, 1900, did he continue to perform, with courage, vigour, tenacity of purpose, and much ability the work which God then gave him to do, to testify of Christ, the Son of God, to all men, both by word of mouth and by his many writings.

Shortly after his baptism, the Rev. Imád-ud-din was offered, through Mr. A. Roberts the Financial Commissioner of the Punjab, the lucrative and influential position of an Extra Assistant Commissioner. He gratefully declined it, at once and without hesitation;

because God (he said) had given to him the knowledge of salvation through Jesus Christ; and with it, had given him also the work of making Christ known to his own people. Another native brother, of the Scotch Church, was offered a similar appointment at the same time. He at first accepted it, but on second thoughts he, too, declined it, and became a native minister also. His name was the Rev. Mohammed Ishmael, and his grave is now next to the grave of our brother, Dr. Elmslie, at Gujrát.

The Rev. Imád-ud-din was ordained Deacon by Bishop Milman on the 6th December, 1868, and was admitted to Priests' Orders by the same Bishop on the 13th December, 1872.

In April, 1884, the degree of Doctor of Divinity was conferred on him by the Archbishop of Canterbury [Dr. Benson], on the recommendation of Bishop French. The Rev. Dr. Imád-ud-din was the first Native of the Punjab or the north of India who ever received this high distinction. A list of his books is printed in the Appendix, p. 267.

Concerning the Commentary on St. Matthew written by him and Mr. Clark, Mr. H. E. Perkins (afterwards the Rev. H. E. Perkins), when Commissioner of Rawalpindi, wrote in the summer of 1874: "It is a wonderful book, full of the Spirit's teaching, and showing an extraordinary acquaintance with Scripture; a way-mark proving sound advance and life in the history of the Native Church. I rise from each day's study of it with thankfulness to God, Who has given His Church in India such a book; and my criticism of it is in a spirit of deep love, and a very humble conviction that there are few Englishmen who could write such a book from such materials, or indeed from any materials."

Concerning the three Commentaries on St. Matthew, St. John, and the Acts of the Apostles, Moulvie Safdar Ali,[1] of Bhandara, Central Provinces, late Extra Assistant Commissioner, wrote in December, 1897:—

"I have read these three Commentaries from one end to the other. They are built on the foundation, solid, strong, and good, of the Word of God itself. The subject-matter dealt with is illustrated by other verses which bear on it, epitomized with the reference annexed, or else quoted in full. It is manifest that no Commentary on the Word of God can equal the Commentary of the Word itself, when one verse is made to illumine another.

"These Commentaries have of very truth been written for the teaching and nourishment of the Church. We who are Urdú speakers may rightly deem them our Indian 'Scott's Commentaries.' They contain also the best of teaching for non-Christians, and especially for Mohammedans. Their doubts and objections and deep difficulties are tersely dealt with, that they too may benefit.

"To pastors and evangelists these books are of the greatest importance. They form a treasure-house of texts and teaching for them, and for every preacher of the gospel. For private, family, or public reading these Commentaries are especially suitable.

"I have examined also their literary merits. They are not written in

[1] Mr. Safdar Ali died on 20th September, 1899, and his burial was attended by a large number of friends of different nationalities and religions.

the sapless, dry language of the would-be Mullah, nor in that of the pedagogue or pedant. The style is simple, natural, polished, terse, yet attractive.

"The Commentary on the Gospel according to St. John concerns itself, especially in parts, with the refutation of Unitarianism, but all other portions are also ably dealt with. I trust those dear friends of mine who for some time have been under the spell of Unitarianism will profit by these books."

No account of the Indian Christian congregation in Amritsar would be complete without some mention of Mr. Abdullah Athim. He was born in Ambála about the year 1828, and was educated there in Persian, and in the vernacular, until he met with the Rev. M. S. Seal, who was then a Bengali C.M.S. missionary in Karáchí. He accompanied Mr. Seal to Sindh, where he learned to read and write in the English language, and where he became an earnest inquirer. In the meantime, being a bright young man of promising abilities, he was appointed by Government a Kárdár (Government agent) in Karáchí. He then commenced to write a book, to prove that Christianity was false, and that the doctrine of the Trinity was absurd; but he also read Christian books, such as the *Mizán-ul-Haqq*, by Dr. Pfander, and the Lectures of the Rev. Dr. Murray Mitchell. He returned to the Koran, but found that he could not answer Pfander's arguments, and he then tore up the book which he had written against the Christian religion. He *could not* believe Mohammedanism, and *would not* believe Christianity.

At length he gave way to the Holy Spirit's influence and the force of truth. He called together the Moulvies, and an assembly of his own people, and again proposed his questions. On receiving no reply to them, he solemnly declared to them that from that day he became a Christian. Rather than give up what he had found to be the truth, he gave up the lucrative and honourable office of Kárdár, that he might have leisure to inquire into the doctrines of Christianity. He gladly bore the reproach of Christ, and though the Mohammedans cast out his name as vile, he incurred the wrath of his kinsmen, and put his life in jeopardy, and became a poor man for Christ's sake. At last he was baptized, on the 28th March, 1853, by the Rev. A. Matchett, C.M.S. missionary in Karáchí.

It was on this occasion that, in the spirit of the publican, he took the name of "Athim," or the "sinner." About the year 1855 he was married a second time to the daughter of the Rev. William Basten, of the American Presbyterian Mission, Ambála. When he was at Lahore, the Lieutenant-Governor and the Financial Commissioner came to know of his case, that he had given up his appointment in Karáchí for conscience' sake, and they appointed him a Tehsildar, in which capacity he served Government in Ajnála, Tarán Táran, and Batála; and afterwards as Extra Assistant Commissioner in Sialkot, Ambála, and Karnál.

To few men has such unanimous testimony been given by friends and opponents alike, of upright, honest fulfilment of duty, during many years of Government employment.

After his retirement from Government service, he spent many years in Amritsar, as an honorary helper in missionary work. He was then connected with Dr. H. Martyn Clark in the great controversy with the Mullah of Qádian. When the late Rev. F. E. Wigram visited Amritsar, he was asked what the wants of Amritsar were. His reply was that they needed nothing but the outpouring of the Spirit of Christ. He died on the 27th July, 1896, at Ferozepore, where he was then living near to his son-in-law, Mr. Máya Dás. A few days before his death, he spoke to his wife of his departure from this world; and later on, when he lost his power of speech, he embraced her with tears in his eyes, and thus bade her good-bye—pointing up to the sky at the same time.

Mention must be made also of Babu Rullia Rám, who died on the 22nd September, 1892. He was born in the year 1847. His father was a Khatrí, and a shopkeeper in Amritsar. Rullia Rám attended the Mission-school in Amritsar, where he passed the Calcutta entrance examination.

He was baptized on the 28th March, 1870, by the Rev. Townsend Storrs. As a dutiful son, Rullia Rám had hitherto made over all his pay to his parents; and they in return straightway turned him out, on his receiving baptism, with twelve annas in his pocket; but God prospered him. His father, on hearing of the baptism of his eldest son, deliberately starved himself to death. He never saw him again. His mother, although she lived only a few streets from him, would never even hear his name. When once she met him accidentally in the streets, she went home, and immediately took fever. In 1871 his wife returned to him, and was baptized after a long period of waiting. His youngest brother, Naráyan Dás, was baptized about 1879; and died in 1890, after working for some years in connexion with the Salvation Army.

In 1872, Rullia Rám passed the pleader's examination; and his character for probity and careful investigation caused him to be entrusted with a great many of the semi-official inquiries known in Indian legal practice as "commissions"; and he was in receipt of a considerable income.

Since the establishment of the C.M.S. Native Church Council in 1877, Babu Rullia Rám held the post of Secretary, until a few months before his death. One of his last conscious acts was to ask his daughter to read the 103rd Psalm, and sing "Abide with me," in Urdú.

The above information is taken from an article in the *Punjab Mission News* by the Rev. Dr. Weitbrecht. In the same paper A.L.O.E. wrote that many acts of kindness performed by Rullia Rám might be recorded. Many will remember a scene which took place in Amritsar, when Naráyan Dás, his younger brother, became a Christian. This enraged Daulat Rám, another brother, a bigoted Hindu, who actually brought a charge into court against a missionary for baptizing Naráyan Dás. The case of course fell to the ground, but Rullia Rám's presence at the trial gave Daulat Rám an opportunity of openly insulting him. In defiance of the reverence usually shown by Hindus to their eldest brothers, Daulat Rám actually

knocked off Rullia Rám's turban, and struck him in open court. "What did you say to him?" Rullia Rám was asked. "I said nothing," was the quiet reply. But can we suppose that Rullia Rám *did* nothing to make his Hindu brother repent of his insolence? He took a Christlike revenge. When Daulat Rám fell ill and lay at the point of death, it was Rullia Rám who cared for him and nursed him; and when he died, it was Rullia Rám who watched over the interests of his widow, and who generously paid his brother's debts.

Another incident occurred in connexion with the first Hindu who dared to be baptized in Batála, and was exposed to bitter persecution. After some time this persecution took the form of a false accusation against him, and the converted Brahman was brought before the magistrate chained like a felon. The charge against him could not be proved, but the case was adjourned to be settled at Gúrdáspúr, more than forty miles away from Amritsar. But the pleader, Rullia Rám, left his work in Amritsar, travelling to Gúrdáspúr and back by pony-carriage, to stand by a Christian brother in his distress. When the Brahman convert's innocence was proved, the pleader wanted no recompense but the Master's word, "Ye did it unto Me."

Mr. Máya Dás, Rai Bahadur, wrote thus concerning Rullia Rám: "In the year 1871 I wrote to Rullia Rám, inviting him to come to Ferozepore, to witness my baptism. When my Hindu relations and friends came to know of my intention to be baptized, a strong mob from the town attacked Dr. C. B. Newton and ourselves. My beloved brother Rullia Rám was pulled out of the cart in which he was driving with me, and was treated very badly; but did his best to protect us from injury.

"When after a few months I was prevailed upon by my Hindu friends to go to the Ganges, where, alas! I allowed them to perform certain ceremonies, and thus denied my Saviour, it was again Rullia Rám who, accompanied by my dear friend, the Rev. R. Bateman, came to Ferozepore, and rescued me from the great danger into which I had fallen. When all my other missionary friends had almost given me up, Mr. Bateman never gave up hope; and the dear man of God rode on a camel for a long distance in the sultry month of July, and came to see me in Ferozepore. That was the turning-point; and I bless the Lord Who sent His servant thus to save me. Thus one Christian friend is sent by God to help another, in the time of his danger and distress."

II. *The City Anglo-Vernacular Boys' School, Amritsar.*

Regarding the education of Indian boys in Anglo-Vernacular Schools, A.L.O.E., in her story of Dr. Duff, wrote thus:—

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

"A great many English people, some of them doubtless sensible

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

In our Government schools and in all our non-Christian schools and colleges, Christianity is not taught. Through Western science and knowledge we have taken away from the youth of India the religions they had, and have given them nothing to take their place. The consequent loss and danger to all India has been very great. In many places India seems to be rapidly becoming a country without any religion at all, from which Christianity alone can save it.

In a discussion on this subject at one of the meetings of the Punjab Native Church Council, Mr. Abdullah Athim said:—

"Christianity and the religious nature of the people alone have checked the spirit of Nihilism and of Communism in India which would otherwise have appeared. Hence the reform has taken the shape of Arya Samájism. Our Government ought to be thankful to Christianity, the religion which is their heritage in Europe. Without this, the great mistake which they have made in India in not teaching even the history of all religions, together with their dogmas and doctrines, their philosophy and science, would tend only to wild lawlessness, Communism, and Nihilism in our midst."

On the same occasion, the late Rev. Pandit Kharak Singh said:—

"Education without religion produces its natural results. Our youths, loosed from the old moorings, are driven mastless and rudderless, they

know not where, over the black waters of Western infidelity. Year by year our Government educational institutions send out into the world numbers of young men who care for neither God nor man, and who know no law other than the law of self."

The late Sir Donald McLeod thus spoke at a meeting about six months before his death :—

"I must add at the same time my belief, that if we have any regard to the security of our dominion in India, it is indispensable that we do our utmost to make it a Christian country. We are raising up a large number of highly intellectual youths, and if these youths are not imbued with Christianity, they will prove, I believe, to be the most dangerous part of the population. They see our newspapers; they travel about on our railways; they communicate freely with all classes; they know well what is going on throughout the world. We cannot check their progress; and if we allow them to remain (as they are rapidly becoming) an infidel class, they will be more likely than any other to excite mischief. For this reason, the prayers and exertions of a Christian people are required, to press on the Government the necessity of doing everything a Government legitimately can do to promote the progress of Christianity, and a sound morality, throughout India. Above all, they should be urged to send out Christian rulers—men who are faithful, and are not ashamed of the gospel."

Regarding the vast importance of our Christian Mission schools, the late Sir Charles Aitchison, who had been Lieutenant-Governor of the Punjab and Member of the Council of India, shortly before his leaving India wrote to the C.M.S. Parent Committee, and pressed the importance, especially at this time, of "pouring Christian thought into the country by every open channel, and of saturating the minds of the young with Christian truth before they become crystallized in worse than heathen error." Sir Charles Aitchison added: "If we do not pre-occupy the field, the enemy will, and in the next generation missionaries will find the breach closed against them, the walls rebuilt, and the defences strengthened."

In the midst of all that is going on around us our Mission-schools and colleges are the safeguard of the country. The educated Indians must not grow up as the antagonists of Christianity, but must take their place as the leaders and the guides of their unenlightened countrymen. Our Mission high schools will in due time become the great Christian high schools and grammar schools for India.

The Amritsar High School has not failed in its direct object of the conversion of souls to God. There have been many baptisms of pupils in this school, or amongst those who have left it. Amongst them we must mention Mr. Rullia Rám, the well-known Christian pleader in Amritsar, whose life and character and words have been already referred to, and have helped greatly in giving to Christianity the high position which it now holds in Amritsar. His sons, and especially his eldest son, Mr. Mohun Lal Rullia Rám, M.A., the editor of the Urdú newspaper *The Christian*, have all been educated in the same Mission-school in Amritsar, and are now following in their father's steps. Many other names could be mentioned.

The following notes of the school history have been obtained from the Rev. A. C. Clarke, M.A., the present Principal:—

"1854. Mr. Fitzpatrick states that 'The number of boys in the school averages thirty-one. Out of this small number, however, no fewer than five young men have renounced their former religions, and have been publicly baptized into the faith of Christ in the midst of the school itself.'

"Mr. Fitzpatrick was followed by Mr. Keene, who in 1856 was succeeded in the school by Mr. Strawbridge. In his time the numbers on the roll went up to 206.

"1858. Mr. Leighton was in charge, but in 1860 Mr. Strawbridge was again at the head of affairs. Mr. Batty joined him, but only for a very short time, owing to his death in the first year of his missionary career.

"1862. During Mr. Strawbridge's principalship an interesting baptism of one of the senior lads, by name Henry, took place. So far from this resulting in the emptying of the school, many of the boys of the school were present at his baptism, and supported him in the step he was taking.

"1866. The Rev. Townsend Storrs was in charge of the school. During a two-and-a-half year absence in England the school was under the Rev. C. E. Storrs, who wrote cheerfully of the work of grace going on in the hearts of many of the boys—some of whom were only kept back from being baptized by the fear of breaking caste or by their parents and relations.

"1872. The Rev. F. H. Baring was in charge, assisted by Babu Singha. He was followed by the Rev. A. T. Fisher, Mr. Norman, and the Rev. D. J. McKenzie. During Mr. Norman's time a young Sikh, by name Makkhan Singh Sodi, whose name is known in connexion with the Khalsa Prayer Union lately founded in England, and who has been studying medicine there with a view to missionary work among his own people, was baptized.

"In 1897 an old boy of the school, whose first impressions were formed while at school under Mr. Baring, was received from the Church of Rome into the English Church. He attributes his conversion to the lessons he learnt at school.

"In the same year another old boy, Latchman Dás, who had read in the school under Mr. McKenzie, was baptized at Gujrát, by Mr. Patterson, of the Scotch Mission.

"There have been other cases, I believe, indirectly connected with the school, but they are not directly the result only of the school teaching and influence, and so should not be mentioned here. As to direct results in the Majitha school, I don't think we can point to any. The formation of character, however, in the boys, the leavening of life and thought in Majitha with Christianity, the breaking down of prejudice, and the preparing of the way for the establishment of His kingdom,—all this, I am sure, attends our work there, as we firmly though humbly believe it does here.

"Educationally, the school has been very much blessed of late, and the Inspector of the Lahore Circle of Schools has spoken of it as second to none in the province. The best results obtained in the Matriculation Examination were, I believe, those of 1896 and 1898. In the former year thirteen out of fourteen passed, in the latter sixteen out of eighteen. In the present year four boys obtained 1st classes, two of them standing first and second in the district, and being awarded scholarships of Rs. 10 each.

"The present roll number is about 260. Majitha has a roll of 170, and the two primary branch schools some 80 between them.

"There are at present five Christian masters (exclusive of myself) in the Amritsar and two in the Majitha school. Mr. J. B. Mitra is the present headmaster."

In May, 1900, the School obtained recognition as a College, and a First Arts class was commenced.

The branch Mission-school at Majitha was established many years ago, through an endowment given by Sardar Dyál Singh, the son of Sardar Lehna Singh, formerly the Governor of the Hill States in the time of Runjeet Singh. Sardar Dyál Singh, who died a few years since, left by will his property, in Dinanagar, near to Gúrdáspúr, to the Amritsar Mission, on the condition that they will raise the standing of the Majitha school to that of a high school, and carry it on there, to the great benefit of his native town and its neighbourhood.

Independently of the Anglo-Vernacular School in Amritsar, many village schools have been established by the village missionaries, by whom they are inspected. Christian teaching is given in them by Christians. Wherever these village schools exist, they are found to be a help and a support to our itinerating village workers, whether English or Indian.

III. *The City Mission-house, Amritsar.*

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

The Christians were unwilling to go to live in the city alone. Nor was it desirable that a few young and untried Christians, as they then were, should be placed alone in the midst of the temptations and trials which are inseparable from the residence of newly-baptized Christians in a large heathen and Mohammedan city. It was thought that, where the sheep were, there should also the shepherd be. The Native Church's origin had sprung from the efforts of the foreign missionary; and the child had not then attained to the age when it could live and act without its parent's supervision. A non-resident incumbent could not then be to the native congregation all that was required. It was thought that to take them to the city, and leave them there alone, might prove more injurious to individuals, than the fencing them in and separating them from their fellow-countrymen in Christian compounds had proved in other places to be weakening to the community.

As regards direct missionary work amongst the Heathen, a missionary's residence in the city, when he can do so with safety to health, seems very desirable. He is there seen to be one who has been set apart for the people, and is known to them as their neighbour and friend. No longer a resident amongst his own people and a visitor to the Natives, he becomes a resident amongst the Natives and a visitor amongst the Europeans. In the city he

can always be visited publicly or privately at any hour of the day, and timid inquirers can come to him at night. The hours for daily teaching and prayer become generally known, so that all may attend who will. Zenana work amongst the women can be more easily carried on by the missionary's wife, and girls' schools can be more readily superintended.

The Municipality had proposed to make over to the Mission the site and materials of the old fort of Maha Singh, the father of Runjeet Singh, in the city, on the condition that no further houses should be built for Native Christians in the civil lines. This fort had been occupied for five years by an Englishman and his family, who always had enjoyed good health when living in the city. The offer was accepted, and a Mission-house was built. It was made double-storeyed and large, in order that the upper rooms might be above the surrounding houses, and open to the air from the country. A native parsonage was also erected, on one side of which was built the Native Christian serai for the entertainment of strangers, and on the other the large mission room (Shamaun's Jhanda, or "flag"), for meetings amongst the people. It was hoped that an indigenous Christianity would thus gradually become rooted amongst the people, and that it would be less exotic and foreign to them through growing up in their midst, than it would be if removed out of their view, and completely severed from them in missionary compounds outside. A solid footing was thus secured in the city, which it was hoped would prove the nucleus and germ of a Native Church, that would expand and grow in vigour, by gathering to itself and assimilating the elements that surrounded it.

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

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

"It would, I think, be a retrograde step, and opposed to the experience gained in other parts of India, to assemble the Christians of Umritsur together in houses built expressly for them in the compounds of the

missionaries. If their number increase, the residents in the civil lines might reasonably object, on sanitary grounds, to such a measure. But apart from this, it is now generally allowed that this mode of treating converts is an artificial hothouse culture, that it keeps them in an unnatural condition as children in leading-strings, fosters certain characteristic faults of the Hindu race, and hinders a healthy, spontaneous, national development of Christianity. To place a native pastor or missionary (when it is possible with safety to the health of a European) near them, in the city, or on its walls, is a different measure, and one of which I cordially approve, as strictly analogous to our parochial system in England."

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

"I think Mr. Clark has made a wise move in locating himself within the city walls. He and his family are the only Europeans in the town except a police inspector or two, and they are just as safe, and much more useful, than in the suburbs, where all the other English residents live. They have a good house ; the native pastor lives near ; and a serai, or hostelry for Christian travellers, has been lately added."

Between the years 1866 and 1881 everything went on well, and prospered, as regards the city Mission-house. Two, three, and even four missionaries had at different times lived together in the city amongst the people. No death had occurred among the missionaries in the city, although there had been more than one death amongst those who were living in the civil station. Inconveniences and discomforts there doubtless were from living in a city which was not always clean, and amongst the people of the country, and not amongst fellow-countrymen, but there had been no disaster. In the summer of 1881, Amritsar became a plague-stricken city. The railways, canals, and roads had interfered with the natural drainage of the country. An extraordinary rainfall of five and a half feet had filled to the brim the wells in which the water had been before twelve feet from the surface. In some places, wherever a stick was thrust into the ground, the water came bubbling up. The soil became a vast morass. Old buildings of the time of Runjeet Singh, together with the most solid buildings of modern date, cracked from the giving way of the ground on which the foundations were laid. The vegetation in the gardens round the city, and even in the midst of the civil lines, which had been over-irrigated for years, had become so dense that neither sun nor air could reach the ground. The wells became contaminated, and the city ditch and the fields around it were so filled with water that the drainage of the city and the station could not get away. A pestilence ensued, which was in Amritsar unprecedented. The city was decimated. In the course of three or four months nearly 15,000 dead were carried out from the gates of a city containing 152,000 people. The people for a short time were dying at the rate of 600 per 1000 per annum.

In the February of the following year five English missionaries were again living together at their post in the city Mission-house. But it was no longer safe to remain there, and of necessity they

retired to the civil lines, to await the carrying out of the new system of drainage, and the introduction of pure water into the city, by the Government, which should again render the city habitable for English people, as it was before.

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

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

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

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

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

We have learned by experience, through the city Mission-house in Amritsar, that what is so greatly needed is the close contact of missionaries with the people to whom they are sent—provided that such arrangements can be made, both in cities and villages, by which health may be preserved. It is not sufficient for Christian evangelists and teachers to live always outside cities, in the midst of European residents, from whom they are scarcely distinguishable. The work of missionaries is different from that of officers and other English residents. They are sent to the people, and they must live as much as possible right among the people. The effect produced by the ladies of the Zenana Mission and of St. Catherine's Hospital in Amritsar, and of the Duchess of Connaught's Hospital and the Zenana Mission in Peshâwar, and the effect produced also by the C.M.S. missionaries and by the C.E.Z.M.S. ladies who live in

many villages apart from all other Europeans, is found by experience to be greater than is usually imagined, and will, we believe, be found to be so even more and more as time goes on. Close contact with the people is required in our Missions as far as it can be secured with due regard to health. The leaven must be cast into the midst of the mass of the meal on which it is to operate, and it must remain there till the whole is leavened.

IV. *The Zenana Mission, Amritsar (C.E.Z.M.S.).*

We have seen in the last chapter how the city Mission-house came into the hands of the C.E.Z.M.S. We have here to notice the wide extent of that Mission, and how far its great work is vigorously carried on. Seven ladies are connected with it, the leader of whom is Miss Wauton, the oldest lady missionary of this Society in the Punjab, who came to India with Miss Hasell in 1872. Nearly 300 zenanas are now visited in different parts of the city; 700 girls are being educated in twelve schools; and some 150 widows support themselves through work which is made over to them to do, whilst at the same time they receive Christian instruction. The villages within six miles round Amritsar are visited, and the women are taught by the missionaries of the Zenana Mission and their assistants. Rest houses have been occupied in suitable places; and a Dispensary has been commenced in one of the villages, Majitha. The Training Home in Amritsar is sending valuable trained assistant missionaries to Missions in different parts of the country.

The girls of the Lady Henry Lawrence Girls' Schools are superintended and taught by the ladies of the Zenana Mission. On the death of Lady Henry Lawrence, in 1856, about Rs. 12,000 was collected by her friends, and made over to the C.M.S. in Amritsar for the establishment of the "Lady Henry Lawrence Girls' Schools," to perpetuate her memory in the Punjab. The first volume of the Life of Sir Henry Lawrence, by Sir Herbert Edwardes, fitly represents what she was, both to her husband and to all around her. In Kaye's Life of Sir Henry Lawrence, she is said to have been "one in a thousand. The holiest and highest Christian virtues were combined in her with great natural intelligence, improved by successful culture." Amongst the long list of subscribers to this memorial fund, one subscription, low down in the list, of "H., Rs. 1000," is specially noteworthy.

We have now in the Punjab and Sindh eighty-two English ladies in connexion with the C.M.S. and the C.E.Z.M.S., who have come from England to teach and evangelize and seek to *raise* the women and girls of the land. Of these eighty-two ladies, fourteen are honorary, and sixteen are medical. They are working in twenty-one stations in the Central Punjab, and on the frontier from Kashmír to Karáchí. Thirty-seven of them are living amongst the people, in Indian cities or in villages where no other Europeans besides missionaries live. Their presence has doubled the efficiency of our C.M.S. stations in the Punjab and Sindh, and is

an appeal for the sympathy and support of all Christian Englishwomen in the country.

Of our lady workers we can truly say what St. Paul said of the "sisters who were servants of the churches" in his day, that they are "succourers of many, and of ourselves also," ever helping others, and rendering it a privilege and a happiness to Christian people to help them. It can be said of them that they "labour *much* in the Lord," and labour also with great results, for they find their way to the hearts and the homes of the people as none but English ladies can.

We believe that we have in our Zenana lady missionaries the true sisterhood. Holiness is a development of Christian life; not a work, but a fruit, the fulfilment of God's promises in Christ and by His Spirit. The true sisterhood begins not in renouncing, but in receiving. Those who receive much are able to renounce much. God is everywhere the Giver; and where He has given much, there is always seen much self-sacrifice and devotion and love. Whilst we look much to the human side of things, let us fix our eyes still more intently on that which is divine, remembering that all good things, whether wrought in us or by us, are from Him. It is not the form we require so much as the reality. We therefore seek light, for it is only light that can shine. We desire salt, for it is only salt that can savour. They who work for Him find that it is sweeter far to love for Christ's sake those for whom they toil, than even to be loved by them in return; and they are thus content with the unspeakable happiness of ministering unobtrusively for Him to those who need their help. The reward (on earth) is the work itself; with Christ's approving smile, and with the blessings which the workers receive in themselves as they engage in it; having offered themselves for it in the same spirit, and with prayer similar to that of Mrs. Livingstone, "Accept me, Lord, as I am; and make me such as Thou wouldest have me to be."

According to the Government Education Report, there are now 21,000,000 widows in India, of whom one and a half millions are below twenty-four years of age. Of these 21,000,000, it is said that not one-half were ever wives. There are said to be 6,016,759 married girls in India *between five and nine years of age.* Of these, 174,800 are widows. In the Amritsar District there are 56,181 widows; that is, one woman in every eight is a widow. Not only a vast, but a very special field for usefulness is thus marked out amongst those to whom this world is already dead, and who from their very helplessness and destitution may perhaps be more ready than others to give attention to the Saviour's message to all who are "weary and heavy laden" to come to Him, and in Him find rest. There is no difference made in His gospel between widows and married women. Bishop Cotton suggested that "instead of burning them, or condemning them to household drudgery, it would be better to employ them in acts of womanly beneficence." Much destitution and misery would be averted if the re-marriage of child widows were legalized.

The following remarkable prayer, copied from *India's Women*

of May, 1886, is the utterance of a young Hindu pupil in a Mission-school. She is naturally very intelligent and refined, and the prayer shows the terrible bondage of Heathenism, her soul-longings for deliverance, and her yearning sympathy for her fellow-sufferers:—

"*Prayer.*—O Lord, hear my prayer! No one has turned an eye on the oppression that we poor women suffer, though with weeping, and crying, and desire, we have turned to all sides, hoping that some would save us. No one has lifted up his eyelids to look upon us, or inquire into our case. We have searched above and below, but Thou art the only One Who will hear our complaint. Thou knowest our impotence, our degradation, our dishonour. O Lord, inquire into our case. For ages dark ignorance has brooded over our minds and spirits. Like a cloud of dust it rises and wraps us round; and we are like prisoners in an old and mouldering house, choked and buried in the dust of custom, and we have no strength to get out. Bruised and beaten, we are like the dry husks of the sugar-cane when the sweet juice has been extracted. All-knowing God, hear our prayer, forgive our sins, and give us power of escape, that we may see something of Thy world. O Father, when shall we be set free from this jail? For what sin have we been born to live in this prison? From Thy throne of judgment justice flows; but it does not reach us in this our lifelong misery; only injustice comes near us. O Thou Hearer of prayer, if we have sinned against Thee, forgive; but we are too ignorant to know what sin is. Must the punishment of sin fall upon those who are too ignorant to know what it is? O great Lord, our name is written with drunkards, with lunatics, with imbeciles, with the very animals; as they are not responsible, we are not. Criminals confined in jails are happier than we, for they know something of Thy world. They were not born in prison; but we have not for one day—no, not even in our dreams—seen Thy world; and what we have not seen, we cannot imagine. To us it is nothing but a name; and not having seen Thy world, we cannot know Thee, its Maker. Those who have seen Thy works may learn to understand Thee; but for us who are shut in, it is not possible to learn to know Thee. We only see the four walls of the house. Shall we call them the world, or India? We have been born in this jail; we have died here, and are dying. O Father of the world, hast Thou not created us? Or has, perchance, some other god made us? Dost Thou care only for men? Hast Thou no thought for us women? Why hast Thou created us male and female? O Almighty, hast Thou not power to make us other than we are, that we, too, might have some share in the comforts of this life? The cry of the oppressed is heard even in the world. Then canst Thou look upon our victim hosts, and shut Thy doors of justice? O God, Almighty and Unapproachable, think upon Thy mercy, which is like a vast sea, and remember us. Have our sighs sufficed to exhaust the sea of Thy mercy? or has it been dried up by the fire of fierce oppression, with which the Hindu (men) have scorched us? Have they (the Hindu men) drunk up, by some one's mistake, that portion of the water of immortality which should refresh our weary spirits? O Lord, save us, for we cannot bear our lot; many of us have killed ourselves, and we are still killing ourselves. O God of mercies, our prayer to Thee is this, that the curse may be removed from the women of India. Create in the hearts of men some sympathy, that our lives may no longer be passed in vain longing, that, saved by Thy mercy, we may taste something of the joys of life."

The General Council on Education in India, in their fifth and final report, made a few suggestions to the societies in this country

engaged in education in India. The following, which they placed first in order, is an encouraging testimony to the value of Zenana Missions:—

"First, in regard to primary instruction, they are of opinion that a great part of the strength of religious societies should in future be devoted to the education of females. The testimony of the late Commission on Education, and of many of the witnesses who gave evidence before them, was to the effect that in every province of India it was to missionary societies that female education owed its origin and impulse; and even where others have taken it up, the example of the Mission-schools had exerted a beneficial influence on the character of native institutions. They need not dwell on the importance of a high moral and religious education of the females of India, for the future of our Indian empire; they would only call attention to the increased facilities for the setting up of girls' schools under the new regulations: the terms are more liberal, the conditions are more free, and there is no restriction on religious teaching. But what gives us the more confidence in recommending a great increase of girls' schools is the decided preference of the Natives for those conducted by missionaries over those managed by the Government, or even by themselves. Not only are the old prejudices against the education of their females greatly removed, but they express a decided preference for religious teaching in the case of girls, even though it be that of Christianity, the beauty and purity of which many of them now appreciate. Some of the native witnesses before the late Commission said in substance, Our boys may do without religion, our girls cannot."[1]

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

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

The following touching appeal to English sisters at home, to come forth and labour for the women of India, is from the pen of our much-loved friend and fellow-labourer, Miss E. Lakshmi Goreh, a Brahman Indian missionary lady, who has given herself to Christ's

[1] From *India's Women*, May, 1886.

work in India, and who was formerly one of the teachers of the Alexandra School, Amritsar:—

"Listen, listen, English sisters,
Hear an Indian sister's plea,
Grievous wails, dark ills revealing,
Depths of human woe unsealing,
Borne across the deep blue sea!
'We are dying day by day,
With no bright, no cheering ray:
Nought to lighten up our gloom—
Cruel, cruel is our doom.'

. . . . .

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

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

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

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

V. *St. Catherine's Hospital, Amritsar.*[1]

Medical missionary work amongst the women in Amritsar was commenced by Mrs. Robert Clark in 1867. It was re-established by

[1] The information here was given by the late Miss Annie Sharp, of the C.E.Z.M.S.

Miss Hewlett in connexion with the C.E.Z.M.S. in 1880. The latter at once began training two girls, who lived with her, studied under her, and simultaneously acquired practical knowledge at the Dispensary she first opened in Karm Singh Ka Katrá. She has been abundantly rewarded in her efforts in this pioneer work of training native ladies to be medical missionaries. The year 1880 saw the opening of the Hospital with six beds, and a few months later Miss Hewlett and her students took up their abode there within the city walls. Miss Frances Sharp joined her in 1882. In 1883, 180 in-patients were received into the Hospital (the accommodation being twenty beds), and 5960 out-patients were relieved. In July of this year the Municipal Maternity Hospital was placed under Miss Hewlett's care. The year 1884 witnessed further growth in the medical work, a Dispensary close to the Golden Temple (of the Sikhs) being opened, as well as a permanent one at the village of Tarán Táran. From April this Dispensary had only been opened for some days of the week, but in October, 1884, Miss Keru Bose was established there as a regular worker, Mrs. Reardon, an English nurse, being her chaperone. The need of non-medical helpers was greatly felt, and God graciously sent Miss Goreh and Miss Pigott, both very weak in body, but whose spirits truly were "willing" and "valiant for the truth"; Miss Goreh being especially occupied in house-to-house visitation.

During Miss Hewlett's eight months' absence in 1885, Miss Sharp found they were being well rewarded for their unremitting attention to the education of their students, Miss Abdullah's help being really valuable, as well as that of two partially trained assistants.

In 1886, considerable additions were made to St. Catherine's in the expectation of more workers, and Miss Bartlett and the late Miss A. Sharp arrived that winter to find that "the labourers" were indeed "few." Miss Hewlett was for some time disabled by severe illness; and Miss Pigott, who had "with great perseverance borne witness to her Master with untiring energy in the midst of constantly increasing bodily weakness," died that winter, after "continuing her efforts until within two or three days of her death, with a prayerful determination which forcibly illustrates the words 'Spare not.'"

The following year the two new workers were able to do zenana visiting, keeping open houses which the medical workers had not time to visit constantly; the School for the Blind was also opened, with a Christian blind woman as teacher, and two or three day pupils.

In the year 1888, we read of Lady Dufferin's visit to the Hospital, which she paid especially in connexion with the Association which bears her name—a visit full of kind sympathy and interest. So many kind friends indeed have given help and sympathy year by year that they cannot all be placed on record, and it would be invidious to name a few, but their record is in heaven. Several baptisms took place that year; it was also marked by the necessity to withdraw from Tarán Táran, Miss Bose's health having broken down, and our forces not being sufficient to carry it on, but her more than three

years of work there had been fruitful, and four adults and five children were baptized as the result of her labours. Miss E. Warren came in the autumn from England to assist in the medical work prior to Miss Sharp's taking furlough the following year.

Although the year 1889 brought several changes among the workers at St. Catherine's, it brought also considerable opportunities, which were not neglected. Miss Abdullah went to work the Medical Mission at Tarán Táran with C.E.Z.M.S. ladies, Miss Bose was welcomed at Ajnála by Miss Clay and Miss Smith (now Mrs. Pathinker, married and settled in Bombay), and as far as circumstances permitted did a little medical missionary work unaided. Miss Sharp went to England on furlough. At this time four pupils were in training; later on there were some eight or nine in the house.

About this time the Refuge work became more developed, thirteen women entering the Home. In 1894, Mrs. Edwards was led by the Lord to offer her services, and she lived with and overlooked these very difficult characters; but a year or two later this special work was given up for the time, partly from want of workers.

The workers were this year brought into touch with many Hindu and Mohammedan lads through their endeavours to assist and encourage a young Church Army worker not yet conversant with the language (now a valued worker of the C.M.S.). A Bible class on Sunday mornings for some thirty lads, an evangelistic service on Wednesday evenings, and English reading classes four nights a week, were carried on by Miss Bartlett with his assistance, and there was fruit to God's glory. Sometimes as many as thirty British soldiers were present at these evangelistic services.

In March, 1890, Miss Phailbus went to Krishnagar in Bengal as a medical worker. The year 1903 still finds her there, valued, earnest, and so busy that she has pleaded for and obtained an assistant from her old Medical School. Miss Boutflower spent the winter of 1890–91 at St. Catherine's kindly overlooking the nursing staff.

Early in 1892, Miss Hewlett returned from England, bringing two ladies to train as medical missionaries. Both have been trained and done some good work. The now growing needs of the Refuge and other "compound" work, as well as that of the Blind School, took away Miss Bartlett and Miss A. Sharp to some extent from zenana visiting, but some 1000 non-medical visits were accomplished in the year.

The year 1893 was marked by the visit of Mr. Eugene Stock and the Rev. R. W. Stewart of Fuh-chow; and October 3rd saw the commencement of an endeavour to visit with the gospel message every house in the city. For three winters this was carried on, though latterly only by Miss Capes, whose valuable co-operation in St. Catherine's began this year. The thoroughfares of half the city were covered, besides a great many of the *gallis* (lanes or alleys).

About this time the workers' interest in Sunday-schools seems to have been quickened, and besides their large one for Christians, one was started for Hindus and one for Mohammedans at the Dispensaries, also a work class for the latter in the week, all these things being a training-ground for Biblewomen.

In the year 1894, the growth of the Blind School is brought before us, and in 1899 the Blind Institute has almost to be regarded as a separate department, its many needs calling for much sympathy and support. Early in 1903, it was found necessary to remove the Institute to Rajpur, in the United Provinces. During the sixteen years it was open, ninety inmates were received, and cared for.

The Report of 1895 calls our attention to the "children." Little waifs and strays do not remain little, and Mrs. Edwards having lost her occupation with the close of the Refuge, has given unremitting attention to the little boys ever since. In the spring, Miss Clay being obliged to leave India, committed the Khutrain village mission to Miss Hewlett's care. Her new worker, Miss Barthorp, was helped by visits in turn from the St. Catherine's workers. This promising village mission has been worked under difficulties; but there has been fruit, Miss Capes especially having visited there most faithfully.

The spring months of 1896 found the four senior workers all in England—two brought there by illness, one on furlough, and Miss Hewlett caring for a sick one; but Miss Capes bravely held on for some four months during Miss Hewlett's absence, and the close of the year brought new workers. Miss Scamell came to work amongst the blind, but after two and a half years of faithful, earnest labour she died in Simla, on 2nd June, 1899. The Hon. F. Macnaghten also came in the autumn to assist in the nursing department.

It was this year that the famine commenced its ravages in the Central Provinces and other parts of India. Miss Hewlett and Miss Capes spent the summer of 1897 in England, and when the late Miss A. Sharp[1] returned with them in December it was to find greater opportunities than ever amongst the blind, and to give special attention to the re-arrangement of the "Shirreff Urdú-Braille" alphabet, so that it may be used for most Sanscritic languages. Mrs. F. A. P. Shirreff adapted Braille to Urdú in 1891, and now the British and Foreign Blind Association has accepted her adaptation as the one that has proved itself practically the best. This year the returns of the Maternity work record 1403 cases, the highest number reached. The year 1898 tells of an ingathering of famine orphans, boys and girls, many of them blind, and of some adult baptisms. A member of the Y.W.C.A. came from England to train for the Blind Institute, and one or two native workers were sent out into the field.

God is surely to be thanked for the grace bestowed on Miss Hewlett and on her many helpers, whether European or Indian, who with talent, energy, and perseverance have shared in this important work, and concerning which they believe that the Lord has commanded an "Irreversible Blessing" (title of Hospital Report for 1898).

[1] Miss A. Sharp died in February, 1903.

The following table records the attendance at St. Catherine's Hospital for each year from 1880 to 1902 inclusive. It should be mentioned, however, that the visits in the fourth column do not include hundreds which have been purely evangelistic.

Year.	In-patients.	Out-patients.	Visits.	Maternity Cases.
1880	...	778	325	...
1881	132	1,878	960	...
1882	163	4,500	1000	...
1883	180	5,960	1197	...
1884	192	11,593	4743	203
1885	201	28,971	3298	343
1886	242	31,082	4023	454
1887	292	31,000	4006	441
1888	205	36,428	4020	...
1889	239	24,804	2490	293
1890	217	25,421	3210	497
1891	192	29,705	2987	706
1892	278	37,660	3317	800
1893	250	34,300	3382	861
1894	227	28,000	4000	1053
1895	234	39,939	2641	1055
1896	200	38,000	2000	1376
1897	230	38,634	2807	1403
1898	280	34,951	1498	1202
1899	246	34,800	1562	1561
1900	190	36,684	2941	1459
1901	260	36,186	2609	1446
1902	250	28,000	4600	1570

VI. *The C.M.S. Alexandra School, Amritsar, carried on by C.E.Z.M.S. Ladies.*

The first donation given towards the erection of the Alexandra School was £12 10s., being a collection made in Brightling, Sussex, through the late Rev. Thomas Hayley. The hearty sympathy with which this was contributed gave birth to hopes and laid the foundation of much that was afterwards undertaken. The school has had no greater friends than the kind inmates of Brightling Rectory, who have always been its benefactors, in loving memory of three brothers, and chiefly of that of Major Hugh Hayley, late officer in the police on the Punjab Frontier. The existence of this school is due to the liberality of many friends of the C.M.S. both in England and India, and especially to that of Mr. W. C. Jones of Warrington, who gave £1000 to it.

The school was established for the children of the higher classes of Native Christians, whose parents paid in 1884 Rs. 2288 of the Rs. 6062 which were expended on the board and education of sixty-five girls. In 1901, fifty-nine girls paid Rs. 4711 towards the Rs. 9726 which were expended. The school earned Rs. 2414 per annum as a Government grant; and a grant of Rs. 150 per month was given by the C.M.S.

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

As part of the proceedings the following extract from the Report was read :—

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

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

Bishop French wrote (in 1878): "I regard this school, together with the corresponding one at Batála, as of the very pillars on which God's work in the Punjab will very shortly rest."

The great desire of our C.M.S. and the C.E.Z.M.S. is that every institution we have may everywhere be *good*. Wherever the teaching and the discipline in our schools are good, pupils are attracted to them, and success is realized. Poor schools, or institutions, are worthless, or worse than worthless. They are only injurious, because they help to make all other efforts slack around them. Unless, too, our schools are really missionary, they are nothing. Our Christian boys and girls are the hope of the Church. We desire to train those who may hereafter become with God's

blessing leaders in it. We labour and we pray that the knowledge and the love of Christ may be implanted in the heart of every child, and may spread from the children to their homes and neighbourhoods.

On the visit of the Bishop of Calcutta (Dr. E. R. Johnson), the Metropolitan of India, to Amritsar in November, 1881, the Bishop's chaplain (the Rev. Brook Deedes, now Vicar of Hampstead) wrote thus :—

"The Alexandra School, which has been already mentioned, is an institution which has probably no parallel in Northern India, and one of which the Amritsar Mission may well be proud. It is a boarding-school for Native Christian girls of good family. The building is a pile of red brick, remarkably well planned and furnished, with grand airy dormitories, and a fine large hall. One room has been nicely fitted as a chapel, and in this a dedicatory service was held on the 18th November, the Bishop of Lahore and Mr. Clark saying the prayers, while the address which followed was delivered by the Metropolitan. A large compound surrounds the building, while a small and cheerful hospital—seldom, it is hoped, to be required—stands apart from the main pile, and bears over its portal, in memory of a late much-honoured Church missionary, the name of the 'Elmslie Hospital.' The interior organization and management of the school appear to be admirable. On the 18th November, the Metropolitan distributed to the girls their annual prizes, previously to which a Toy Symphony was excellently performed by some of the children."

When the Viceroy, the Marquis of Ripon, visited the Alexandra School, on the 10th November, 1880, he was greeted on his arrival with hearty cheers from the boys of the Vernacular Schools, who were drawn up outside the building. On his entering the hall, the choir sang "God save the Queen!" and the youngest little girl in the school then came forward to present His Excellency with a bouquet of flowers, which he graciously accepted. The Native Christians of the Punjab, assembled to represent all parts of the province, then presented their address through Mr. George Lewis, expressing their "feelings of loyalty to Her Majesty the Queen-Empress, and their gratitude for the manifold blessings they enjoy under the just, enlightened, and beneficent rule of the British Government; and their hope that their small but growing community would always be remembered as one which in loyalty and faithfulness to the Crown is second to none amongst Her Majesty's Indian subjects."

His Excellency's reply, which was couched in kindly and gracious terms, contained the following weighty utterance :—

"You are aware that it is the bounden duty of the Government of India to preserve the strictest neutrality in all that relates to religious matters in the country. That is a duty imperative upon us in fulfilment of distinct pledges definitely given, and to which we are bound to adhere. I have never thought, gentlemen, that the strict performance of that duty, both as regards the Natives of this country and the various Christian denominations in India, involves in the least degree, on the part of individual members of the Government, any indifference to religious education. (Hear, hear, and applause.) And, for myself, I have always held and maintained at home—and my views upon that subject have undergone no

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

In 1881, Her Gracious Majesty Queen Alexandra, then Princess of Wales, sent her portrait, and also that of the King, beautifully framed, to the Alexandra School, with their autographs, through Lady Ripon and Lady Egerton. These portraits now hang over the chimneypiece in the large schoolroom.

This school was at first under the care of Miss Henderson, except during her absence on a short visit to England, when it was under the charge of Mrs. Grime. The death of Miss Henderson, which took place on the 11th April, 1890, has been mourned by many of her old pupils and friends. She was practically the founder both of the I.F.N.S. Lady Dufferin School in Lahore, and of the Alexandra School in Amritsar. Many of her former pupils, who were led by her to give their hearts to Christ, are now occupying positions of trust and responsibility, with happiness to themselves and usefulness to others. When Miss Henderson left the Punjab, she went for a time to take charge of the C.M.S. Girls' Boarding-school (the Annie Walsh School) in Sierra Leone; and soon after her return to England she died at Eskbank, in Scotland. After passing through the fire of much trial and suffering, her spirit is now at rest and peace in the family of God. After Miss Henderson's resignation in April, 1883, it was superintended by Miss Swainson, who was assisted by Miss Goreh, and by Miss M. L. Gray (the daughter of the Rev. W. Gray, then a Secretary of the C.M.S. at home), who was afterwards married to the Rev. W. St. Clair Tisdall, a missionary of the C.M.S. in Bombay, and later in Persia.

Miss Bowles came to Amritsar in the autumn of 1885, as Honorary Lady Superintendent of the Alexandra Girls' School; and after a short period of labour of one and a half years, she left us for her rest in heaven on the 20th May, 1887. Gentle, quiet, winning, always calm and smiling, a perfect lady, self-possessed, giving to us and expecting from us whole-hearted confidence, with quick perceptions to see and understand all sides of difficult questions, and never long in doubt regarding what should be done, Miss Bowles moved amongst us as one whom we needed, and greatly honoured and loved, and as one from whose presence we expected great benefit in many ways. She was one of the very few Christian workers on earth in whose disposition and character it was difficult for human observation to perceive any flaw. She was the same both to rich and to poor, both to her teachers and scholars, both to the highly educated and to the poor Mehtars, to whose houses she often stole quietly away to read the Word of God when her school work was done. She was a model lady superintendent of our Alexandra School, apparently just what the school required, and a model example in almost every way of what Christian missionaries should be. Her face was like a mirror that reflected the glory of God, as she herself became daily more and more transformed into His image from glory to glory. We hoped it was a preparation for great usefulness on

earth, but it was really a preparation for service in the presence of God in heaven. The strain and trial of responsibility and ceaseless toil, in the midst of peculiarly difficult and trying circumstances, were too great for her physical powers during the intense heat of a Punjab spring; and she was called away to her heavenly rest and service, leaving to us the lesson, which God has often taught us, but which in India we have not yet learned, that if we would have our work to prosper we *must* have a sufficient number of workers to carry it on. The loss of such missionaries cannot be replaced. If we would keep our missionaries, we must not overburden any one of them with labours and duties which should be distributed amongst many.

Other lady missionaries who have been connected with this school have been Miss Grace Cooper, Miss Davidson, Miss Lucy Cooper, Miss Law, and the two Misses Wright (C.M.S.). Miss Davidson, the sister of Mrs. Shirreff of Lahore, died on the 18th May, 1890, after faithful service of several years, in which she proved herself to be an efficient and much-loved worker.

The following girls have passed the Entrance Examination in the Calcutta or the Punjab University from the Alexandra School:—

Lajwanti Rullia Rám and Minna Ghose, 1886; Bella Singha, 1887; Eva Singha and Lizzie Swift, 1891; Ellen Williams, Marinaliná Mitter and Helen Basu, 1894; Elizabeth Sohn Lal, Rachel Qutb-ud-din, and Annie Pinto, in 1895; Florence Sohan Lal, Dyawanti Chandu Lal, and Malwina Das, 1896; Louisa Mulaim-ud-din and Eva Ditta, 1898; Sally Mark and Angelina Sher Singh, 1899.

Twenty-two girls have passed the Boys' Middle, and thirty-six girls the Girls' Middle Examination.

The following girls have passed the Junior Anglo-Vernacular Teachers' Certificate Examination:—

Rachel Qutb-ud-din and Helen Basu, 1894 (who were the first girls in the province to pass this examination); Shanti Chandu Lal, 1896; Florence Sohan Lal, 1897, and Louisa Mulaim-ud-din, Sally Mark, and Angelina Sher Singh, 1899.

Six other girls have obtained Vernacular Teachers' Certificates. Nine girls have obtained Lake Memorial Prizes for their knowledge of the Bible.

No less than fifty girl students have in one way or another been practically and directly engaged in the service of their Master in His work on earth. Five of them have been medical missionaries; four of them zenana workers; eight of them hospital assistants; eighteen Mission school teachers; three teachers in Government schools; seven occasional helpers; and five Medical Mission students. Others are doing quiet work in their own homes, and in other ways.

As already noticed, a grant of Rs. 150 per month is made by the C.M.S. Committee in England. It is sometimes thought that "if Indian Christians wish for a higher education, they must pay for it themselves," but this is not the view which is taken of education at home. The Duke of Devonshire, the Chancellor of the University of Cambridge, in April, 1899, appealed to the liberality of

England for increased financial support, with a view of enlarging the resources of the University of Cambridge for educational work and the advancement of knowledge. He has himself given a very large sum to this object. The present revenues of the University are deemed insufficient for the objects required. We are in England benefiting from the establishment and endowment of King Edward's Grammar Schools, and many other schools and colleges, which were established by kings and bishops and noblemen of former days. We are still receiving help from the labours of Archbishop Benson, Bishop Lightfoot, and Bishop Westcott, who were all of them educated (at comparatively small expense) at King Edward's Grammar School in Birmingham. We have as a nation received many blessings through Eton and Harrow and Winchester, and St. Paul's and many other schools, as well as from our universities, which are many of them richly endowed; and it is still accepted as a general axiom in education, both in Europe and America, that schools and colleges cannot be properly maintained merely from students' fees. And so more than seven hundred peers and bishops and the great commoners of England, with Queen Victoria for their patron, appealed for increased financial support for the University of Cambridge.

If India is to become a Christian country and a great nation, she too must have good schools; and all friends of India must with ungrudging hands come forward to help to pay for them, to a far larger extent than we have as yet done.

The prosperity of a country, and its influence on other lands, depends very greatly indeed on the moral and intellectual character of its educational institutions. In India, the Government, and our missionary societies, and all our Indian friends, will do well to endeavour to perfect their schools and colleges.

When we have sometimes mentioned that our desire is to leaven the whole mass of the people, and to alter the state of the whole country through institutions such as the Alexandra School we have occasionally noticed the smile of incredulity on our visitors' faces. Our answer has always been, "The kingdom of heaven is like unto leaven, which a woman *took, and hid* in three measures of meal, *till the whole was leavened.*" Let the leaven be only real, and let it be hid in the meal, and the result desired will be effected. Victories in our missionary work in India must never be lost for want of horse-shoe nails.

VII. *The C.M.S. Middle Class Girls' School, Amritsar.*

After twenty-two years of not unsuccessful labour, the Christian Vernacular Education Society (now the Christian Literature Society), in consequence of diminished income, was constrained in 1886 to give up the Training College in Amritsar. It was established in 1863 as a memorial of God's mercy in the suppression of the Mutiny of 1857, in which the Punjab had no small share. Money was collected for it both in India and in England. The college buildings were erected, and the college flourished successfully for twenty-two years under the

conscientious care of Mr. C. I. Rodgers[1] and his assistant, Mr. Keyworth. Many of the students had become Christians, and are now occupying important positions in the C.M.S. and other Missions.

The C.M.S. was invited to carry on this Training College in Amritsar; and it was hoped that many valuable Indian Christian workers might be sent forth from this college to the many C.M.S. and other schools in the Punjab. It was hoped that this Christian Training College might become the headquarters for Christian education in the country, and might even ultimately be affiliated to some separate Society or some C.M.S. Sub-Committee at home, and give all the help that science can supply in co-operation with our Society for promoting Indian Christian education. The subject of Christian education is so vast, and its bearings on the evangelization of India are so great, that it seemed that a Training College of this nature would be of great service in all educational matters to our Society or Committee at home, and help to perform for education the same objects in connexion with evangelization that the C.E.Z.M.S. and the Z.B.M.M. and other societies are successfully performing for the women of India, and the C.M.S. Medical Mission Committee are performing for Medical Missions in bringing the science of medicine to bear on evangelization. Whether or not this will ever be established we cannot tell; but a Training College still appears to us to be a necessity, and we believe that the time will come, perhaps in the near future, for its re-establishment in this land.

When the college was closed the buildings were ordered to be sold. To save them from the hands of anti-Christian individuals and societies, who were desirous of purchasing them, and of using buildings which had been erected with Christian money given for the cause of Christ, for purposes which were antagonistic to Christian evangelization, the late Rev. H. E. Perkins came forward and purchased them himself, and, with the sanction and approval of the Corresponding Committee, made them over to Mrs. Grime for her Middle Class Girls' School.

The Girls' Orphanage had been transferred in 1887 to Clarkábád, where we shall find it when we speak of the history of that Station. We have here to do with the Middle Class Girls' School.

The Middle Class Girls' School entered its new abode in the late Christian Vernacular Educational Society buildings on the 5th March, 1889. The new schoolroom, "The Bishop Matthew Hall," was opened and dedicated by the late Bishop himself on the 14th February, 1896. After the serious illness of Mrs. Grime, Miss M. H. Millett was appointed to the school by the C.M.S. in 1892, and was followed by Miss Bertha Nevill in 1893. The number of pupils in the school is now more than seventy.

Mrs. Grime wrote in 1896:—

"Nobody, I suppose, will think that we leave all we hold dear only to give a good education to a few native girls; nor is it to my

[1] Mr. Rodgers died in Lahore, as Secretary of the Punjab Bible and Religious Book Societies, on the 19th November, 1898.

mind enough to train them to be good wives and mothers, but we ought to train them especially to be missionaries amongst their own non-Christian sisters. For that, of course, a good education is necessary, but there are other things besides. First of all they must not lose touch with the non-Christians by adopting, even partially, European dress, manners, or customs. We allow them therefore to continue their native dress, their own rules of politeness (none of our girls would ever dare to enter our rooms without taking off their shoes), their own food and way of eating. I need not say that our great aim is to make our children know and love their Bible, so that it may really be a light to their path and lamp to their feet.

"Since 1892, when we passed the first teacher in our school, many others have followed, who are now working, not only in the Punjab, but in the North-West and Central Provinces, as well as in Quetta. As yet I have never heard a word of complaint about them, but mostly remarks like this: 'Can you send us another teacher like the last you sent? She is such a treasure.' If I had ten times the number I have, people would only be too glad to have them. Also, our girls married in different parts of the country try their best by their home lives to show that their training has not been in vain. That, they also show by their willingness to give. Of their own accord they have given up their Sunday treat, and the teachers the third part of their salary, to help to feed the hungry. This is by no means the first time they have denied themselves for the sake of others, because they have thoroughly learned the lesson that only the gift which costs one self-denial is worth anything."

One or two extracts may here be quoted from Reports of Government Inspectors and from the School Visitors' Book.

Miss F. A. Francis, the Government Lady Inspector of Schools, reported:—

"The distinguishing points of the school are the general brightness and quickness of the girls, which I consider the result of Mrs. Grime's untiring energy. The work goes on with an order rarely found.

"I can only repeat what I wrote last year, that the work done in the school is very remarkable. Nothing is taught unintelligently, and in no school in the province have I seen any teaching to be compared to Mrs. Grime's for excellence of method. Needlework is as usual excellent. The children are thoroughly well cared for and healthy, and taught all useful household work.

"I hope that this school may continue to be a training school for teachers, for which Mrs. Grime's long experience and good knowledge of method especially fits it.

"The general order and method of the school and the amount of hard work got through is as usual exceptional. In no school do I find so much hard work done by so few as by Mrs. Grime and her assistants."

Mrs. Grime adds that three times one of the girls stood first in the Middle Standard in the Punjab, and three times in the Senior Teachers Examination.

The late Bishop Matthew of Lahore wrote in February, 1892:—

"I visited the Middle Class Girls' Boarding-school on the morning of February 4th, 1892, accompanied by the Rev. T. R. Wade. I heard the upper classes examined in Scripture, and was not only pleased but astonished at their proficiency. I do not know any other school in the province, European or Native, in which so complete and comprehensive a knowledge of the Bible has been obtained. The questions ranged

over the Prophets, Poetical Works of the Old Testament, and the Epistles in the New. I was especially struck by the knowledge shown of the Psalter. I afterwards visited the out-offices of the school and the dormitories, and was much pleased with the order, neatness, and simplicity of the arrangements.

"I heard the children sing more than one of the numbers of Handel's *Messiah*, which they did very creditably.

"The Government Inspectress has recorded above her testimony to the efficiency of the school educationally, and the success has not been attained by any sacrifice of the distinctively Christian character of the school.

"Sacred knowledge holds its proper place, and the children are taught to value it for its own sake. I earnestly hope that Mrs. Grime's unwearied devotion may not overtax her strength."

On a later visit, in December, 1893, after repeating his strong commendations, the Bishop added: "I also found that the Church Catechism was well known." Recent visitors also have expressed their praise and sympathy in warm terms.

VIII. *The C.M.S. Medical Mission, Amritsar.*

Of the value of Medical Missions as an evangelistic agency there is no need to speak. It was indeed the Saviour's own method of introducing the Gospel.

The service of healing seems to be the best of all illustrations for the healing of the soul, a demonstration of the very Gospel of Christ, a type and a shadow of the trees of life, which are planted on the banks of the river of life, whose leaves are for the healing of the nations.

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

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

"Next to Delhi, Umritsur is the most populous, the most convenient, and the most busy and prosperous city in the Punjab. It numbers at present upwards of 130,000[1] inhabitants, being considerably larger than the metropolis of Lahore adjoining; and it is steadily on the increase. Besides this very important consideration, it is at the same time the acknowledged chief centre of Sikhism, and thus the headquarters of what I believe to be the most interesting, most accessible, and least bigoted race in the Punjab, as well as the most vigorous and manly. There can, I think, be no possible doubt, that if a medical missionary is located anywhere, no more appropriate station than Umritsur could possibly be selected. The strength at which it has always endeavoured to maintain the Umritsur Mission shows the importance the Society at home has always attached to it, while furnishing an additional reason why a medical member should be added to it in preference to any other;

[1] 151,896, according to the Census of 1881, 136,706 according to that of 1891, and 162,429 in 1901.

and I shall rejoice if my advocacy can in any way contribute towards bringing about this most desirable object."

The testimony of Sir Robert Montgomery, the then Lieutenant-Governor of the Punjab, was equally decided; and it was pointed out by Mr. W. Coldstream, C.S., that:—

"Umritsur has considerable commercial relations with other towns in the Punjab, and even in the countries beyond the northern and western boundary of the province, and therefore has its advantages as a centre of diffusion."

To the above reasons we may add, that the C.M.S. and the C.E.Z.M.S. have now missionary stations, with resident European missionaries, in Batála, Fathgarh, Nárowál, Ajnála, Khutrain, Bahrwál, Tarán Táran, and Jandiála. There is no English doctor in any of these places, and the saving of life and restoration to health of missionary workers, through the Medical Mission in Amritsar, has proved invaluable on many occasions.

The parent Committee decided (in their Resolutions of November, 1891) that "Medical Missions are specially desirable where there is a strong missionary centre with many outlying village missions; the Medical Missions being calculated to prove a great evangelistic auxiliary to the central Mission." They also decided that "in many cases, especially where a permanent hospital is established, two medical missionaries should be permanently associated, in order to secure continuity, and also to carry on the work of itineration, and where needed to establish branch dispensaries in connexion with the base hospital."

It has also been decided, "that as the work expands, native medical evangelists should be trained," and that a Medical Mission is "desirable where there are special opportunities for training them."

Dr. Henry Martyn Clark was placed in charge of the C.M.S. Amritsar Medical Mission in 1882. It now comprises a large central hospital in the city, with branches in Jandiála, the Beás, Nárowál, and Sultánwind. This Mission has proved especially acceptable to the villagers. It is recommended that we should maintain a good central city hospital as a base, and from it work in the surrounding districts through branch dispensaries.

During the year 1883, 8568 new patients received relief, who paid 25,588 visits to the hospital or the dispensaries. There were thirty-six major operations, and 600 minor ones. 118 in-patients were received; sixty-five being surgical, and fifty-three medical cases.

In 1896, the number of beds in the Amritsar Hospital was thirty-four, in which 406 in-patients were treated, and 128,893 out-patients were relieved through the hospital and the dispensaries. In 1902, 308 in-patients and 80,033 out-patients were treated.

We believe that this method of evangelization, through Medical Missions, is only beginning now to be properly tried. Yet it is our Lord's own method, Who made man, and Who therefore knew what is in man.

Dr. Livingstone on this point wrote: "I am a missionary, heart

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

The Amritsar Medical Mission has special reference to the villages. It is not improbable that the results of combining medical with evangelistic work in our village missions may be far greater than are generally anticipated.

We remember how Surgeon Broughton restored a princess of the royal family of Delhi to health in the middle of the seventeenth century, and asked, not for reward for himself, but for permission for the English to trade free of duty in Bengal. We remember how Surgeon Hamilton, at the beginning of the eighteenth century, was the means of curing the Emperor Ferokhshir, and again obtained, through medical skill, important concessions, which greatly helped to the establishment of the English power in the whole of India. It may be that God may again make use of medical skill for the establishment, not of political power, but of His own kingdom, in this land.

Dr. Martyn Clark wrote about the work as follows:—

"This form of Mission enterprise had up to 1882 been little thought of by the C.M.S.; its power and place had still to be recognized.

"The work of the Amritsar Medical Mission and the discussion which arose round it brought the whole subject prominently to the front; and since 1891, when matters came to a head, a fuller recognition has been granted to Medical Missions.

"Previous to 1891 the only field for this form of work was held to be regions in which the Gospel could not be preached by ordinary methods. The prejudice, isolation, and difficulties which exist in Indian cities, and which can only be overcome by a Medical Mission, were not even recognized. As a result of the work of this Medical Mission, in 1891, in the amended regulations for this form of work, the C.M.S. gives the second place to the great cities of India.

"The battle of grants-in-aid from public funds to Medical Missions was also fought and won in Amritsar. The Municipality refused to subsidize the Amritsar Hospital on the ground of the spiritual work done in it, which, said they, very greatly damages our religions. The answer was that with the spiritual aims of the promoters public bodies had nothing to do: if good public work was done, it had a right to support from public funds—and a stout fight on both sides eventually resulted in the promulgation by Sir Charles Aitchison, then Lieut.-Governor of the Punjab, of Rules for grants-in-aid to Medical Missions all over the province.

"The principle upon which this Mission has been carried on is to have a central base hospital situated in Amritsar, and to have in connexion with it a series of branch dispensaries, carefully chosen to be sub-centres for various portions of the district which they efficiently and continuously evangelize.

"We from the very outset realized the vital importance of employing none but Christians in our work, and it has been our constant effort to instil into every employé, that whatever be his work he is to be filled with the missionary spirit, and is to be as much a medical missionary as the medical missionary himself.

"Our prime work, one and all, is to preach the Gospel; the blessed ministry of healing is with us the means to that end; our endeavour

must be to let none who come to us for healing leave us without having the Gospel put before them in some way.

"These Christian workers did not exist, they had to be made, and so in past years great care and labour have been spent on the work of training agents for Medical Mission work.

"The training has been both spiritual and professional. Men trained by us are now working in very many Missions in North India, while we ourselves have our central hospital and our branches in Beás, Batála, Jandiála, Nárowál, and Sultánwind officered by them. Resolute, keen, conscientious Christian teachers and healers, they are doing a great work, and form a body of workers for whom one may well thank God. They are our contribution to the problem how to evangelize India. It will not be done by the foreign workers, but by India's own sons and daughters, and every foreign worker ought to be in the position of head to help and guide many hands, and to be helped and guided by them.

"Literature—controversial and otherwise—has been a widely useful feature in the work of the past.

"The spiritual work has been carried on in many ways. There has been preaching to out-patients, Bible-classes for inquirers, converts, and assistants, itinerations, distribution of Christian literature, religious conversations in the hospital and in the people's homes, evangelistic work among in-patients, lectures on the evidences of Christianity to the educated non-Christians, scientific lectures to 'Young India' in an endeavour to lead them 'from Nature to Nature's God,' controversies with Hindus, Aryas, and Moslems. Sir William Muir, when once asked what would be a good centre for work among Mohammedans in the Punjab, replied, 'Amritsar would be as good as any'; this has been verified in our experience. A stirring controversy here some years ago affected the country far and wide, and its results are still apparent.

"As regards the results of work, the medical work done has been vast: during the years this Mission has been established many hundreds of thousands of patients have been treated, and a mass of disease and human sorrow has been relieved which it is impossible to convey in figures. As far as out-patients are concerned, we have a record of one of the largest, if not the largest, in the world. But the medical work has not been merely amongst out-patients; we have tried to keep abreast of the progress of medical science, and most of the types of cases in the various departments of medicine and surgery have passed through our hands. The mortality after operations has always been conspicuously low, and in some years has actually been *nil*. The results of treatment bring us patients from far beyond our own district—in some cases from beyond the border of India and from Central Asia, in others from ice-bound Spiti or from the distant cities of the North-West Provinces.

"The spiritual work of these years cannot be put into figures. In the city and all over the district, bigotry, suspicion, hatred, and opposition have given place to confidence and cordiality. We are welcome wherever we go, and the word of the Lord has free course, other workers have had their way made easy, and generally speaking a great work is going on, under the surface of which we now and then catch a glimpse.

"Of more direct results, as evidenced by baptism, we have had a rich share. Most of our assistants are the fruits of our own work. No year has gone by without its baptisms; they have been from all classes of the community—Mohammedans, Sikhs, Hindus, Outcasts. We have, of course, had our disappointments; some have fallen away, but on the whole we can say that they have kept to their profession. Some are now at rest, some are working in other places in various capacities, and some are our co-workers, as we have said. There have been some notable converts, and a special feature has been the number of accessions from

amongst Mohammedans. We have always found the Mohammedans—in common we fancy with our brethren in this Mission—easily reachable, and of late years a special blessing seems to be resting upon our work amongst them. We have also had the joy of shepherding converts of other Missions and of reclaiming backsliders, and it has also been our privilege to help and strengthen our fellow-missionaries in their work in very many ways. One Mission we may be said to have founded, for, when the Peshâwar Medical Mission was started, the whole staff from Dr. A. Lankester downwards was supplied by us.

"The pioneer stage with its initial difficulties is over, a great work fully established under competent workers goes steadily forward with increasing effect, and it is a reasonable hope that the coming years will be better and more blessed than the blessed years of the past.

"I cannot too much emphasize what this Medical Mission owes to the Rev. Robert Clark; his genius conceived it, his faith and steadfastness established it despite difficulties which seemed insurmountable, and in every department of work his wisdom, help, and sympathy have been ours to draw on, and have under God made the Mission the blessing and success which it is."

IX. *The Amritsar Missionaries.*

The names of many missionaries have been already mentioned; and, where so many have laboured faithfully, it would almost seem invidious to speak specially of individuals. Many have died, and some have retired from the work. We will not dwell on the lengthened service of the Rev. W. Keene, from 1853 to 1882, who died at Gayton on the 21st March, 1895, or on the Rev. T. R. Wade, who took over charge of the Mission from Mr. Keene in March, 1882, and through God's goodness is still amongst us; or on the Rev. R. Bateman, whose name will long be a household word amongst his many sons in the faith (who, through him, have been led to Christ), in the many places which he has greatly benefited; or on others whose multifarious plans and efforts have everywhere been productive of great good, and who are still alive. We prefer to speak of two missionary *ladies* who, after leaving behind them many loving memories and impressions for good, dismissed from earthly service, now rest from their labours in God's presence above. The first—

Mrs. Fitzpatrick, wife of the Rev. T. H. Fitzpatrick, and sister of the well-known Mr. Thomas Gooch and Sir Daniel Gooch, laid the foundation of women's work in the Amritsar Mission. The first girls' school which was established by her in the city was commenced with three scholars, who sometimes came to school, but were more often absent. The three gradually became five, and the five became eight. Thus in a very small way was commenced a work which has now become a great one, for these schools contain now (in 1902) 400 girls. Mrs. Fitzpatrick attracted the children to her by the power of love; for she had a large heart that loved all and won the love of all who knew her. Wherever she went she was known for her gentle, loving character, which influenced all with whom she came in contact, whether European or Native, rich or poor. "Whether they were white or black," she, like Bishop Patteson, "loved them all alike"; and this, her

power of sympathy, was the secret of her success, as it ever is in all genuine missionary labours. Her desires and her prayers seemed not so much to be "Permit me to do this or that," as "Do Thou bring unto Thy fold those other sheep Thou hast, and give me whatever work to do Thou seest best." It is not necessary in a good missionary to do singular things, so much as to do everything that is done singularly well. In the beginnings of things one person will often leave the impress of his or of her spirit on a work for generations; and the Amritsar Mission can thank God that, after an absence of forty-seven years, Mrs. Fitzpatrick has left the impress of her gentle, loving spirit on it, for we believe that it still remains. She was not long in Amritsar, for she came with her husband in 1851, and went away with him to found the Multán Mission in 1856. But the impression left by her on the work has not yet been effaced, and we hope it never will be.

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

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

The influence which Mrs. Elmslie has exerted on the Amritsar Mission has been a very real one. It showed itself not so much in what she did, as in what she was. Always active, she was never in a hurry. In quietness and in hope was her strength. Her excellence was not in speaking great things, so much as in living them. From the time of her arrival in the autumn of 1872, to

that of her departure in 1878, all was peace and happiness and success in the Amritsar Mission. All workers were united in Christian fellowship and love, and all worked together at all times, with one heart, for one object, actuated by one spirit. Everything was freely discussed with the most perfect openness, and then each one departed to perform his or her own part in the daily work. The motto of all seemed to be "idem velle, idem nolle."

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

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

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

Mrs. Elmslie returned to India, as the wife of the Rev. F. H. Baring of Batála, in the autumn of 1881; and her early death at Kúlú, in July, 1882, was mourned by all her friends, whether English or Native, old or young.

CHAPTER VIII.

BATÁLA

THE city of Batála was founded by Rámdeo, a convert to Mohammedanism (from Hinduism), about one hundred years before the reign of Akbar. He was a Native of the village of Achchal, about four miles to the south-east of Batála, where there is now a well-known Sikh temple and a sacred mulberry tree. The mulberry tree is said to have grown from a toothbrush of mulberry wood, used by Guru Nānak, which he had thrown away. A great fair is still held in Achchal. The name Batála was given to the new city, because Rámdeo had changed both his faith and his dwelling-place. It is said to be derived from the word Watália, which means "has changed," from the word "Watána," to change.

In the days of Akbar, Batála was a portion of the Chunian Tehsil of Lahore. Near to Batála is Kalanaur, where Akbar was when he heard of his father's death. He was here raised to the Moghul throne by Bairam Khán and other officers in 1556, when thirteen years and nine months old; and the erection or terrace then made, on which he was crowned in Kalanaur, still stands, and is known as "Akbar's throne."

Akbar's governor of Batála and its neighbourhood was Shamsher Khan, in the era of the Hegira 997, or A.D. 1587, in the time of our Queen Elizabeth. He dug the tank known by his name, which is close to the Baring High School; and on one corner to the east of the tank he built himself a mausoleum, which is of considerable architectural interest; his actual grave, however, is not in the mausoleum, but in the little island in the centre of the tank. Over his tomb Maharájah Sher Singh, when he built Anarkali (where the Baring High School now is), built a pleasure-house, which still exists.

On the Anarkali side of the tank an extensive serai was added by Shamsher Khan. It extended beyond the present school buildings; and massive bricks were dug out from its foundations for the ballast of the Amritsar and Pathankot Railway in 1882–83.

Another celebrated man, Ali Mardan Khan, had some connexion with Batála. He was there when he built a portion of the Hasli Canal, which passes through Majitha. He also made the canal which bears his name at Delhi. He was a great builder, and is said to have introduced the bulbous Tartar dome into Indian architecture. He was at different times Governor of Kandahár, Kashmír, and Cábul. The large serais on the road to Kashmír

were made by him. He died when on his way to Kashmír, in 1657, and was buried in Lahore.

Batála is known as "Batála Sharíf," or "the Honourable," because of a settlement of Koreish Saiyads in it, some of whom in the past have been men of note.

Mr. Abdullah Athim was Tehsildar of Batála for many years, and his life and example as a Christian magistrate were such that he is still honourably remembered. The late Rev. Diwán Sahib Dyal, native pastor at Jandiála, made his acquaintance when he was there, and first heard from him of the claims of Christianity.

The Batála Mission was commenced by Yuhanna, a convert of Dr. Pfander, who was located there, from Amritsar, in 1866. He was succeeded, at his death, by the Catechist John, and he again by Mián Sádiq. The girls' schools were visited regularly by the lady missionaries from Amritsar. Miss Swainson was the first lady who visited them. In 1877 Miss C. M. Tucker, "A.L.O.E.," made Batála her own station, and she lived there until her death. Mr. Beutel (now at Kotgarh) was the first European who made Batála his residence, when Miss Tucker lived with him and Mrs. Beutel. In the spring of 1878 the Rev. F. H. Baring established the Native Christian Boarding-school for Boys, and made the Batála Tehsil[1] his special charge; and on the 1st January, 1882, both the school and the Mission were made over by the C.M.S. to Mr. Baring, at his own request, and the work became a private one, carried on at his personal expense. But failure of health and great trial obliged him necessarily soon to return home; and on the 1st January, 1884, the school and the Mission were given back by him to the C.M.S., with the generous endowment of £350 a year.

The Church Council at their meeting at Pesháwar in December, 1883, unanimously passed the following resolution:—

"That the Church Council of the C.M.S. in the Punjab view with deep regret the necessity which has obliged our dear and honoured friend, the Rev. F. H. Baring, to resign his missionary work in connexion with the Batála Boarding-school and the Batála Tehsil. They thank God for the grace which has been given to him to do so much for the cause of Christ, both in Batála and Amritsar, and elsewhere in the Punjab. His influence has been widely felt in many places and in many ways. They thank God for it, for they feel that it is He Who has raised him up both to be an instrument in His hands to work for Him in this country, and also to be himself a bright example of holiness and humble and unostentatious charity. They would desire with all their heart, if they could do so, to keep for this country one whom they so much love and honour; but as they cannot do so, and as he is now obliged to leave, by reason of weak health and from other causes, they send him forth with the earnest prayer that a great blessing may rest both on him and on his friends at home, and also with the

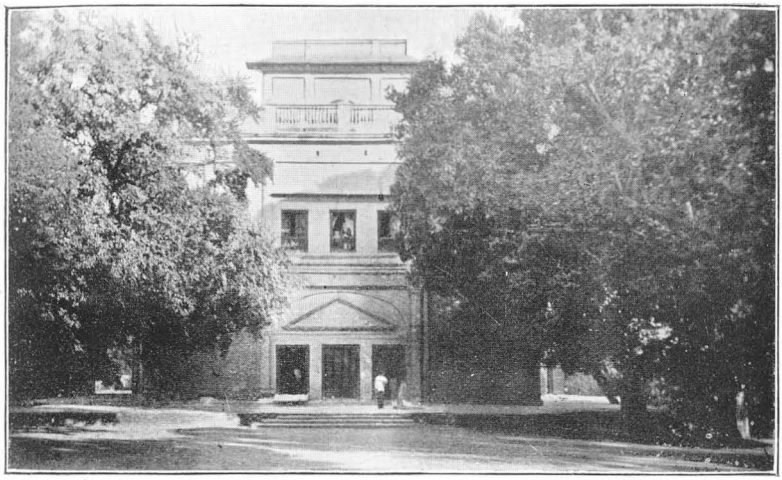
[1] A Tehsil is a part of the Deputy Commissioner's district in charge of a native revenue officer—the Tehsildar. The Batála Tehsil in 1891 contained 300,644 people; the Amritsar Tehsil, 325,908; the Tarán Táran Tehsil, 305,127; the Ajnála Tehsil, 224,836.

prayer that he may find much useful work to do for God on his return to England. They hope that, wherever he may be, he may still continue to be a blessing to India, where he has already done so much in the midst of much trial, a country where there is much greater need of devotion and of thoughtful wise effort than there is at home."

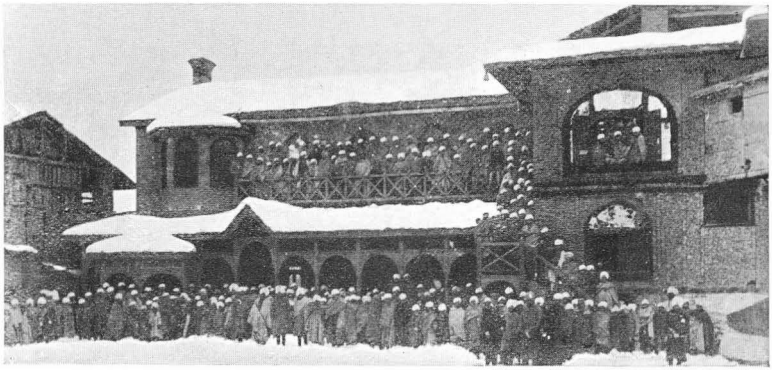
Of the work of Mr. Baring in the Punjab we shall not say much. He would not wish it himself. He will be remembered for many things, both for what he was, and for what he did; and especially will he be hereafter remembered as the founder of the Batála Boys' Boarding-school, and the practical promoter of village missions in districts of limited extent. We had hoped that his example would have given the impulse to the formation of other private missions in the Punjab, and that friends, to whom God has given means, would be led to follow in his footsteps, and to found and endow missions in various parts of the country. Whether in the present state of the Punjab it may not be generally desirable or necessary for such missions, when founded, to be placed in some connexion with one or other missionary societies, we can hardly yet say. The Batála Mission, like Bishop Wilson's Cathedral Mission in Calcutta, has again become a part of the general operations of the Church Missionary Society. Both these Missions still flourish, and we trust that the Batála Boarding-school and Mission, thus endowed, will ever remain as the monument of what one generous and noble mind has through God's grace been able in a few short years to effect.

Some remarks may here be borrowed from what was written by the Rev. Brooke Deedes, chaplain of the Bishop of Calcutta (Dr. E. R. Johnson), when the Metropolitan visited Batála with the Bishop of Lahore (Dr. T. V. French) in November, 1881:—

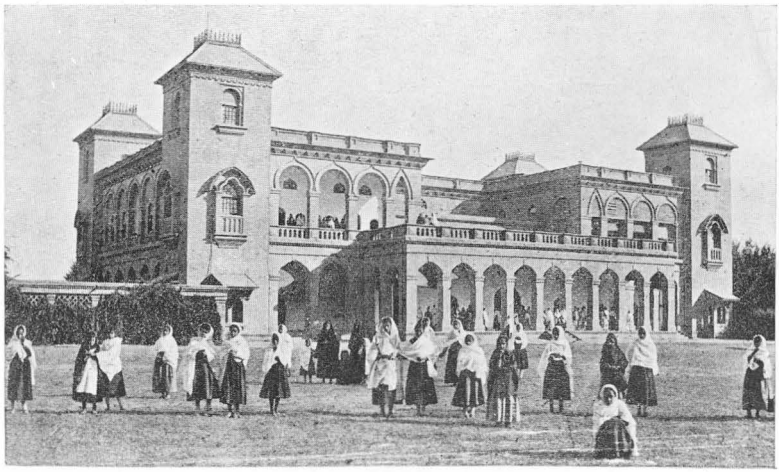
"Here Mr. Baring, of the Amritsar Mission, established some few years ago a Christian Boys' Boarding-school, renting for the purpose the grand old palace of Sher Singh, well situated in pretty grounds, and in the immediate neighbourhood of a fine tank, used by the boys for swimming and boating. Since Mr. Baring's departure for England on furlough, two years ago, the only European resident at Batála has been Miss Tucker, well known alike in India and at home under the *nom de plume* of 'A.L.O.E.,' who presides over the whole institution with all the tact and grace of a benevolent fairy. To see her, indeed, among the boys—now by the sick-bed of an invalid, now leading the singing at the daily worship in the little chapel, now acting as private tutor to a candidate for the Entrance Examination, now setting her own words to stirring tunes, as 'Batála's Songs,' to be sung in schoolboy chorus; sharing the feasts, the interests, the joys and sorrows of each and all, and withal insensibly forming and elevating their character, raising the tone and taste of the boyish society, as only the subtle influence of a Christian lady can do; and, to older and younger, the object of a warm personal affection and a chivalrous deference,—to see this is indeed to realize, as it has probably seldom been realized, Charles Kingsley's beautiful conception of the Fairy Do-as-you-would-be-done-by among the Waterbabies. And in this case the Waterbabies are swept together from a range wide enough to satisfy even Kingsley's world-wide sympathies: the oldest boy in the school is an Abyssinian lad, picked up during the war as an orphan baby, to be made the



BARING HIGH SCHOOL FOR BOYS, BATÁLA.



PART OF BUILDINGS OF KASHMÍR HIGH SCHOOL.



ALEXANDRA HIGH SCHOOL FOR GIRLS, AMRITSAR.

SOME EDUCATIONAL INSTITUTIONS IN THE PUNJAB MISSION.

soldiers' pet, and then to find a home at Batála.[1] Of the remaining forty boys, of ages ranging from five to eighteen, six are Afghans, two or three are from Calcutta, two from Lucknow, the remainder mostly from one or other of the races and tongues found in the Punjab. The school is Anglo-Vernacular, the teaching is carried up to the F.A. Standard. The headmaster, Babu Singha, is a man of exceptional governing powers and ability; and the boys have the advantage of the ministrations of a resident pastor, the Rev. Mián Sádiq, who has also the charge of a small resident Christian population, and conducts missionary operations in the neighbouring town. Batála has become in some respects a haven of refuge for young converts held under restraint or persecuted by their heathen relatives, and more than one interesting story of constancy under extraordinary difficulties is told of those who now live in peace and security there.

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

"Arriving towards evening, the Bishops received an enthusiastic welcome from Miss Tucker and from the boys. At seven o'clock a grand feast was served, the boys and the members of the resident Christian families sitting round clean white tablecloths spread down the length of the hall, while for Miss Tucker and her guests, who included the Rev. Mián Sádiq and the headmaster, was set in honour of the occasion a 'high table.' After dinner, boys and all were invited to Miss Tucker's drawing-room, where a small stage had been contrived, on which some excellent recitations from Shakespeare were given by the elder boys, and some school songs were well sung in chorus: the latter including one specially written as a welcome to Mr. Baring, who was expected from England during the following week, and in whose honour triumphal arches and other festive emblems were already in course of preparation. Mr. Baring has indeed thoroughly earned the enthusiastic affection with which 'the Founder' is regarded, in this as in every well-ordered school. Prayers in the chapel brought the day to a close."

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

"It gives me great pleasure to be present on this occasion, and to lay the corner-stone of this church; and I am glad to express my sympathy

[1] This was Charles Martin, L.F.P. & S. of the Glasgow University, now a surgeon in Burmah.

with the self-denying work of the missionaries here. Missionaries are frequently tried by seeing little fruit of their labours, but I feel assured that a great deal more silent progress is being made than has appeared as yet. I may mention that a native gentleman of rank, to whom some time ago I had lent certain Sanscrit books which he asked for, came to me and requested a private interview. He remained with me for above an hour, and the whole of our conversation turned on his religious difficulties. He felt the burden of sin, and was afraid to die. No books that he had read could bring him peace. I did my best to speak to him of the Blood shed on Calvary which had procured forgiveness of sins for all men. He assured me that he would pray to Jesus Christ, and seek to know Him. So far as I know, that man had only learnt of Christianity through books, and had never met a missionary. Such incidents may well encourage those who see little result of their labours now to labour on, looking for a large harvest."

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

The following two songs are copied from a little book called *The Batála Boarding-school Songs*, which were written expressly for the boys by Miss Tucker, and which are sung by them with schoolboy emphasis:—

I.

A BOY OF BATÁLA.

"Generous and just,
True to his trust;
That's what a boy of Batála should be.

Eager to learn,
Knowledge to earn;
That's what a boy of Batála should be.

Valiant to dare,
Patient to bear;
That's what a boy of Batála should be.

Ready to show
Love to a foe;
That's what a boy of Batála should be.

Then, gathered by grace,
May each in their place
Show what a boy of Batála should be.

Steady,
Aye ready;
With heart to duty given,
Best blessing
Possessing,
A steadfast hope in heaven."

II.

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

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

Miss Tucker ("A.L.O.E.") died in Amritsar on 2nd December, 1893,[1] and is buried in Batála. We subjoin the inscription on the brass erected to her memory in the Lahore Cathedral:—

To the praise of the glory of His grace
In memory of
CHARLOTTE MARIA TUCKER
Well known in the Christian world by her writings as
A. L. O. E.
who after 18 years of unwearied labour as an
Honorary Missionary of the
Church of England Zenana Missionary Society
at Amritsar 1875–1877, and Batala 1877–1893
fell asleep in Jesus, 2nd December, 1893, aged 72.

"What things were gain to me, those I counted loss for Christ.'

Miss Tucker belonged to an old Indian family. Her father was Chairman of the Indian Court of Directors. Her brother, Mr. Henry Carre Tucker, was for some time Commissioner of Benares, and afterwards became the first Secretary of the Christian Vernacular Education Society. She came out to India in 1875, when fifty-four years of age, as an honorary missionary, and laboured zealously for eighteen years, seldom leaving her work. In heat and cold she visited zenanas in Batála and the adjacent towns and villages. Her influence for good was specially felt amongst the boys of the Baring High School. She has left her mark in India by the eighty-seven separate books and tracts which while there she wrote for the Chris-

[1] Bishop Matthew died on the same day of the year in 1898.

tian Literature Society. These books are entirely distinct from the many books which were published in England before she came to India. Translations, in different proportions, have been made of her Indian books into Urdú, Hindí, Bengálí, Punjábí, Gujrátí, Marāthí, Telugu, Támil, Malayalám, Sindhí, and Singhalese.

The non-Christian women held her in such high esteem that they used to take away the earth from her grave, as a charm against evil spirits and various ills.

As a specimen of Miss Tucker's writings we give the following. She had been asked to write a Report. She said:—

"'A report! What kind of a report can I give of the day's work?' cried one of the little clay pots on a Persian wheel to the pipal tree which overshadowed the well. The weary oxen had gone to rest at last, and the zemindar was sleeping in his mud-built hovel. Nothing seemed to be awake but the poor little vessel and the lofty tree above it. Even the breeze was so still that the pipal leaves hardly trembled.

"'What kind of report of the day's work can I give?' repeated the weary vessel of clay. 'I have dipped down 365 times empty every day, and 365 times risen again full of water, but only to empty it out into yon channel made of part of a hollow tree. The water has gone, I see not whither. Round and round goes the wheel to which I am attached, but I mark not onward progress. A chariot drawn by horses once passed by quickly; I envied its rapid motion, it seemed a much grander, happier thing to go dashing at speed, than to slowly revolve on a wheel! Nothing striking has occurred to-day in this well, except that a rough boy threw a bit of brick which chipped off a piece of my brim. I notice that the rope which raises me is growing weak and old. What report can I give? I seem to be nothing and doing nothing, and yet have worked all day,—sometimes in darkness, sometimes in light, —trying to do all I could.'

"The stately pipal looked down not in scorn, but in kindly sympathy. 'Is it nothing,' said the beautiful tree, 'that thou hast poured water, God's gift, into the right channel, and that the stream, though thou seest it not, is fertilizing the field beyond? Thou dost not behold the swelling grain, nor canst mark the rising germs; yet thy work is not in vain. Though thou art but a poor thing of clay, weak, and in thyself unworthy, in thy lowly round of duty thou art doing honourable work. The harvest will smile in the field when the earthly vessel is broken and forgotten.'

"So the work in Batála and the surrounding villages, the daily labour of love in the dispensary, the words of life repeated hundreds and hundreds of times, — sometimes to willing listeners, sometimes to the bigoted and unbelieving, — may seem like water spilt on the ground. But nothing done for the Lord is really lost; the harvest may be nearer than we think: first-fruits have been gathered in, and like sparkling sunbeams shines the promise, 'My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.'"

In another Report, Miss Tucker wrote:—

"It seems strange that the idea of an ice-bound vessel should suggest itself to a missionary working in 'the glowing East,' yet it is so. We in Batála seem for years to have been labouring to cut a passage through hard cold ice, with the chilly bergs of Mohammedanism and Hinduism towering on either hand. But though channels which have been labori-

ously opened may be closed, the crew are by no means down-hearted. The worst of the winter is now, we hope, over. We see on various sides cracks in the ice. A Brahman convert, brave and true, has been like a bright fragment broken from the berg, helping somewhat to throw it off its balance; the way is become more open, and there are tokens of melting below the surface of the ice. We hope that the warm breath of heaven is passing over it, and we know that the day of God's bright sunshine can do more to make clear way than all our little picks can accomplish."

The Rev. Dr. H. U. Weitbrecht succeeded the Founder as Principal of the Baring High School in 1884. The Rev. E. Corfield was appointed Principal in 1885, and was in charge of the school until his retirement in 1900. He was succeeded by the Rev. J. A. Wood, the present Principal. The Rev. E. F. E. Wigram officiated as Principal when Mr. Corfield was at home on furlough in 1893–94. Mr. I. C. Singh, who died in 1903, was the headmaster for nearly thirty years, and the school owes very much indeed to him for his counsel and constant labours and help, given often in very trying circumstances.

The new buildings, consisting of a large schoolroom and eight classrooms, were erected in 1889–90, at a cost of nearly Rs. 12,000, of which the Society gave Rs. 5349. The peal of musical bells which hangs in the tower of the new building was presented to the school by the Founder in 1890. The Wigram cricket field was presented in 1894 by the Rev. E. F. E. Wigram, as a memento of his connexion with the school. The field of about ten acres close to the school was purchased in 1896, at a cost of Rs. 3200, without any expense to the Society. The handsome chapel connected with the school was dedicated by the Bishop of Lahore, Dr. Lefroy, on St. Andrew's Day, 1899. The total cost of it was about Rs. 11,000, which sum has been received from friends, without any cost whatever to the Society. The sum of Rs. 10,000 is now available for scholarships.

The C.M.S. gives to the school the services of the Principal. The beautiful buildings and grounds, with the exception of the grant above referred to, and Rs. 660 for out-offices, are the result of Mr. Baring's endowment of Rs. 350 per mensem, a Government grant of Rs. 155 per mensem, and the donations and subscriptions which have been received.

Our boarding-schools for Christian boys and girls are one of the great hopes of the Church. No pains and no expense necessary for them can be too great. It is to these schools that we look to raise the spiritual tone in Christian families, and to leaven whole neighbourhoods by Christian teaching and example. The Boarding-school at Batála has now sixty-three pupils.

We read in history how John De Monte Corvino was sent in the year A.D. 1298 as a missionary from Rome to Tartary. He travelled to Peking, where he purchased 150 boys of from seven to thirteen years of age and taught them; and the Emperor of China used to come and hear these boys sing the chants of the Church. In a few years he was made Archbishop of Peking by the Pope. Although we cannot now buy boys for money, yet we can teach and train them; and what

Romanists could do in attracting emperors towards Christianity, our missionaries can do in attracting khans and chiefs; and education can become thus subservient to the evangelization of countries in the present day as it was in days of old. We read again in history, how Christianity established itself and propagated itself in Alexandria and Constantinople, and in many other places, through the Christian education of boys and young men in old and mediæval times. To attempt the evangelization of a town and neighbourhood through a school, which may attract chiefs and raise them, as well as common people, to Christianity,—through an education which makes young men to be both Christians and gentlemen,—which makes boys scorn to cheat or tell a lie, even at cricket,—which trains up boys who may some day become missionaries far and near, even beyond our frontiers in Central Asia, is a great idea. If this idea is kept before the mind, how well must the work be done! For this we need not only pains and care, but we need the special outpouring of the Spirit of Him Who is to us wisdom, as well as righteousness and sanctification and redemption.

We subjoin a list of "Old Boys" of the Baring High School, Batála, who hold responsible positions in Government service or elsewhere:—

1. Fazal-ud-din—Extra Assistant Conservator of Forests, Montgomery.
2. D. N. P. Datta, M.D., C.M. (Edinburgh), A.K.C. (London), Civil Surgeon, Hoshiárpúr.
3. P. C. Lall—Executive Engineer, Jabalpur.
4. I. C. Lall, M.A.—Extra Assistant Settlement Officer, Montgomery.
5. J. H. Clements — Head-clerk, Deputy Commissioner's Office, Gujranwala.
6. Ihsan Ullah—Ordained Missionary.
7. E. Joseph Mulaim-ud-din—Head-clerk, Political Office, Wano, Waziristan.
8. Charles Martin—L.F.P. & S. (Glasgow), Mogoung, Lower Burmah.
9. George Alfred—Chemist and Druggist, Lahore.
10. I. U. Nasir—L.M.S. (Punjab University), Assistant Surgeon, Batála.
11. Talib-ud-din, B.A.—Ordained Missionary, Lahore.
12. R. C. Singha—Settlement Tehsildar, Pind Dadan Khán.
13. A. L. Bose, B.A.—Headmaster, Mission school, Nasirabad.
14. A. C. Ghose, B.A.—Ordained Missionary, Cambridge Mission, Delhi.
15. Arthur Row, B.A.—Teacher, Sandeman High School, Quetta.
16. James Marr, B.A.—First Assistant Master, St. Stephen's School, Delhi.
17. E. A. Bose, B.A.—Assistant Engineer, Ganda Singh Wala.
18. W. B. Raymon, M.A.—Headmaster, C.M.S. School, Dera Ismail Khán.
19. Daniel Williams—Headmaster, Khalsa School, Gujranwala.
20. Suraj Sing Bedi—Settlement Department, Dera Ismail Khán.

Moulvie Hassan Shah of Batála, the Professor of Arabic in the Lahore University, was for some years under deep spiritual convictions. He visited the Rev. R. Clark in Amritsar, when long conversations with him terminated with earnest prayer, of which the Moulvie repeated every word aloud, with many tears. His life became an altered one, when he "believed on Christ for

righteousness"; but he had not the strength and courage to confess Christ boldly before men by being baptized. "With the mouth confession is made unto salvation." His reputation and his family interests were too great for that. The end at last came suddenly, and it was to him a time of great distress. He called his son to him, and bid him act, not as he himself had done, but boldly and bravely to confess Christ. This was told to the writer by his son after his death. The Church Prayer-book was found under his pillow when he died, and evidently had been much used. The son then became the Moulvie.

We must not forget to refer to the women's work carried on in and from Batála by our ladies. The names of Miss Hoernle, Miss Krapf, Miss Dixie, Miss Gertrude Clarke, and Miss Mason, as well as that of Miss Tucker, can never be forgotten.

In 1889, Miss Hoernle, and afterwards Miss Brannan and Miss Key, took up the women's work in Fathgarh, where missionary efforts had been carried on since 1866, and where a suitable Mission-house has been erected.

The Dispensary and the Women's Hospital were founded in 1892 by Miss Dixie (now Mrs. Sage), and are now presided over by Miss Brierley.

The church in Batála was erected by the Rev. Dr. Weitbrecht and the Rev. T. E. Coverdale in 1886, and the School for non-Christian boys in 1892.

CHAPTER IX.

UDDOKÉ.

The Story of the late Reverend Pundit Kharak Singh, (given chiefly in his own words).

My father's name was Bahádur Singh, who was the "Álá," or chief "Lambardár" (head-man) of Uddoké, a Sikh village of about five hundred houses, about six miles to the west of Batála. Uddoké is now about seven hundred years old, and was built two hundred years before Batála, by Uddu, a Jat zemindar (landholder), who left Ughatwind, a village eight miles distant, to found a settlement of his own. The country was then one vast jungle, and when he needed more land for the pasturage of his cattle he built himself a house, where Uddoké now is. My father and all our family are lineal descendants of this Uddu, so that the Lambardárí or chieftainship of Uddoké has been in our family for seven hundred years.

My grandfather, Sahib Singh, was a relation of Baghel Singh, the chief of Hoshiárpúr, a noted Sardar, who with other Punjab chiefs had conquered Delhi from the Mohammedans, and taken the whole country down to the river Jumna. His enemy had tied a naked sword to the trunk of an elephant, and had made him drunk, and had sent him raging amongst them. My grandfather, Sahib Singh, attacked the elephant and cut off his trunk, and rescued Baghel Singh, who then restored to him a jagir (tenure) of ten villages which had belonged to his father. My grandfather is still known by the name of Ganesh-mār, or the Elephant-slayer. He had then about twenty-five soldiers of his own, who always attended him, and he commanded also four or five hundred soldiers of Baghel Singh. He had three sons—Bahádur Singh, my father, and my two uncles, Gulab Singh and Punjab Singh. My father was a soldier in the Sikh army, a Rasaldár, or Commandant of Cavalry, in the Chárjárí Regiment, and he fought under Rajah Tej Singh against the English at Harikipatan. When the Sikhs were defeated, and the Punjab was annexed, my father was made a Rasaldár by the English, in the Jodpur Laijam Regiment at Ahmedabad, and he sent for his five sons, one by one, who all of them obtained service in the regiment. The eldest was Nihál Singh, who was four years with the regiment, and is now living in our village. The second was Khushál Singh, who died. The third was myself. The fourth was Hukm Singh, who was some thirty years with the regiment, and became a native officer. The fifth was Chanda Singh, who after eight years' service is now at home.

REV. DR. IMÁD-UD-DIN.

REV. DAUD SINGH.

MISS KHERU BOSE.

REV. KHARAK SINGH.

REV. IHSAN ULLAH.

SOME NOTABLE CONVERTS.

When I was a boy I lived chiefly at Kulloki,[1] in the Hoshiárpúr district, on my grandfather's jagir. There I met with a Hindu fakir, and through his influence I left the Sikh religion, when I was eleven years old, and became a Hindu sadhu, or fakir, taking the Hindu name of Narain Dás. I had thought of doing this many months before, and I left my home solely to seek after God. After two or three years of a wandering life, my father forcibly brought me back again to my home; and against my will he married me to my wife, who was then a child of about seven years old, but so much was I opposed to it that I ran away two or three days afterwards from both father and wife, in the hope of finding God.

My gurus had told me that if I would learn how to stop my breath I should be freed from all worldly and fleshly desires. All bad actions, they said, come from evil desires; and when desire is quenched, then evil deeds are prevented. The Shastras say that when the breath of the body is collected into the top of the head it passes out of the body through the skull, and then the soul finds salvation and deliverance from all carnal desires of every kind. I believed that my salvation was thus in my own hands, and that I should in this manner escape from all sin and sorrow for ever. So I prepared myself to learn how to stop my breath. I cut the sinews under my tongue, so that by lengthening it I might put it down my throat. I drank much hot water to make me vomit; and the only food I took was a little dál, or vetch, boiled in water, with some ghee in it, which was just sufficient to sustain life. It took me three years to learn how to do this, and I could then stop most of my breath for twenty minutes at a time; but I became so weak that if I sat or lay down I could not rise, and I often became senseless. Yet I felt no pain, for my heart was in it. I only practised what was written in the Shastras, and I did it all to gain salvation. I never thought where the soul went to, but was taught that it became God. This was done at Surodhissar, forty kos[2] from Jamú, in the mountains, where I was the disciple of one Parshotam Dás. The process is called Pranayām. I had one helper with me, a boy sadhu, who also practised the Jog[3] and wore a fakir's dress. But nothing came of it all. I found no nearness to God, and no comfort in my soul.

I then went to Rishi Khesh, in the jungle near Hardwár, on the Ganges, by the advice of Narain Dás; and then to Garhmukhtesar to read the Shastras, with a Jogi, Naurat Náth, for about a year; then to Kurchetar, about thirty kos from Ambála.

I first read the Niāyā Shastras, then the Dharm Shastras (thirty-six books), on religious rites and duties. I then went to Benares. I wanted salvation, and believed that it could be found by reading the sacred books. At Benares this feeling became intense. I lost not one moment either by day or night. I read

[1] Two kos from Ghorawaha, in the Hoshiárpúr district, where many conversions to Christianity have lately taken place in connexion with the Rev. K. C. Chatterjee, missionary of the American Presbyterian Board of Missions at Hoshiárpúr.

[2] A distance varying from one to two miles.

[3] The practice of religious abstraction.

all day, and went on all night till sleep overtook me, and then I lay down on the ground just as I was, and slept; and if I awoke in the night, I got up and lit my lamp, and began to read again; and when the morning came I still continued reading. I seldom left the house, perhaps once in a month or two months. I sometimes, however, went to the banks of the Ganges to see the river. When I was at Benares, I again determined to die there, because I had been taught that all who die at Benares go direct to heaven. Once I threw myself into the river to die, but a man seized me and brought me back, and scolded me well. At another time I went there to die, and when I was on the bank preparing for the plunge a man met me and asked what I was doing. I said, "Why should I tell a lie? I am going to give my soul to Ganga, for Ganga would conduct me to God." He asked me my name, and I told him. He counselled me not to die, but to read the "Opnakad Vedant," and I obeyed him. I then began to think that I was God, and that all my life I had been deceived. In order that this idea might sink more deeply into my heart I read the most difficult Sanscrit books for several years in different places. My heart became very proud, and I thought how much I knew, and how little the people of the world knew.

If I was God I had no need of salvation, or of love or fear, or of good or evil, or of righteousness or of sin. The Shastras told me that I was God, and yet somehow or other the thought would come into my mind that if I was God I ought to be able to do the works of God; and I could not. I could do nothing to prove myself a deity. I had read the Shastras, the Via Karan, the Joga Shastras, the Niāyā Mimānsar, the books of Mandu, the Khadi Khandan Shastras, the Vishnu Shastras, the Sāma Veda, the Yájur Veda, the Rig Veda, the Athava Veda, but after all I did not feel as if I were God, and I had no peace of mind. I never met with any padri sahibs at this time, and had the worst possible opinion of them. I saw them in the bazaars, but I thought they were leading the people astray. I despised them altogether, for they knew only the Gospel, and I knew all the Shastras. I was proud, and people would have thought ill of me if I had gone near to the foreigners; and I had no desire to go, so I never held any communication with any Christians at all.

During this time I visited Kashmír, after I had learnt all that could be taught in Benares. I stayed with my friend Harjas Brahmacharya, a Vedanti Pundit, who was the guru of the Maharájah Gulab Singh. He had read with me in Benares and elsewhere, and had lived with me for two years. I had finished my reading whilst he was studying, and I had helped him, and he had become my friend. He lived on the banks of the river Jhelum, in Kashmír, just opposite the Hari Singh gardens, where the English people stay in Srinagar. The Maharájah generally used to come and see him every day, and I saw and listened to him, whilst he was sitting on the ground before him; and every time he came he put his head down on the guru's feet with clasped hands. At the times of full moon he worshipped him thrice, with the worship given to God, stretching himself at his full length on the ground before

him, with his arms extended towards him, and his forehead on the earth. He then washed his feet, and drank a part of the water. His prime minister, Diwán Jowala Sahai, was often with him, and Sardar Desa Singh sometimes came with him. I was always present and saw it all, and sometimes I read from the Sanscrit books to the Maharájah. The present Maharájah, Randhīr Singh, the son of Maharájah Gulab Singh, was the guru's particular disciple, and he placed his master's charms and incantations in his ears, and also washed his feet and worshipped him.

The Diwáns and Wazírs and orderlies usually remained outside waiting for the Maharájah. He was generally dressed in white in the hot weather, and in pashmina in the cold. The son generally came twice a day, and the father once; he sometimes stayed two gharis (hours), and sometimes one. In those days there were not many sahibs in Kashmír. He often listened to the Vedanta doctrine, and the conversation was whether the soul is a part of God, or only a reflection of Him, just as the sun is in the water. The guru said it was a part of God. The Maharájah was not a very religious man, nor did he think much of God. He was full of this world's cares and business, but he thought that he ought to talk about his religion with his guru. He sat on a carpet on the bank of the river, and the Pundit with him. I sat next to the Pundit.

The Maharájah Gulab Singh was a disciple of Rám Dás, a Bairagi, and their custom is for the disciple to prostrate himself on the ground. The Maharájah Randhīr Singh was a disciple of Brahmacharya, and their custom is only to kneel and to touch the ground with the head. I had conversation also with the present Maharájah about Hindus and India, and Hindu philosophy.

In after days, during long visits to Jamú, I used to have lengthened visits to the late Diwán Kirpa Rám, son of Diwán Jawalasahai, the prime minister of the Maharájah, which were often protracted into the late hours of the night. His questions were: "What is the soul?" "What will become of it after death?" "Where am I then going to?"

After coming back from Kashmír I went to the Kangra Hills; and at a place called Bibārhna, about sixteen miles from Kangra, I began to teach Sanscrit for the love of it. When I had been there about seven months, John Lawrence Sahib, Commissioner of Jalandhár, visited the place. He saw me, and had a long talk with me, and appointed me teacher of Sanscrit on Rs. 15, and then on Rs. 18, per mensem. My father-in-law heard where I was, and he brought my wife there, to my surprise, and left her there with me.

The guru Harjas had been married also, but had left his wife for ever, in order that he might become the Maharájah's teacher. He was covetous and had his weaknesses, but he knew how to hide them. People found great fault with him for leaving his wife. I also had left my wife for many years. So occupied was I with religion, that I never thought that I had a wife. The guru Harjas always followed the Maharájah wherever he went, and the Maharájah's orders were, that he should receive whatever he asked for, up to a lac, or Rs. 100,000.

I stayed in the Kangra district until the Mutiny broke out. When it was at its height I came to Kuloha, in the Hoshiárpúr district, to Abbott Sahib, who made me a jamadar (native subaltern officer) of artillery, and I enlisted one hundred young men from the hills in the artillery, and I helped him to protect Hoshiárpúr for some months. There was, however, no fighting there. The Sahib promised that when the Mutiny was over he would give me another school, but after Delhi had fallen he did not fulfil his promise; so I left him, and went to my father, who made me a sowar in his cavalry regiment. I fought four battles with my father and brothers against the mutineers. I received two medals, one of which was for saving an officer's life when he was surrounded by five Poorbeah rebels. I still went on reading, and my officers used to let me off from attending parades in order that I might study, for my soul still longed for salvation. I was ever seeking after God, but could not find Him. I met with many Europeans, but not one of them ever spoke to me of my soul or of Christ, and I never saw them go to church. Perhaps they prayed in their own tents or houses, but I never saw them, or heard of the Gospel.

When the Mutiny was ended, I left the regiment, because I did not care to spend my time in parades; I wanted to read.

My father died on his way home after the Mutiny; I then returned to Uddoké, and became "Lambardár."

The first person from whom I had heard of Christ was the Rev. Nehemiah Nilkanth Goreh, who was then preaching in Indore, in the Mahratta country. I went solely to oppose him and to stop his mouth, and all that he said made no impression upon me. I was then in the regiment. When I returned to Uddoké I met with the Tehsildar on one of my visits to Amritsar. He was a Hindu, and his name was Gobind Sahai. He told me that the spirit of man was born with him, and had no previous existence, and that it never died. He had read the Bible, and said that the world was created 5800 years ago, and that it was 25,000 miles round, and that the sun and the moon are not deities.

I wrote a treatise to oppose him, and proved all my points from the Shastras, and proved also that the Vedas were inspired books from heaven. In this way I stopped his mouth, or thought I did; but still I began to *think*. It did not seem to me to be right to prove books to be false which I had never read, so I bought a Hindi New Testament for eight annas from Babu Phailbus at the Amritsar book-shop, and began to study it. I procured also the Satmat-na-Rūpan, and the Mata-puri-kia, and Vivād Khandan, and read them all. My curiosity was now excited, and I then bought the whole Bible in Hindi from the Amritsar book-shop, and read it twice over.

I had never spoken with any Christian nor any padri. Only once I saw Mr. Clark and visited him in his house, and he told me that men were not saved by their own goodness or merits, but by Jesus Christ. I told him that I saw no difference in this

world between Christians and others; that I had no peace of mind, and no comfort; and I felt that I was a sinner. But I had found one text in the Bible which exactly suited my case, and that was in the words of Jesus, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest; for My yoke is easy, and My burden is light." My burdens were then very many, and I wanted rest in my soul, for I felt that I was a sinner. Before this I had read the Bible, merely to find out the flaws in it and to contradict it; but now I read it to find peace with God, and rest in my soul. The Bible said that the spirit of man is not God, but is created by God; that salvation is not gained by man becoming God, but that when men are saved from sin they then find God, and live with God; and this salvation is free to all men. The Hindu religion says that all is God, and I am God. The Christian religion says that God is the great Creator of all, and that we are His creatures. I then learned that freedom from sin and salvation is not in our hands, but comes only from faith in Christ. Christ bore the punishment of our sins, and died for us. We receive and possess the fruits of His righteousness, and then we live. He bore our sorrow and our punishment and death, and He gives us life. He takes away our sins and wickedness and their deserts, and then we receive His goodness, as His gift to us; and thus we gain the fruits of His goodness. This gave me peace, that peace which I had sought after for so many years. I yielded myself to the teaching of Christ, and I was baptized by Mr. Clark in Amritsar, on the 1st March, 1874, when I was fifty-two years old. Mrs. Elmslie was my godmother. I became a Christian through reading the Bible.

I had now many worldly troubles, but I thought nothing of them. My one great trouble during my whole life had been how to find God, and now I believed that I had found Him. I then saw how terrible the wickedness of sin is, because Christ the Son of God, and the King of kings, died on account of it. If He suffered so much to free me from sin, how can I ever willingly commit sin, which caused the death of the Lord of Glory? The whole Bible, from the beginning to the end, all tells of Christ. If the Bible were not better than the Vedas, I would throw it away. Now I throw away the Vedas, and keep the Bible. I rejoiced in the thought of possessing that which I had been seeking for during my whole life. My heart trembled at the thought of sin, or whenever sin came near me. I was ashamed to sin.

I wanted then only to learn the Bible and to tell the people what I learnt. Salvation by our own works is a miserable deceit. All the Vedas teach that man is God, and that all is God. This is an impossibility. God is without beginning and without end, and so all cannot be God. God is holy, and here on earth unholiness abounds. God is invisible, and we on earth see all things around us. God is one, and the things which are created are many. All the things around us are made from earth, and water, and fire, and air, and they all come to an end. God never ends. All these things are in themselves without life, and God gives life to all that lives.

I thus knew that I was not God. God knows the past and the

future. I don't. All time is one to Him. He knows all thoughts and all things, and I know nothing. I do not even know how I was made. I have learnt knowledge all my life, and I do not know it; God never learnt it, and yet He knows it. The Vedas are false. Nānak's teaching is false. The soul is not without a beginning, or God would not be the Creator of all.

All these thoughts filled my mind, both before and immediately after my baptism; but, alas! my peace of mind did not long remain. I had not then attained to full knowledge and true views respecting Christ. I did not truly understand that Christ is God, and the Holy Spirit is God. God is one, and I thought they must be in substance below God. I had read in the Bible that God said to Moses, "I will raise up a prophet like unto thee," and Moses was not God. Jesus Himself said, "I act not according to My own will, but according to the will of My Father, Who sent Me"; "My Father is greater than I." God's Spirit dwelt in Him; but I thought that He was a man, sent by God into the world; and how then could He be God? He was sent to give salvation; but this salvation was God's, and not His own. He was the Son of God, just as all good men are the sons of God.

I had presented myself for baptism, because I thought that Christianity is true and right; but I did not then fully understand it. I thought that after baptism all my sins would entirely leave me, but they did not go away from me at all. On the contrary, they beset me on every side more than they had ever done before. I thought that when I was baptized all knowledge respecting God would become bright and clear to me, and that I should become illuminated, but I was not illuminated at all. After my baptism my heart became again very dark.

It was at this time that I again met with Swāmi Dayanand Saraswati, the founder of the Arya Samáj, who is usually called an "Indian Reformer," and has of late years become very celebrated.

I had been acquainted with him many years before. I had known him at Mathra, when he was a fakir, when he wandered about almost naked, covered with ashes, and with the smallest covering around his loins. I met him again at Hardwár, when he was discussing with the Brahmo Samáj party. He wished to reconcile his party with theirs, and tried to show them that all the new ideas of the Brahmo Samáj teachers came really from the Vedas, and not from any contact with Western civilization. He wished all Hinduism, including Brahmoism, to rest on inspired books; and these books were to be the Vedas. The Brahmos told him that if he would give up his views on the transmigration of souls, on the plenary inspiration of the Vedas, and on the possibility of falling from salvation, they would join him. There was much discussion, but Dayanand would not yield; and so they left him.

It was at the time when my mind was unsettled respecting the Divinity of Christ that Dayanand came to the Punjab. I saw him constantly. He told me I was mistaken, and that I did not understand the true meaning of the Vedas and Shastras, and he urged me to study them again. I did so for a whole year, and again practised

what the Shastras said. The Shastras tell us to pronounce the name of God, *Om*, 50,000 times a day. They have a little book which contains the name of God 1000 times, and these I read fifty times a day. I had done this for thirty-two years, before I became a Christian; I now began to do it again, and I did it even more times than was required. In my journeys from Uddoké to Amritsar I could repeat it 18,000 times before I reached the High Road at Kathúnangal, and 16,000 times between that place and Amritsar. I began again to lecture on the Vedas. I spent my mornings in studying the Vedas, and my evenings in reading the Bible. Thank God, I never left off reading the Bible. I read it thoughtfully for some five hours a day, and this study of God's Holy Word again became the means of saving my soul. I have now read the whole Bible (sixty-six books) nine times. I felt that my life must soon be ended and that then I must die, and that I was still unreconciled to God, and that I was still living apart from Him. I feared to meet Him as I was; my heart had become hard, and my eyes blind.

The Christians had now left me. They no longer looked on me as a Christian, but as a renegade from Christianity; but my soul still longed for God; the desire of my whole heart was for Him. I became very sorrowful and much distressed. One night I was in great agony of mind. I had been reading the 51st Psalm, and I felt I was lost and undone. And then, all of a sudden, I thought I heard words spoken to my soul, "Believe on Him Whom I have sent." The words were so clear that they flashed into my inmost soul, just as if some one standing close to me had repeated them. All at once my soul was filled with joy and peace. The illumination which I had not received when I was baptized, all came over me, when I truly believed. I rested on the words, and with my whole heart believed that God had sent Christ to be the Saviour of the world, and to be my own Saviour. My heart opened out itself to Him, and I received the salvation which He then gave me. This was about two o'clock in the morning. I was so overjoyed that I ran into the inner chamber to call my wife. She came out, and I told her of my joy. I then saw that I had obtained the salvation which I had so long sought for, and said, "Lord, I believe; I believe on Thee, Whom the Father sent to be the Saviour of mankind." After this I left off reading the Shastras, and gave my whole time with joy and rejoicing to the Word of God. Dayanand heard of it, and wrote to me. I told him what I had found, and when he saw he could not shake my faith in Christ he left me alone. I too left him entirely, and for ever.

I had before found out that he was an untrue guide. From my knowledge of the Shastras, I had discovered that Dayanand did not expound their true meaning. He tried to make the Vedas say what was not in them. He tried to make the ancient Vedas agree with the science of modern times. His motives were partly political, and partly selfish and hypocritical. He wished the people to remain contented with Hinduism and with all their present customs, and to be all one nation in race and thought and religion. He thought

that they would thus be able to overcome both Mohammedans and Christians. He hated the new ideas and thoughts, but saw it was absolutely necessary that Hinduism, as it now is, should be reformed.

He was a double-minded man. He knew that what he said was untrue, and yet he said it. His words were the opposite of what he really believed. With a worldly object before him, he continued to teach to every one that which he knew was false. When I was alone with him, I told him very plainly indeed what I thought respecting him. He said that we must not expose the weaknesses of Hinduism, or else it would fall, if it became generally known what it really is. He said that we must make people think that the Vedas are something very different from what they are. When I asked him to point out in the Vedas where his new doctrines could be found, he admitted that they were not there, but said that we must not let the people know it. He was a hypocrite. He knew he was preaching deceit and fraud. He knew that his explanations of the Vedas were untrue, and yet he went on teaching them. When I discovered this I was utterly discouraged and sorrowful, and all hope left me. I thought there was no truth in the world. It was this which led me to study the Scriptures so closely, and obliged me to pray constantly and earnestly to God to give me light, that I might know what was true. I said to God, "O God, Thou seest that both parties bring forth many proofs, and that these proofs differ entirely one from the other. Show me which Word has come from Thee. My life is being spent in searching for Thee. Reveal Thyself to me, just as Thou art; for I know nothing. Do Thou teach me. If my soul, through ignorance, goes to hell, then will I from hell cry out to Thee, and tell Thee that I sought Thee, but Thou didst not teach me."

I was greatly interested in the Bible prophecies. They showed me that the Bible must be the Word of God, for none but God can declare that which is not yet, but which is to be. My difficulty formerly was, how Christ, a man, could be really God. Once when I was praying, it came into my mind that He Who did works that God only can do, and did them in His own name, must be God. And thus at last, through prayer and study of the Scriptures, I found hope. Perfect comfort and trust came then into my heart.

I had some years before given up the "Lambardárí" of my village. I had wished to do so long before, but I retained it because the English magistrate had told me that if I gave it up the choice of my successor would be left to the people; and, as I was a Christian, I knew that it would probably be given, by the instigation of outsiders, to some one who did not belong to our family. The "Lambardárí" had been ours for seven hundred years, and it did not seem to be right that our family should lose it on my account. At last it was agreed that my brother Chanda Singh should receive it, and I then resigned it.

I then went for some months to the Lahore Divinity School, in the hope that through the study of Hebrew and Greek I should better understand God's Holy Word. It was difficult for me at my

age to begin the alphabets of new languages, but I persevered in trying to learn them.

I have now two children, and my grief is that I gave them in marriage to Sikh husbands. This was done before I knew God. They always listen to me, but their husbands are unwilling that they should become Christians. This has been to me a very great trouble indeed.

My wife for many years refused to become a Christian; but she always remained in my house, and listened when I read to her the Word of God. Some years ago, when she was very ill, I asked her to receive Christ. She then consented to be baptized. I thought she was at the point of death, and I baptized her. I afterwards baptized three or four others. Since then I have been told that I must not baptize people, and I now do so no longer;[1] but the Word of God tells us that we are to teach and baptize everybody who believes in Christ.

My brother Hukm Singh died one year ago, when fifty-four years old. He had been a daffadár (commandant) in the cavalry regiment. He died in much comfort, believing in Christ, of Whom he had heard so much. Two days before his death he said to his wife that he was going to the Lord. "It was just as if the Lord had laid hold on him." His widow insisted that his body should be burnt, although he was a Christian; for I had baptized him. She said that if he was not burnt, she would kill herself. I consulted with my brothers, and we thought it best to allow his body to be burnt, although Miss Tucker had had a coffin made for him in Batála.

On the 20th August, 1884, my own wife died also, fifty-seven years old. She had become a true Christian, and I would not leave her. I did everything for her during her last illness, and my daughter helped me. Two months before her death she made all her worldly arrangements, so that she might not be disturbed at the last. She begged that no Hindu or Sikh, man or woman, might be allowed to come near her, in order that her mind might not be diverted from Christ. But she was glad to see all Christians who came to see her. She had great peace at the close of her life. She said that, before, she was not able to believe, although she had tried to do so. The Miss Sahibs used to teach her, but she did not and could not receive the Word. She said her sin of unbelief was now ever before her eyes. "May the Lord forgive me!" she said. She had thought before that her husband and the ladies took such pains with her only that she might be re-united with her husband, and that they might make another convert, but afterwards she understood that their great desire was only that she might be saved.

During her illness I had great grief on her account, but I found comfort in communion with God. God seemed to meet with me

[1] His wife once visited Amritsar with him, and came to church. There was a baptism on that day. She left her place amongst the women, quite unconsciously to herself, and came forward amongst the men, and looked into the font. "There was only water in it," she said afterwards to Mrs. Clark; "they had told me people were baptized with blood."

even in my dreams, and talk with me, and tell me how to wait for Him. It was strange that sometimes my wife had exactly the same dreams that I had. In her last dream she thought she heard the Lord say to her, "Wait till seven o'clock, I will then take thy soul." I asked her how she knew it was the Lord; she said she saw the red mark of the wound in His side.

For seven months before her death she had hardly ever smiled. When her spirit departed the sweetest smile came over her face. My heart was at the feet of Christ. For many years I had been distressed on her account, and now her soul was His. There was much teaching of our neighbours after her death, especially on 1 Cor. xv. I shall soon meet her again. She is now delivered from the body of sin; and when Christ comes again, she will receive a new and glorious body. We know not where she is now, yet we know that St. Paul said that to depart was to be with Christ. Dives (the rich man) saw Abraham, and knew him afar off. Christ is in His glorified body, and we know not how spirits live with Him now in heaven.

She was buried in the coffin which Miss Tucker had prepared for my brother Hukm Singh. We had gathered Hukm Singh's bones, and we buried them near her, on part of my land, just outside the village, near to three mango trees.

She gave Rs. 30 before her death to the poor Christians. Her jewels she gave to me, and I gave them to our daughters. The rest of her money she placed in the bank for her daughters, if they should ever become Christians, or be in want. If this was not the case, I am still to give it to them at my death. She asked that our house might be given to some Christian, who would come and live in the village, and teach the people about Christ.

During the time of her illness four other people were brought to Christ from what they saw and heard. They learnt that all we did was not only for persons' bodies, but for their souls. If there is such a thing as love and goodness, if opened hearts and flowing tears and earnest words can show it, then they are all of them true disciples of Christ. One of them is my own daughter, who with me nursed her mother in her last illness. I should have baptized them all, but I am not allowed to baptize.

I now go forth to give my whole life to God. There may not be much of it left, but what there is it shall be given to Christ, to make known His Word to all I meet, whoever they may be.

The above story of his life was written in Pundit Kharak Singh's own words in September, 1884. It has never yet been printed. From that time until his death, on 5th February, 1900, he lived to make the Gospel of Jesus Christ known, as far as possible, to every one everywhere, from Kashmír and Peshâwar to Karáchí, on the one side of India, and to Benares on the other; he travelled everywhere, to hold meetings and discussions, and deliver addresses, as a teacher of the Gospel of Christ.

As a specimen of his work at this time, we read that in the year 1889 he preached the Word of God to 57,391 men in 285 towns and

villages, and delivered 118 lectures. Amongst the districts visited were Jamú, Dharmsálá, Mandi, Hoshiárpúr, Jalandhár, Amritsar, and Lahore. In some places the Hindus helped him with money. Difficulties and troubles were met with in Jamú, but he was enabled to bear his testimony to Christ there also. In February, 1890, he was very ill. When asked to attend one of the Church Committees, he replied, "Since the 15th day of last month I have been present in the Committee of the Lord. No orders from Him have yet been sent forth respecting me. I am at His disposal, and am awaiting His message. When His orders are made known, I shall say, Amen, Amen, and close my eyes in peace."

At the close of Pundit Kharak Singh's lectures in Amritsar on the mistaken teaching of the Aryas, the following testimony was given by a stranger Pundit from Brindaban:—

"I beg to thank Pundit Kharak Singh heartily for his lectures. I thank God that He has put it into the heart of a man so wise and learned to tell his fellow-men of the truths of God. I cannot agree with all he says, for I do not hold the truth as he does. Nevertheless we may thank God that there are men who fear Him, and desire to bring others to fear Him. If God, in His mercy, would send hundreds of such men into our midst, we poor sleepy wretches might be aroused to think more of the things of God."

We copy the following from the *Punjab Mission News*:—

"An account of a somewhat adventurous preaching tour of the Rev. Pundit Kharak Singh of Uddoké, in the Jamú country, has been sent to us. Accompanied by Munshi Mansur, his amanuensis, the two set forth in the height of the rains, taking with them neither bag nor scrip, or provisions of any kind.

"'I sent Mansur back,' writes the Pundit, 'for the rivers were swollen, and though he is a young man he was unable to bear the hardships which fell to our lot, for he is unused to them; and there is much literary work he can get ready in Amritsar. When I came to the Újh it was in heavy flood. In crossing it I was carried away and was all but drowned, and when I had given up all hope of life the Lord granted me life, and saved me from the waters. I was overjoyed when I was struggling in the water, for I thought the Lord was pleased to call me into His presence; but He had work for me to do, so I am left yet a while. I was after my deliverance in a wretched plight, being terribly cut about and bruised by the stones against which the water had dashed me. That day I happened to meet the Maharájah's Deputy Commissioner of the district of Jamú, and we had a very long and earnest talk on matters of religion. He treated me with the greatest kindness, and listened with the closest attention to my words. He was astonished beyond measure at my doctrine, and what I told him of my life. I cannot tell how far my words entered into his heart or what effect they had on him, but this I can say, he and all those who were with him listened without any opposition, and seeing my woeful state were most kind and affectionate to me, and I thanked God heartily, and my soul rejoiced, that He had saved me from the waters and given me these noble opportunities.'

"The Pundit Sahib after this wandered preaching through many villages, and adds, 'Much work was done.'

"Wonderful indeed are the ways of God. As related in past numbers of the *Mission News*, in these very wilds of Jamú where he is now holding forth the word of life had the Pundit in days long gone by spent

many a weary year in his futile search for God! Now, though well advanced in age, he goes about in a manner and style impossible for most men, cheerfully enduring hardships which would kill many a younger man. 'It is no more than I did as a Hindu devotee; shall I not do it for the Lord?' he says.

"An extensive tour over untrodden paths ended fitly by several days of preaching at Jowala Mukhí, in the Kangra district. His is a wonderful life and noble example. He is an instrument chosen of God and tempered in many a strange forge—a man and worker in every way unique. Long may he be spared to the Punjab Church!"

In connexion with Dr. Martyn Clark, he has published (amongst other books) seven lectures on the principles and teachings of the Arya Samáj:—

(1) The Origin and Age of the Vedas.
(2) The Love of God.
(3) The Justice of God.
(4) The Knowledge of God.
(5) The Nature of God.
(6) The Vedic Doctrine of Sacrifice.
(7) Some Aspects of the Samáj.

These have been circulated very widely in English, Urdú, and Hindí, and have done much good.

He was ordained Deacon by Bishop French, in Sukkur, on the 21st December, 1887. This was Bishop French's last act as Bishop of the diocese of Lahore; for he resigned the bishopric immediately after the ordination, and then went on to Karáchí and to Persia.

Pundit Kharak Singh's reports have been sent in, month by month, to Mr. Clark, in which he speaks of the many thousands of people to whom he has preached the Gospel of Christ.

During this time he gave several gifts of money to the C.M.S., to the amount altogether of Rs. 2664, to be used by them for missionary work.

His troubles of late years have been chiefly owing to his indiscreet marriage with a young girl, of inferior position to his own, who had promised to follow him everywhere on foot on his long expeditions, to prepare his food, and carry on missionary work amongst the women, when he was engaged in preaching to the men; whilst they lived together under shady trees in the most approved ascetic fashion.

He was lovingly warned against this step by many of his friends; but, fortified in his purpose by casting of the lot, with prayer, he entered again unadvisedly into the marriage state. Not only did his wife prove unfaithful to him during one of his long absences from home, but he was induced by her to ask again from the C.M.S., and to give to her, the money which he had already consecrated to the service of God. With sincere sorrow and regret did he repent of this his action when he came to see what he had done, but in vain.

In spite of the clouds which thus gathered round his last days, the life and example of Kharak Singh are a precious heritage of the Punjab Church, and will encourage others to become true seekers after God.

CHAPTER X.

NÁROWÁL.

NEXT to Amritsar with its many different institutions, and Batála with its Baring High School, and Uddoké with its story of the Rev. Kharak Singh, come Nárowál and the long line of village Stations round Amritsar—Ajnála with Khutrain, Bahrwál, Tarán Táran, Jandiála, and Clarkábád, together with their out-stations, all of them formerly branches of Amritsar, but now independent Stations of the C.M.S. The desire has been that, in Amritsar and around it, the C.M.S. and the C.E.Z.M.S. should establish a Christian stronghold, from which Christian life and power might operate and spread in many directions; just in the same manner as Jerusalem was made the stronghold of King David, from which he acted, as from a chosen centre, which became then the basis of his future operations. He strengthened himself in one carefully chosen locality, and from thence he operated on the whole country far and near. He first formed an inner circle of chosen warriors, who were to him like Alexander's Invincibles or Cromwell's Ironsides. In the heart and centre of the Punjab we have endeavoured to have every kind of missionary work going on *at once*. The desire has been that people may come in contact with Christianity everywhere and in every way. The drops of water hollow the stone, not by their own force, but by falling constantly on it. Lord Wolseley says in an article in the *Fortnightly Review*, "If there be any one rule which may be said to sum up the science of strategy and the tactical art, it is that you should make your plans, and carry them out, so as to be always superior to your enemy at the point of contact. This rule may be said to be the great secret of Napoleon's success." In our missionary work we have sought to mass our forces at decisive points of action, and in positions where success may affect the whole country of the Punjab, and the religious thoughts and feelings of all the people around us. In some matters we have been disappointed, and sorely weakened, as in the giving up of the Normal School in Amritsar by the Christian Vernacular Education Society; but the Church Missionary Society and the Church of England Zenana Missionary Society have gone on steadily and persistently, acting in faith and hope, in the very centre of the land, and they now confidently await the results. They believe in the living Christ, Whom God has raised from the dead and made to sit at His own right hand in the heavenly places. They

believe that He has made us also to sit with Him in these heavenly places, and has blessed us with all spiritual blessing; that so now unto the principalities and powers may be made known by the Church the manifold wisdom of God.

Our central Stations in the Punjab were likened by Miss Tucker of Batála to the large banyan tree which was planted by the writer of these pages in 1853 in Amritsar, in the compound which is now occupied by Dr. Martyn Clark. The chief branches of this banyan tree, which were named by Miss Tucker, Batála, Nárowál, Ajnála, Tarán Táran, Jandiála, and Clarkábád, have now become large trees in themselves, and have taken root, and are throwing off shoots of their own. The smaller branches are also developing themselves, and will soon become trees also. Christianity (as Sir Robert Montgomery said) has taken root in the Punjab, and it will fill the land.

The following information about Nárowál was obtained by Dr. Martyn Clark in the city itself. Nárowál is a small town in the northern portion of the Rāya Tehsil, which originally belonged to the Amritsar District, but now forms part of that of Sialkot.

The town dates back about five hundred years. Its history is somewhat curious. About the time mentioned, a clan of Arora Hindus of Jag De Khair, in the Multán District, were converted to Mohammedanism by a certain Habíb Ullah, a descendant of the Moslem saint Shams Tabriz of Multán; thereafter Mián Indar Singh, a young chief of the clan, forsaking worldly things, attached himself to his converter. They wandered hither and thither, and finally settled on the borders of a pretty little sheet of water close to where Nárowál now stands.

A Jat from the neighbouring village of Ban Bajwa, by name Nar Singh, on his way to the Ganges fell in with the couple encamped by the pool, and the three together founded a town, called after the Jat Nárowál. It was colonized by a detachment of the converted Aroras from the Multán District, who joined Indar Singh, and a section of Nar Singh's clan. The internal economy of the new town was settled as follows:—Habíb Ullah was the religious head of the town, and was entitled as such to one measure of corn from every heap in the fields at harvest-time. His descendants still flourish as the Saiyads of Nárowál. The converted Aroras, thirteen subsections of the clan, became the trading community, and their head, Indar Singh, was made bazaar chowdrie (head-man). That is equivalent to the local Board of Trade, and in virtue of his office was entitled to a percentage on all merchandise. The office has come down in his family to the days of Mián Paulus, who at the time of his conversion was bazaar chowdrie of Nárowál. The descendants of the Aroras now founded the Khoja community of Nárowál and its vicinity, who are well known as one of the keenest set of traders, even among sharp-witted Punjábís. They must be carefully distinguished, though both are Shiahs, from the Khojas who own allegiance to a lineal descendant, now resident in Bombay, of the famous old man of the mountains. The section of

colonists who came with Nar Singh became the zemindars, and are the Bajwa Jats of to-day in Nárowál.

Mián Hussain Baksh, the bazaar chowdrie of Nárowál, was a lineal descendant of Indar Singh. He received a portion of the revenues of the Rajaori Rajas, to whom Nárowál belonged, during a portion of the reign of Runjeet Singh. Their palace stood where the pastor's house now is. The rapacity of the wazir (Mohammedan minister) reduced the chowdrie to indigence; and he went to Sialkot to make a living, not finding the bazaar chowdrieship sufficient for his wants. Mr. Fitzpatrick of Amritsar was then in Sialkot, which it was then proposed to occupy as a C.M.S. station. He set Hussain Baksh to work with a view of ultimately translating parts of the Scriptures into Urdú, and eventually Hussain Baksh, the head of the Khoja community of Nárowál, came with him to Amritsar, and was baptized as Mián Paulus. Shortly after his baptism, he had to go to Nárowál as an official witness in an important law case. The uproar was great, and special precautions had to be taken for his safety; and notwithstanding the fact that he was a "Palki Nishíní" under the old régime, equivalent to a seat in Durbar nowadays, he was subjected to many indignities; and though he was the owner of nineteen houses and thirteen shops, and fields besides, he had to live in a little hut on a bit of waste land in the town. Twenty-one suits were filed against him in one day, and though the presence of the Deputy Commissioner, Mr. Saunders, saved him from actual violence, he had his full share of the shame and scorn and tribulation which are ever attached to the people of God. He had to buy his water for an anna a pot, an enormous sum for water in those days; and in many other ways life was made bitter to him; but having come, he stayed. Messrs. Fitzpatrick and Strawbridge went with him to Nárowál, and were the first to preach the Gospel there; standing under an old banyan tree, which till recently fronted the new "cathedral." Bitterly must the Khoja community have repented letting Paulus occupy that waste bit of land; for in after years, when opposition was stubborn to a degree, and no site could be obtained for a church, this land was given by Mián Sádiq for the purpose; and to the consternation and disgust of the Khojas, and as a result of their opposition, the first church rose there, in their very midst.

The difficulties of that church building only Mr. Bateman, who built it, can tell. The workmen boycotted him, and food had to be imported from elsewhere. Not a brick could be had for love or money; but Mr. Bateman stole a march on the enemy by taking the contract for the town sweepings, wherewith the bricks were burnt; and then the enemy gave way all along the line. And though now the Christians have the "bara girja," as they call the "cathedral," the city church has its own place, as the "buzurg girja," in their affections.

The "cathedral" stands on the site of the old Sikh fort which commanded Nárowál. It is interesting as having been the residence of the mother of the Maharájah Dhuleep Singh, Rání Jind Kour, who received Nárowál and the adjacent villages as a portion from Maharájah Runjeet Singh. In both the new and the old church,

as well as in the church of Clarkábád, which he originally built, Mr. Bateman has adapted Oriental architecture to Christian needs. The site of the former was a free gift from the leading Hindu Abbott of Nárowál, who is an old pupil of Mr. Bateman's.

After his baptism, Mián Paulus's constant prayer was for his children. One by one, all have been gathered in. The first to be baptized was his second son, now the Rev. Mián Sádiq of Ajnála, who would (were he a Mohammedan) be the head of the Khojas. The eldest son, Mián Nasrat Ullah, was the next to follow. He died of hydrophobia, just as he was about to be made Sub-Registrar of Nárowál, and was universally respected and lamented. The last of the family to be baptized was the youngest son, Mián Nikku Shah, an independent Christian gentleman, who resides in Nárowál. He was for many years Vice-President of the Municipality.

Mián Paulus's younger brother, Ali Muhammad, has also been baptized. Before his baptism, because of his intensely quarrelsome disposition, which made him a plague to the place, he was universally known as "Kupatta," the troublesome; since his baptism he is as universally known as "Supatta," the blessed.

The first of the many choice young men it has been Mr. Bateman's privilege to baptize in Nárowál was Ahmad, eldest son of Mián Supatta. His was the first baptism in Nárowál, and his was also the first Christian grave there. After Messrs. Fitzpatrick and Strawbridge, the Rev. J. Leighton took up Nárowál. He built the first mission building in Nárowál, the school, in 1859. He himself lived in tents. The land was given by a friendly zemindar, by name Dula Singh.

The Rev. Dr. Bruce laboured in Nárowál with much success from 1858 to 1862, when he was transferred to Dera Ismail Khán, to establish the Deraját Mission, with the Rev. (afterwards Bishop) T. Valpy French.

The Rev. Mortlock Brown then worked for six years, from 1860 to 1866, in Nárowál and in the district around. He built the Mission-house, the land for which was given by another friend, Narain Singh. One day after his return home, while Mr. Brown was at the C.M. House in Salisbury Square, a young man came in who had offered for missionary work. In the course of conversation, Mr. Brown said to him, "If you are appointed to India, be sure to go to Nárowál." Chance words may hap, but they are full of interest, for the young man to whom they were spoken was the Rev. Rowland Bateman. He *was* appointed to India, but not to Nárowál. "You have to go as far as ever you can," were his instructions in Calcutta, and this turned out to be Dera Ismail Khán. While passing through Amritsar he made a flying visit to Nárowál. It was not till several years afterwards that he was appointed to the place where his name will ever be a household word, and which through him has been "a field which the Lord has blessed." Mr. Bateman's constant effort (which was constantly thwarted) was to obtain a foothold in the town. He eventually succeeded by giving the bungalow in exchange for the Government buildings, known as the "Jhanda," which are in the centre of the town. Government

requirements made it necessary to have premises outside the town, and so the transfer became possible. It is the headquarters now of much of the Christian activity of this district.

The Jhanda has an interest, as it was built by General Avitabile, who was for some time Maharájah Runjeet Singh's Governor in Nárowál.

The Nárowál Mission has been the most fruitful in its results of all the Missions in the Punjab. In 1888, the number of Christians there was 176, and it is now 1366, largely through the rectification of the boundaries of the district work, which was made in connexion with the American United Presbyterian missionaries some time ago. We have already mentioned the baptisms in Mián Paulus's family. Besides these, there has ever been a succession of faithful, well-educated, influential, and devoted Punjábí Christians who have unfurled and displayed the banner of the Cross in many fields. Many of these conversions and baptisms took place when the Rev. Bhola Náth Ghose (afterwards in Karáchí) was with Mr. Bateman in Nárowál. Amongst them we may mention the Rev. Dína Náth, the Assistant Professor of St. John's College in Lahore, who died in August, 1888. He had organized a class of village students in Ajnála for village work. At a time when our Punjab Missions so greatly needed the co-operation and help of well-qualified Indian evangelists, his loss was greatly felt. The Rev. Ihsán Ullah is a Native of Nárowál. He has been greatly blessed in holding Missions in India in many places. Mr. Prithu D. N. Datta, M.D., C.M., who has lately returned from England to Hoshiárpúr, where he is Civil Surgeon, after winning the gold medal in the University of Edinburgh for his thesis on the plague, is also a Native of Nárowál. Dr. Miran Bakhsh Atarid, Mr. Shere Singh, formerly a Munsiff in the Government service, and Dr. Inayat Ullah Násir, the Rev. Wadháwa Mull, C.M.S. pastor of Bahrwál, near Atárí, the Rev. Aziz-ul-Haqq, pastor of the United Presbyterian Congregation in Awank, the Rev. Hamid-ud-din of the U.P. Mission, and Rahmat Masih, son of Supatta, writer of Christian hymns and evangelist, are from Nárowál also.

The following is part of the address given to the Rev. Rowland Bateman, from the Church in and around Nárowál, in March, 1897, when it was thought that he was finally leaving India —a fear which we are glad to say proved to be mistaken, as he did not leave finally until March, 1902 :—

"We, the Communicants and Adherents of the Nárowál Church, have assembled now on the eve of your departure from this country, with mingled feelings. We thank Almighty God that, by His grace, your career as a missionary to India has been a successful one. By your instrumentality, God has been pleased to reveal Himself as the Forgiver of sin, and the Friend and Saviour of the lost, to many a son of this dark and benighted land. You have been labouring with success in this country as an instructor, pastor, and missionary, for the last twenty-eight years, and we thank God that many Hindus, Mohammedans, and others have been brought from the darkness of Hinduism and Islam into the marvellous light of the Gospel. Some of them have become the ministers of the same Gospel, and the means of bringing many a Heathen

to Christ the Saviour. Others occupy respectable posts under the Government. When you came to Nárowál there were not even half a dozen Christians here. The name of Christ was known to but very few; but now your unwearied and faithful ministry of more than a quarter of a century has swelled the number of the believers to some 1500 souls. The Cathedral that has been built by the means entrusted to you by a widow lady of England, is filled with Christian worshippers every Sunday.

"There are more than twenty schools under your management, where, besides secular instruction, the Scriptures are faithfully taught to about six hundred boys. In the Hospitals for men and women, besides the distribution of medicines to relieve bodily ailments, the name of Christ is preached to diseased souls.

"The simplicity of your life, the firmness of purpose which nothing, not even the death of dear and near ones, could alter, your high sense of duty, and above all your unwearied labours to propagate the Gospel, have made your name a household word among the Indian Christians of the Punjab.

"Permit us now to express the heart sorrow which we cannot but feel while bidding you good-bye. Who is there in this large assembly that will not miss your dear face when you sail for home? We shall never forget the deep lessons of Christianity which you have been giving us day by day, both by precept and example. We will not ask you to remember us, for we know that it is impossible for you to forget Nárowál and its Christians. We know that though absent in body you will be present with us in spirit.

"That God may grant you a safe voyage and a happy meeting with your children and relatives, is the sincere prayer of our hearts."

Mr. Bateman was joined by the Rev. and Mrs. F. Lawrence in 1888; and afterwards by the Rev. E. A. Causton in 1895; and then by the Rev. and Mrs. H. F. Rowlands. The Rev. C. M. Gough was appointed to Nárowál before Mr. Bateman went home in 1897, and was joined in 1902 by the Rev. R. Force-Jones.

The abundant labours of our C.E.Z.M.S. ladies in and around Nárowál require special notice. With self-denying zeal and energy have they traversed the whole country far and wide, visiting and teaching the women and the children everywhere. Miss Catchpool came to Nárowál in 1884 (when the C.E.Z.M.S. Mission-house was built), and died, loved and regretted by all, in 1897, from smallpox contracted in the midst of her endeavours for the welfare of all around her. She was ably supported by Miss Reuther, Miss Rainsford, and Miss Middleton (now Mrs. Gough). Miss Marsh, Miss Oatway, and Miss Dickson joined the Mission afterwards.

It is a fact interesting not only in the history of Missions, but also in the general development of the Punjab, to record that many Native Christians have migrated from the neighbourhood of Nárowál, a very thickly populated part, to the Bár tract now being opened up by the colonization operations connected with the Chenab Canal.

CHAPTER XI.

AJNÁLA AND KHUTRAIN.

THE Ajnála Mission was founded by Miss Clay in 1885. It was the second of the village Mission-stations which she founded, of which Jandiála was the first. It was Miss Clay's earnest desire to see four village Zenana Missions established. The third was Tarán Táran, and the fourth Nárowál. To Ajnála was afterwards added the Mission at Khutrain, which was given over to St. Catherine's when Miss Clay left the country, and is now in charge of Miss Hewlett.

Amongst the missionaries who have left us we make special mention of Miss Clay. She came to the Punjab in 1876. To her faith and love and zeal the Church of Christ owes the commencement of our village Zenana Missions in this diocese. It was a new departure in the history of Missions in the north of India, when English ladies went forth alone, trusting in God, to build their houses in the villages, away from all European support, and to tell the women of the villages of that Saviour Whom the women of every land on earth who have known Him have always loved. It was no little venture of faith on the part of Miss Clay and her band of English lady workers, many of whom were honorary, to commence thoughtfully and prayerfully, and carry out successfully, a work of this nature. But God has shown us that women can do in India many things which are beyond our ordinary conceptions. Already has Miss Clay been given back to the Punjab more than once in answer to the earnest prayers of those who loved and honoured her. She is still suffering from severe illness, which has hitherto prevented her return.[1] Missionaries who have a spirit like hers —a spirit which was caught in a great measure from her friend Miss F. R. Havergal—are specially desired and valued in the present state of our missionary work in this land. She does not herself know how much she is remembered lovingly and constantly by many friends, and how she will be welcomed back again, if God is pleased to permit her again to visit this country. Her heart is still amongst the villages around Ajnála and Khutrain. We long to have with us those in whom God's Spirit dwells. When they come to us, God comes with them. He dwells in them, and walks in them. He visits us, and lives with us, in the persons of His chosen people, and we thank Him, and bless His Holy Name for them, and for all He has done through them in our midst.

[1] Miss Clay returned on a visit to the Punjab in November, 1899.

Miss Clay concluded her paper on "Women's Work in the Villages of the Punjab," which was read before the Lahore Diocesan Synod, in November, 1889, with the following words:—

"And what are the results? What is our aim? Nothing less than the abundant fulfilment of the oft-repeated prayer that very soon there may not be a village in all these districts without its earnest, faithful witnesses for Christ. And He is sufficient for these things. He has already answered the first prayer, that in every village in these four Tehsils His name might be made known, though nine years ago that seemed a distant prospect. Cannot He soon answer our united prayer that this province may become a Christian land? Let us have more faith in Him Whose work it is Who has 'all power in heaven and in earth' and Who, on the first memorable Sunday evening in the history of this Mission, spoke with marvellous power to the solitary pleader at Fathgarh, His own words, 'Nothing shall be impossible unto you.'"

Two Mission Rest Houses were built at Saurian and Thoba, centres in different parts of the Tehsil.

Ajnála is historically known as the place where many mutineers belonging to a regiment which proved faithless to us in 1857 were shot by Mr. Cooper, C.S., the Deputy Commissioner of Amritsar; and their bodies were thrown into a well, over which a high mound still remains. This was when General Nicholson was in pursuit of the mutineers in the neighbourhood.

The Mission buildings in Ajnála include a large and commodious Mission-house, with quarters for zenana assistants, and a converts' home. The pretty village church was then erected, together with the pastor's house, now occupied by the Rev. and Mrs. Mián Sádiq. This was followed by the Hospital, where many patients have been relieved; and a small girls' school. A Vernacular Divinity School for village catechists and teachers was opened, as already said, by the Rev. Dína Náth, in connexion with St. John's Divinity College in Lahore, and was closed in consequence of his lamented death in 1888.

The number of lady missionaries in Ajnála has usually been from four to seven. Miss Clay, Miss Hanbury, Miss Grimwood, the late Miss Gertrude Elliott, Miss Currie, Miss Dewar, Miss Reuther, and others have faithfully laboured amongst the 224,836 inhabitants of this Tehsil. In 1888, Miss Hanbury and Miss Grimwood were transferred to Tarán Táran. Miss Gertrude Elliott died in Tarán Táran on the 30th September, 1892. She was beloved and trusted by all who knew her, and her loss was universally lamented. Humble, gentle, loving, yet conspicuously gifted, and with an excellent judgment, she naturally gained influence amongst all, and was becoming a leader in the Mission-field, when the Master called her to her heavenly home.

The following is a translation of part of a letter written to the mother of the late Miss Gertrude Elliott of Ajnála, by the Rev. Mián Sádiq of that station (taken from the *Punjab Mission News* of 15th December, 1892):—

"Since Miss Elliott has been engaged in God's work in Ajnála, I have known her well. In her daily itinerations among the villages

I was usually with her. She was a bright example as regards her personal character, and in all that she did. Tender and sympathetic to all her fellow-creatures, she was indeed a living sacrifice to God. She was wise as a serpent and harmless as a dove; her wisdom lay behind the curtain of her simpleness. Goodness so ruled in her heart that anger never made its mark on her countenance. Indeed, though I have seen her often made sorrowful by evil around her, yet I never saw her angry. Again and again, when after working till late she was weary, hungry, and so thirsty that her lips were parched, her dust-stained face would appear bright and cheerful. That blest countenance had made spiritual joy and beauty inseparably its own. And so, troubled and broken-hearted women looked to her for comfort, and were never disappointed. She never said 'No,' where compliance was possible. She adorned God's household on earth. He placed her here for His own glory, and He called her to His house in heaven to be an adornment there.

"She was, indeed, a Miss Sahiba, and yet for tender children she was like a gentle and experienced mother. Often, when after working all day she reached her tent near nightfall, you might see a poor woman sitting with a sick child in her arms waiting for her, and at once, tired as she was, she would give medicine to the child, and comfort the mother.

"We were not ready to part with her, but she was ready to go to her Heavenly Father's house. Indeed, before she left us she said as much to her friends, contrasting it with her home in England, which she had intended shortly to visit. Her fellow-workers attended her in her illness with loving care, and eagerly caught her words, and to the utmost of their power they carried out her instructions; for they had learnt to place perfect trust in her wisdom and goodness, and knew how precious and weighty her words always were.

"Just as Miss Elliott's spirit was departing I was called to pray by her bedside. She was able to join with us herself, but during our commendatory prayer she was parted from us. This was at 7 a.m. on 30th September, 1892.

"For us all, and especially for me, whom she greatly helped in the work of the Lord, her departure is a heavy grief; but this assurance is our strong consolation, that she has gone to her Fatherland, where sin and sorrow are not; nay, gone to the Father's right hand, where there are pleasures for evermore. Honoured Madam, you will find her there."

The present ladies are Miss Hilhouse, Miss Grylls, and Miss L. Oatway. Miss Dewar has resigned in consequence of ill-health; and Miss Reuther has become the senior missionary of Nárowál, in consequence of Miss Catchpool's death.

The number of Native Christians in the Ajnála Tehsil is now 275.

The Rev. Mián Sádiq,[1] thank God, is still with us, together with his devoted wife. The son of Mián Paulus, the Lambardár of Nárowál, he is one of those for whom Paulus specially prayed, when he left the missionary's tent in the dead of night, to retire to a neighbouring copse, where, unperceived as he thought by any one, he poured out his whole heart to God for them. His prayer was answered, and Pádrí Mián Sádiq, baptized on 20th February, 1859, is now one of the most faithful and useful Indian missionaries amongst us. In 1876, he visited the sepulchre of our Lord in

[1] The Rev. Mián Sádiq laboured in Batála from 1872 to 1881; in Jandiála from 1882 to 1886; and he was appointed to Ajnála in 1887. The church and the pastor's house are now the property of the C.M.S. Native Church Council.

Jerusalem, and many of the scenes of His life while on earth. Of this he often loves to speak. His addresses are always listened to by the people attentively. His brother, Nasrat Ullah, died in peace in the faith of Christ; and his children are now walking in their father's steps.

We are indebted to Munshi Bishn Dás for much help, both spiritual and temporal, given to the Mission ever since his conversion in 1890.

The house in Khutrain was erected by Miss Clay, in the hope that she might be permitted to live there and die there, in the midst of her own people. But it was not so to be. Our Mission owes much to Munshi Bhan, who built for Miss Clay most of the Mission buildings which were erected by her, and has since become a Christian teacher.

CHAPTER XII.

BAHRWÁL, NEAR ATÁRÍ.

THE Mission of the C.M.S. and the C.E.Z.M.S. at Bahrwál was established by Mr. and Mrs. H. E. Perkins in 1888. Mr. Perkins had been the Commissioner of Amritsar and of Rawalpindi. It was with feelings of peculiar pleasure and of deep gratitude to God that we welcomed him and our dear friend, Mrs. Perkins, when they came amongst us, to join our missionary band, in 1886. For thirty years had Mr. Perkins been a faithful servant of Christ in the Punjab, and had borne witness to Him wherever he had been, from the time when he first arrived in this province as an Assistant Commissioner in the Bengal Civil Service to the time when he laid down the reins of his government of the country from the river Indus to the river Ravi, over which he ruled as a Punjab Commissioner. It was not merely that he came amongst us then as a friend and Christian helper, with a more perfect knowledge of the languages of the country than is usually met with, and with great ability in using them; or because his wide experience of the people and his powers of governing men would be of great utility amongst missionary clergymen, who, even if they had the requisite talents for much secular work, should give themselves to the Word of God and prayer, and not be incessantly, as they now are, engaged in serving tables. Our chief rejoicing was that a true-hearted Indian civilian, of high standing in the country, had become an honorary missionary. We know all that is often said respecting the Christian influence which may be exerted by pious laymen in the exercise of their own calling. We can thank God that we have had in the Punjab remarkable instances in the lives and actions of Sir Henry and Lord Lawrence, Sir R. Montgomery, Sir Herbert Edwardes, Sir D. McLeod, Generals Lake, Reynell Taylor, Maclagan, and many others, of the untold good which is effected in a land like India by Christian rulers and administrators. For many years had we hoped that some of the great and good men of the Punjab would become missionaries, at any rate when their period of Government service was accomplished. We had hoped that they would thus show to the millions of Hindus and Mohammedans around them, and to Christian people also, that we really do believe that the direct service of God in the mission-field is the highest work in which a man on earth can be engaged. We longed for this Christian example and for this act of Christian devotion, to show that the power of the life and example and teaching of Christ still

exists among Government servants in India. Where this can be done, it is of far greater service to the Church of Christ for a retired Government servant to become a missionary than to go home to rest, or to work amongst English people at home, or to become one amongst a large number of retired Indian civilians, or military officers, on missionary or other committees.

There was another reason also for this our wish and hope. It is evident that, in India at least, there is a limit to the efforts which missionary societies have the strength and power to make for the conversion of the myriads of people that we meet with in this land. We believe that some part of the men, and the means, which are now needed for India, must, if we would seek for great success, be sought for and found in India itself. We hope therefore that God will call many Europeans in India to this work, and many Natives also, to consecrate themselves and all they have to His direct service, as missionaries. The apostles of old had to beckon to their partners that were in another ship that they should come and help them. The time is near when we shall have to do so in India also.

It would be difficult to estimate the amount of important work of many various kinds which was readily undertaken and ably and efficiently carried out at once by Mr. Perkins. As Editorial Secretary (as well as Chairman) of the Punjab Bible and Religious Book Society, he greatly helped forward the preparation, publication, and circulation of vernacular books. As an organizer, he set in order the deeds and titles of almost all the house and land property of the C.M.S. in the Punjab and Sindh. As the Secretary of the Amritsar Mission, in the place of Mr. Wade, who was at home on furlough, he has had charge of all the congregational and evangelistic work of the C.M.S. in the Amritsar District. As a very effective preacher and lecturer both in English and the vernaculars, he "found out acceptable words, even words of truth, like goads and nails, well fastened by the master of assemblies," which stirred the hearts of many. As an itinerator, he himself both taught in the villages, and sought to direct the Christian movement in the villages all round Amritsar, in a right direction. As a leading member, or chairman, or secretary, of many committees, he helped in many other kinds of work. He brought a power into our midst, a power for good. The house of Mrs. Perkins became the meeting-place for English and native workers and friends from far and near, a bright Christian home of light and energy and happiness, which strengthened and elevated the tone of Christian thought and life of all around it.

We had great hopes at this time that another well-known friend of considerable standing as an engineer (who, together with his wife, is well known throughout the Punjab for his devotion to the spiritual welfare of the British soldiers, and for his successful evangelistic efforts amongst them) might also become a C.M.S. missionary in the Punjab. The Parent Society have already drawn attention to our need of an organizing Secretary of the Society, who may, in this country, in the same way as they do at home, seek to

awaken and maintain amongst English Christians an interest in Foreign Missions. If this could have been then done in the Punjab we should have been very thankful. No church and no congregation in India which does not labour earnestly, and with self-denying zeal, to spread abroad the knowledge of Christ amongst the Heathen and the Mohammedans around them, can expect to maintain a high standard of spiritual life, or hope to receive many blessings themselves. To those who have shall more be given, and they shall have abundance. To those who give, it shall be given again,—good measure, pressed down, shaken together, and running over, shall men give into their bosom.[1]

The time for this, however, had not then come. Mr. and Mrs. W. B. Harington have continued to carry on their most important labours amongst British soldiers, in which they have been year by year abundantly blessed. We still await the time when an organizing Secretary shall be appointed for the Punjab and Sindh.

In the first year of the establishment of the Bahrwál-Atárí Mission Station, forty-nine Indian Christians were connected with the Mission. There were six baptisms, of which three were adults. At the close of the second year there were 220 Christians; and there had been 156 baptisms, of which eighty-two were adults. The Mission-house had been erected, with accommodation for five Native Christian families; a Dispensary was built (which soon afterwards became a Hospital); and a temporary church was erected, which soon gave place to a larger brick church. Mr. Perkins received Deacons' and Priests' Orders from the Bishop of Lahore (Dr. Matthew). The whole district was repeatedly visited by Mrs. Perkins and Miss G. Cooper and other ladies of the C.E.Z.M.S.; and Miss Kheru Bose took charge of the medical work in the Hospital; and in course of time the Rev. Wadháwa Mull was ordained and placed in charge of the Christian community, where he still labours with much acceptance and great efficiency. A small girls' boarding-school was also established.

In the course of a few years, Mr. and Mrs. Perkins were obliged to leave Bahrwál and proceed to England, on account of the very serious illness of Mrs. Perkins;[2] Miss Grace Cooper became Mrs. Coverdale in 1898; and Miss Wingfield Digby left the Mission for other duties in Ceylon. There are now 240 Christians under the pastoral charge of the Rev. Wadháwa Mull. The women's work has been placed in charge of Miss Kheru Bose, who is assisted by Mrs. Williams, her old schoolfellow in the early days of the Alexandra School. The whole of the Bahrwál Mission is now under Indian management. A little church and a Rest House have been erected at Kasel, where many of the people have become Christians.

[1] Archbishop Benson said, "They little realize what an effect it would have at home, if they (the people at home) would enable Foreign Missions to be more effective abroad."

[2] The Rev. H. E. Perkins died on 5th September, 1902.

CHAPTER XIII.

THE TARÁN TÁRAN VILLAGE MISSION.

THE villagers of India amount to about 90 per cent. of the whole population. In England and Wales 42 per cent., or about two-fifths of the population, live in towns of 20,000 inhabitants; whilst in British India less than 5 per cent. live in such towns. India, therefore, as Dr. Hunter tells us, "is almost exclusively a country of peasant farmers, who live their humble life in their native villages, the towns unknowing and by the people of the towns unknown."

Max Müller stated that "no one knows the Indians who does not know them in their village communities. The village life in India has given its peculiar impress to the Indian character more than in any other country we know. To the ordinary Hindu, I mean 99 in every 100, the village was his world, and the sphere of public opinion seldom extended beyond the horizon of his village."

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

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

The whole number of towns and villages in British India is 493,429. Out of this number 448,320 have less than 1000 inhabitants, and may be called villages.

In British India (deducting Burmah and Assam) the population is 245 to the square mile. In France it is 180. In England, wherever the density approaches 200 to the square mile, it ceases to be a rural population.

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

"In the Punjab the towns and villages of more than 5000 inhabitants include only 11·5 per cent. of the population. In England they include 56·1 per cent., or nearly five times as large a population. Three-quarters of the people of the Punjab live in villages of under 2000 inhabitants.

"Such industries as are necessary to supply the simple needs of the villager are prosecuted in the village itself. The Punjab village is eminently self-sustaining. It grows its own food; it weaves its own clothes; it tans its own leather; it builds its own houses; it makes its own implements; it moulds its own domestic vessels; its priests live within its walls; it does without a doctor; and it looks to the outside world for little more than its salt, its spices, the fine cloth for its holiday clothes, and the coin in which it pays its revenue. Nor are the wants of the

higher classes much less simple than those of the peasant. The rich man dresses a little better, his wife wears more expensive ornaments, and his family live in a larger and more substantial house. But his food and furniture are only a degree in advance of those of his rustic neighbours, and he marks his superior position chiefly by profuse hospitality, and by supporting a bevy of useless retainers."

Up to the present time we have seen that although many missionaries had laboured much in the villages of the Central Punjab, yet no one had built his house, and made his home permanently, in any village in the centre of his work. Miss Clay had done so with much success in her Zenana Mission in Jandiála, and in Ajnála. The Church Missionary Society decided in 1883 and 1884 on doing so, with God's help and blessing, in Tarán Táran, and the Rev. E. Guilford was set apart by the Society for this work. Tarán Táran is the chief town or capital of the Mánjha, of which we have already mentioned that Sir Herbert Edwardes wrote, in 1857, that the Mánjha is one of the two points in the Punjab which should of necessity be occupied in force. All other places, he says, are mere dependencies. It is here that the noblest and bravest of the Sikhs live—not, we remember, in the large towns, but *in the villages.* It was from here that the Maharájah Runjeet Singh drew his best soldiers, his best officers, and his best counsellors and administrators.

The Rev. E. Guilford writes:—

"Tarán Táran ranks second amongst the sacred places of the Sikhs. It has a population of 6000 souls, with over 300 villages surrounding it containing 305,127 people. As a centre for missionary work it stands second to none in the Punjab; every month there is a *mela* held there, to which thousands of people flock from all parts. It is obvious, then, that the headquarters of the Mission should be fixed amongst the people themselves. To carry on the work from Amritsar is impossible, with any great hopes of success. To do so would involve the loss of seven months in the year, besides the incalculable advantages derived from daily contact with the people. Having made many tours through the district, I can myself testify to the hearty desire of the people for Christian teachers. Everywhere we have been received most warmly, listened to most attentively, and pressed to come again soon.

"The cost of establishing our headquarters at Tarán Táran, and of erecting a small bungalow there, cannot be less than Rs. 5000. We earnestly appeal to our friends to assist us in this great work. We believe that it is a work which lies very near to the heart of our Divine Master. Nothing was so prominent in His life upon earth as His tender solicitude for the poor and ignorant amongst men. We believe that He has still the same love now for the people in the villages of the Punjab that He had, when He was on earth, for the villagers of the Holy Land. We believe that Christian work in the villages will strengthen our work in the towns, and that the work in the towns will again re-act on the work in the villages. We believe that it is more for the interests of Christianity to occupy thoroughly one whole neighbourhood, than to scatter our efforts abroad at great distances the one from the other.

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

Miss Grimwood, C.E.Z.M.S missionary at Tarán Táran (now Mrs. Guilford) wrote:—

"In this Mánjha District, one of the noblest and most interesting people of the Punjab are found. They are indeed, as we constantly prove, the true gentlefolk and nobility of the land, both physically and mentally. They are most loyal to the English, most brave, most courteous, without cringing, so often the accompaniment of less well-strung natures in India. Their religion is also most interesting and touching to those who study it; it has so many strange lights and foreshadowings of the Great Revelation, as yet to come for them—so much less that is low and vile and degrading than in all the other strange creeds of the East. Surely they are a chosen people, meant to inherit the Gift of Eternal Life, with many other nations who shall at that day be found saved, and walking in the Light of the Lamb."

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

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

Itinerant preaching is the happiest and the healthiest occupation in India, and perhaps will prove the most successful part of missionary work. The freedom from station cares, the constant exercise and change of air in this out-of-door life, are most conducive to health. Those who can do no other work can often itinerate, with advantage both to themselves and others. Regarding success, Whitefield wrote: "I am persuaded, when the power of religion revives, the Gospel must be propagated in the same manner as it was *first* established, by itinerant preaching."

Miss Wauton had for many years carried on a girls' school in Tarán Táran; but with the arrival of the English missionary, the necessity of resident ladies soon appeared. For a time, Miss Hewlett sent to Tarán Táran Miss Reardon, to whom we owe the present Zenana Mission-house. She was accompanied by Miss Kheru Bose, who had been trained to be a medical missionary by Dr. Griffiths in London. They were followed in 1888 by Miss Hanbury and Miss Grimwood, and by Miss Abdullah from St. Catherine's. The Zenana House was enlarged. They met with much kindness from the people of the district, who subscribed no less than Rs. 600 towards the enlargement of the ladies' dwelling. A Hospital was built, at which the people showed the greatest satisfaction.

Mrs. Guilford died early in 1895, and Mr. Guilford was married to Miss Grimwood in November, 1896. Miss Vines, L.R.C.P. & S., joined the Mission in 1896, and Miss Dumaresq in 1897. Miss Marsh from Nárowál arrived there in 1898; and Miss K. Gregg, L.R.C.P. & S., Miss Strickland, and Miss E. G. Stuart, M.B., have been added to the staff since that time. The church in Tarán Táran was erected in 1893. The congregation now numbers about seventy.

Mr. Guilford wrote in 1896:—

"Following the excellent custom which was begun last year, our people again practised self-denial during Lent, with the result that on Good Friday morning they were able to offer to God, for the relief of their suffering brethren in Armenia, the sum of Rs. 54, or about Rs. 8 more than they offered last year. Thus it will be seen that, in spite of famine and hard times generally, our people have not been forgetful of the claims of God upon their purses, and to Him be the praise for this.

"During the past year the congregation amongst the lepers numbered forty persons—twenty-four men, and sixteen women; and they have given us who work amongst them the greatest joy. Their bright living faith, their patient endurance of most awful and prolonged suffering, and their earnest looking for the coming of their Saviour, Who shall change their bodies of humiliation, and fashion them like unto His own glorious Body, make manifest in a very striking manner the power of the Gospel of Christ over the human heart. It is the joy of a goodly number of the men to assist the missionary by singing hymns, when he pays his weekly visit to the non-Christian inmates of the Leper Asylum at Tarán Táran. But we have reason to believe that they do not stop there in their efforts to bring others to share in the 'joy of the Lord,' which they have found to be their strength, but that in a quiet, unobtrusive way they try daily to show forth the 'praises of Him Who has called them out of darkness into His marvellous light.' That they have not been unsuccessful in this way will be seen from a short account of the conversion of one of their number which has been printed elsewhere. We hope in a few days to send out from their midst a man and his wife to act as teachers to a number of lepers who have been gathered into a small Asylum, just outside the city of Rawalpindi. These will not be the first who have gone forth as teachers from this Asylum. From a glance at our Report of last year, it will be seen that others have gone out before them, and have thus constituted this little church 'a missionary church.'"

In February, 1890, a whole village (Zannārdār) of fifty or sixty inhabitants, was baptized, and is now ministered to by a Christian catechist.

The head catechist at Tarán Táran, Munshi Qutb-ud-din, who has been a faithful labourer in the C.M.S. for many years, was ordained deacon in December, 1899.

CHAPTER XIV.

JANDIÁLA.

THE Jandiála Mission was commenced, and a small house built, in 1854 by Captain Lamb, who desired to erect at his own expense a small Mission bungalow near to each encamping-ground on the road which he was then making under Colonel Napier (afterwards Lord Napier of Magdala) from the Beás to Lahore. He was soon called away by death, rejoicing in his new-born faith in Christ (the fruit of the weekly Mission Bible-reading in Amritsar), after completing this one bungalow in Jandiála. A school was established in 1855.

The Zenana Village Mission was commenced by Miss Clay in 1882, when the Mission-house was enlarged so as to accommodate four ladies. A little chapel was built in Jandiála by the Rev. A. T. Fisher of Amritsar. A branch of the Amritsar Medical Mission was established there by Dr. Martyn Clark in 1882. Miss Parslee was joined in Jandiála by Miss Bloomer (who afterwards was married to the Rev. R. Heaton of Sukkur) and Miss Pengelley and Miss McComas from Australia. The Henry Francis Wright Hospital was founded and set apart on 14th December, 1894, in memory of the Rev. Henry F. Wright, who was in special charge of Jandiála and the villages round Amritsar, and who died on the 14th July, 1894, at Gúrdáspúr, on his way up to the hills from Amritsar. His period of service was only a short one; but the death of God's saints is too precious in His sight to be lightly permitted.

The C.E.Z.M.S. ladies working from Amritsar in the villages six miles round the city wrote:—

"Sometimes one is inclined to think that it is useless, if not worse than useless, to go on teaching the women until the men are more effectually reached.

"There are about eighty villages within a six-miles radius of Amritsar, some with a population of from three to five thousand.

"There are such evident signs of a stir among the women, that one cannot but feel sure that if the men could be reached in the same way, we should soon see an abundant harvest.

"Would it not be possible to set apart one C.M.S. missionary to itinerate among them in the cold weather, with a band of catechists, and visit them from the city in the hot season? By camping amongst the people it is possible to gain their confidence, and have quiet talks with secret inquirers, which can scarcely be done in visits for a few hours' preaching. By removing the fears and prejudices of the people it would probably make it possible to send out Christians as catechists, school teachers, or dispensers, to live among them."

As yet no one has been definitely appointed to take Mr. Wright's place, though he fell at his post in 1894. The harvest is very great, but the labourers are very few. "Pray ye therefore the Lord of the harvest that He may send forth more labourers into His harvest."

CHAPTER XV.

THE CLARKÁBÁD AGRICULTURAL SETTLEMENT.

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

With very great difficulty the land was obtained through the kindness of the Government, and it was made over to them on the terms which they desired, and their total failure has been another proof that in the present state of our Punjab Mission our native brethren can no more prosper when acting independently of the English missionaries, than the English missionaries can prosper by acting by themselves, and independently of the Native Church. If we desire success, we must all of us, at any rate at present, go on unitedly and hand in hand at everything. When Mr. Bateman came to the rescue, to save our Christian settlement from complete ruin and extinction, there was not, we believe, one Native Christian in it.

Among the works and buildings which were undertaken in the early years of the settlement, between 1882 and 1884, may be mentioned the following:—

	Rs.
1. Church Building	3500
2. Mission-house and out-houses	4000
3. Boys' Orphanage	1500
4. Boys' Schoolhouse	300
5. Girls' Schoolhouse	200
6. Dispensary and house for native doctor	200
7. Pastor's house	150
8. House for a catechist	50
9. Several houses for Christian zemindars	300
10. Three new shops in the bazaar	150
11. A wall round the village	350

	Rs.
12. Roads laid out, and many thousand trees planted	550
13. Small *pucca* tank	300
14. A large *kuchcha* tank	200
15. A trough for cattle at the well	50
16. A large mill for oxen	100
17. An oil press	50
18. A village well	300
19. Wall round the graveyard and planting trees in it	150
20. About six houses for granaries	300
21. Guest House and Post Office	100
22. Watercourses for irrigating the fields	200

We see here at any rate one advantage of endeavouring to carry on missionary work in villages, in the cheapness of the construction of the buildings. Most ably and zealously was Mr. Bateman seconded by Mr. and Mrs. H. F. T. Beutel, who were then the missionaries in Clarkábád, and carried on the work, and completed much of that which remained to be done.

The population of the village is now about 1100, almost all of whom are Christians. The area of land which was made over by Government to the Church Missionary Society on a lease for ten years, in 1869, comprised 2162 acres. The new measurement in 1884 was 1958 acres with the Canal; and as the Canal within the C.M.S. boundaries comprises 152 acres, the real area of the C.M.S. land belonging to Clarkábád is 1806 acres. The application which has been made that the land may now be made over on a 99 years' lease to the Mission has been practically agreed to by the Government.

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

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

An outlying hamlet has been added to Clarkábád, called Chhota Clarkábád, where a little church has been built. The larger church in Clarkábád itself has been twice enlarged.

The Boys' Orphanage was transferred to Clarkábád in December, 1881, when Mr. and Mrs. Beutel took over charge, in order that they might be trained to agricultural pursuits.[1]

In 1886, efforts were made to erect the buildings which were

[1] On the importance to the State of bringing up orphan children in Christian orphanages, and teaching them to be honest, good, and happy, we read in a little book, called *Praying and Working*, the following words: "Love overcometh. There were no locks and bars. We forge all our chains in the heart. There was no compulsion. The lads might wander away as freely as they came. 'Were you ever flogged here?' 'No.' 'And, instead of bread and water, you had something nice?' 'Yes.' Bread and water, shame

required for the transfer of the Amritsar Girls' Orphanage also to Clarkábád. It was felt that orphan girls should be trained to agriculture, and fitted to become the wives and mothers of agriculturists, and of men connected with industries, rather than for city or station duties. They are themselves of the poorer class, and their education is given in the vernacular. They cook their food, and spin and make their clothes, and do all the domestic work of the house. Their dining-room was the verandah, where they sat on the ground, and ate with their fingers, and were happy all day long, as they worked or studied or played. They were especially fond of singing, and sang very nicely, in parts, some of the anthems which Mrs. Grime had taught them, and they formed a part of the choir in the church services. This Orphanage has had many superintendents, and especially Mrs. Strawbridge, Mrs. Keene, Mrs. Clark, Mrs. Elmslie, Mrs. Reuther, and Miss M. Smith. It was then superintended by the Rev. and Mrs. T. R. Wade, and it is entirely supported by subscriptions, which amount to nearly Rs. 3000 per annum.

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

The kind and friendly feeling which was manifested towards this school by our Mohammedan and Hindu friends in Amritsar is shown from the two following incidents.

On one occasion Haji Khán Muhammad Shah Sahib, Khán Bahadur, the leading Mohammedan Honorary Magistrate and Member of the Municipal Committee of the city, called on the missionary to say that his son, Haji Ghulam Husain, had been dangerously ill, but God had mercifully restored him. He desired to show his thankfulness to God by giving something to those persons who could never have it in their power to repay him. He had already given money to the poor; but he had heard of our orphan girls, and he wished to give them a feast and a happy afternoon at his own expense. The cooks, and pans, and dishes were sent on beforehand; and in the afternoon he called for the missionary, and drove him in his carriage to the Orphanage, where some ladies had kindly assembled to mark their appreciation of the Khán Sahib's kindness, and to share in the children's happiness. When the meal was over, the Khán Sahib addressed the children in his own pleasant way, and gave them some practical good advice, which was long remembered by them.

The second incident took place after the merciful preservation of

and flogging, in prison in Weimar, £7 17s. per annum. Meat, bread, honour, Christian teaching in Weimar, once for all, £3 15s."

Queen Victoria from danger in the winter of 1881–82, when the Sikh gentry of Amritsar sent Rs. 25 to be distributed among the Christian orphans, as their share of the charity offered to the poor of the city in thanksgiving for the escape of the Queen-Empress.

In 1889, the transfer of the Girls' Orphanage from Amritsar to Clarkábád was made, in accordance with opinions deliberately expressed by the Punjab Mission Conference, the Punjab Church Council, and the Corresponding Committee—one great object being the better training of the girls for agricultural and household work. It is hoped that this school may become to the Christian agriculturists in the Punjab what the Alexandra School and the Middle Class Girls' Schools already are to the children of the higher and middle classes. The agricultural population needs our utmost attention, and special training is required for female as well as male teachers, who are to spend their lives in God's service in the villages.

The first baptism in Clarkábád took place in November, 1876; the second in December, 1877. Between 1878 and 1889, no less than 292 names appeared in its register of baptisms. The field of Missions in India is indeed a fruitful one. Wherever the Word of God is faithfully made known with prayer and faith and love, people are added to the Christian Church. In every respect, from the time when Mr. Bateman took over the care of this settlement in 1878, and Mr. and Mrs. Beutel carried it on under the protection and with the guidance of God's good Spirit, this settlement has stood out from other villages in the Punjab as a field which God has blessed. In spite of oppositions from without and within, it has gone on and prospered. Visitors and travellers have written repeatedly about it. Not only are its fields covered with fruitful harvests, and not only have forest and fruit trees been planted by hundreds in it, but Christianity is marking the place as its own. With the Canal flowing through its grounds, and the railway within three miles of it, at a distance of thirty-four miles (or $2\frac{1}{4}$ hours) from Lahore, with some 1800 acres of its own, it is admirably suited to become in the near future an industrial as well as an agricultural settlement for the Native Christian community. It will become, like other stations, whatever is made of it. Its future will greatly depend on its next generation of missionaries, and on its other friends and helpers. May it become, what it has long been called by persons unconnected with it, not only from a worldly but also from a spiritual point of view, "a model village."

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

The Society's desire is that there may be always a native pastor attached to the settlement, and good schools both for boys and girls.

A part of the land has been made over to the local Church Committee to meet these expenses.

The Rev. Daud Singh was appointed to Clarkábád in February, 1873, and he died there on the 6th January, 1883, after a faithful service in the Punjab of thirty-one years. Mr. Bateman wrote of a visit to the village in August, 1880:—

"I was summoned to Clarkábád by the severe illness of the aged pastor, the Rev. Daud Singh, and by a case of serious insubordination which had occurred there. I found the old man lying on his bed. In reply to my inquiries, he said, 'Taiyár hún, taiyár hún,' literally 'I am ready, I am ready.' But the words convey idiomatically much more than that; they mean 'I am vigorous, I am ready to depart.' No note of helplessness or of discouragement did he utter, but simply the 'Aye, aye, sir,' of a sailor ordered to weigh anchor once more."

The Rev. Thomas Howell (ordained Deacon and Priest in 1882 at Pind Dádan Khán) was appointed to Clarkábád in 1892, where he has proved himself by his words and works, and by his example and by that of his family, to be a faithful pastor to this important congregation. He was transferred to Montgomerywala in 1900, the Rev. Fath Masih taking his place.

Mr. J. Napier Lennox, who was in charge of the temporalities of Clarkábád, died there on 29th August, 1895. Mr. E. Nicholl, to whom the Mission owed very much as the layman afterwards in charge, died in Amritsar.

The missionaries who were appointed to Clarkábád after the departure of Mr. Beutel to Kotgarh, in consequence of the failure of Mrs. Beutel's health, have been the Rev. T. Holden, the Rev. T. J. Lee Mayer, the Rev. T. R. Wade, Mr. H. B. Claxton, and Mr. A. Dungworth. Great help has always been very kindly afforded by the lay members of the Lahore Corresponding Committee, and especially by Colonel J. B. Hutchinson, Colonel Montgomery, Mr. Maconachie, and Mr. Elliott, in many difficult matters connected with secularities. The Rev. T. R. Wade, as Chairman of the Church Council, is now the Visitor of Clarkábád.

The ladies, both of the C.M.S. and the C.E.Z.M.S., who have given efficient help both in the school and the village have been the Misses Ellwanger, West, Jonathan (local), A. Edgley, C. Edgley, Sarfaraz Ali (local), the two Miss Farthings, Miss Worsfold, and Miss Nevill. Mr. Robert Daud Singh, son of the Rev. Daud Singh, is now the manager of the Clarkábád village works, in the place of the late Mr. Lennox, and is much helped in his work by his wife, who was formerly a teacher in the Alexandra School.

Through God's blessing on the efforts made, the work at Clarkábád, though not wanting in painful episodes requiring faithful dealing and discipline, affords both encouragement and hope. The wilderness is becoming a garden. The trees are springing up, and the fields are yielding their rich increase; and trees of righteousness are being also planted, which shall by the mercy of God bring forth fruit to His praise and glory.

CHAPTER XVI.

LOW CASTE CONVERTS AND APOSTASIES.

MANY low caste converts have been lately baptized, chiefly at the Batála, Nárowál, Ajnála, Bahrwál, and Clarkábád Stations; and applicants for baptism are now found in many villages to the north and north-east of Amritsar. Many difficulties have been met with and much discussion held respecting these new converts.

Some of the expressions used by these villagers have been very touching. "I keep on sinning," said one, "till I am weary"—(*main gunáh karte karte thak játá hun*). "Where can I find a Saviour from sin?" When the question was put to another, "Have you found salvation?" the answer was given, "No, but I am crawling after it." Another, who was met with studying the New Testament, and Pfander's *Mizán-ul-Haqq*, was asked what object he had in view? The reply was, "That it may be well with me *at the last*" —(*ki meri akhirat changi howe*). Men who have sought in vain for God for many years are now finding Him, and are making known the good news of Christ to others. One of them, a convert from Mohammedanism, after examining very carefully the Life of Mohammed, of which he had before been ignorant, exclaimed, "Alas! O God, that I should have ever thought that this man was a Prophet." Another said, "We have made no compact with Mohammed; he is neither our father nor our uncle, that we should follow him." Another said, "What a grand religion Mohammedanism is, if you do not examine into it!" Another said, "The Mohammedan teachers argue, but there is no comfort in that. Their arguments are not sound; they cannot help the soul." Another, who has lately been baptized, said he could "find no peace for his soul in Mohammedanism." Another convert from Mohammedanism said he had "never found any *love* anywhere till he came to Christ." Another said that "the great difference between Christ and other so-called saviours is that the others always say '*go*,' whilst Christ says '*come*.'" Another said that "the difference between the Bible and the books of other religions was, that the study of the Bible always made you feel the better for it: other books did not." The remark of another was, "The gurus tell us that if we keep from sinning we shall be forgiven. The Bible tells us how *sinners* can be forgiven." Another said, "We have our own hell upon earth *now*. If you can tell us a word of comfort and of hope, do so." Another, "Show us that your way is right, and we are ready to follow it." Another, when once addressed as "good

friend," replied, "Don't call me good; God only knows what a poor wretched sinner I am." Another, a Nicodemus of some position, who could only speak on religious subjects in private, asked, "Who is *Christ*? Tell me Who He is? *Is He the Son of God?*" Another, who had studied many religions, said he had "found out at last that they were all dirty puddles, and that Christ was the only great flowing stream which cleanses from sin, and from which man can drink, and be satisfied." Another said, "We are old, and cannot learn these things: our sons will do so, and they will then wonder why we were such fools." Another said that it was not Christianity they hated, but it was the wearing of English coats and trousers which set people against it. Another man, a Sikh, has pasted St. Matthew's Gospel on the walls all round his room, so that whichever way he turns he may see some of the words of Christ. Another, a convert, has found out that "if a man once turns to Christ, even the very stones of the street hate him."

The large majority of village converts around Nárowál, Batála, and Ajnála are men of low caste. Christianity must necessarily cause a revolution in ideas and reasonings and actions, wherever it comes in heathen lands. It not only brings a sword, which pierces to the hearts of those who accept it, and of their friends, but it alters the whole position and character of all who are affected by it. It not only sets the brother against the brother, and the father against his child, and children against their parents, but it gradually and naturally tears into shreds many laws and fancied rights which in heathen lands have hitherto prevailed. The genius of Christianity is liberty. If the Son makes men free they become free indeed, even when they are living as serfs. The difficulties which attend the evangelization of large numbers of Heathen are always greater than are generally imagined by those who have lived all their lives in a Christian land.

Christian inquirers in the villages are now required to enroll themselves as catechumens previous to their baptism. None are ordinarily received as candidates for baptism who have not freed themselves from marriage contracts of their children with heathen children.

At a meeting of our Church Council, which was held in February, 1886, at Nárowál, it was resolved:—(1) "That in religious matters we make no difference whatever amongst Christians, whatever may be their social position, and whatever may have been their caste or religion before they embraced Christianity; but we admit all without distinction to the house of God, and to the Holy Communion. At the same time, we urge on all Mehtar converts to relinquish the habit of eating unclean food." (2) "That Mehtar converts should be instructed that they should not intermarry with other non-Christian Mehtars, as this would be contrary to the teaching of the Word of God."

History everywhere repeats itself. The Gospel is first preached to the poor, and individual souls are gathered in, one by one. The units in due time become gradually hundreds, or fractions of hundreds, chiefly from the lower orders—the poor and despised;

with the occasional baptism of one or another who is learned or in good circumstances. Thus it was in the early ages of the Church, before the baptism of the Emperor Constantine. This is usually the first stage in the work of evangelization in all countries. The second stage is arrived at when a leading part begins to be taken by men who belong to the upper classes. "The adoption of Christianity becomes then a political question, affecting the national life. A chief or a king proposes the question to his counsellors. It is then submitted to the tribesmen, and the baptism of the chief or king is then usually accompanied by that of a large number of his people." We are, in some parts of the Punjab, now passing through the latter part of the first stage. The second stage may come upon us at any time. *Are we prepared for it?*

Our feeling in the Punjab is that, although baptism should be freely given to all believers of every caste and station in life, it should, under present circumstances, be only given to believers, or to families of believers, and then *only* after instruction and probation. The too hasty baptism of many candidates who present themselves without proper instruction can only be an injury to our infant Church, and retard the establishment of Christianity in the country generally.

One year was remarkable, not only for the large accession of converts, who were baptized, but also for the large number who apostatized from the faith of Christ. The new shoots seemed to push off from the tree the dead leaves, which fell to the ground.

Moulvie Qudrat Ullah of Batála, the head Persian master in the Christian Boarding-school, a gentleman by birth and education, and a Christian convert from Mohammedanism of some twelve years' standing, became a Mohammedan in June, 1898. His daughter, a dear child, brought up for Christ in the Alexandra School, had died in the faith and love of Christ at the age of sixteen in the previous January, witnessing to all around her that the blood of Jesus Christ had saved her from her sins. When she was dying, she saw, or thought she saw, the angels who had come to carry her to heaven. She happily did not live to see the apostasy of her parent. The Moulvie had applied to be a Christian teacher on a higher salary than he was receiving in the school, and this had been refused. He had had serious quarrels with some of the Christians, and his motive apparently was that of earthly gain.

Narain Pershad, a convert from Hinduism, an old catechist from Kangra, apostatized at Fathgarh, in the Batála District, where he had been appointed a catechist. Church discipline had been exercised in the case of his son, who had been guilty of immorality. He took the side of his son, and left Christ apparently to spite those who were called by the name of Christ, and he too became a Mohammedan.

Lázar Tahal Singh, an old convert from Sikhism, baptized in Benares, who for many years apparently had done excellent work as a catechist, both in Benares and in Amritsar and its out-stations, became a Mohammedan in the summer of 1898 in Amritsar. For many years he had been suspected of drunkenness and immorality,

and had been dismissed from his work as catechist at Tarán Táran. Having failed to procure employment or ordination from the United Presbyterian missionaries in Sialkot, or from the C.M.S. missionaries in Amritsar, he apostatized.

K. B., a convert from Mohammedanism in Multán, who had been married after her baptism to Munshi J., of Dera Ismail Khán, complaining of ill-usage from her husband, left him and her children when they were on a visit to her family in Multán, and went back to her Mohammedan mother. It was believed at the time that she had become a Mohammedan.

The late Christian headmaster of a Mission school on our frontier was guilty of immorality shortly after the death of his Christian wife. He was necessarily dismissed from his appointment, and sent away from the Mission. This took place in the station where Ghulam Khán was made over by the authorities to his Mohammedan friends, and became a Mohammedan, the year before. Similar cases have from time to time occurred in many of our Missions. The goats are sometimes even in this world separated from the sheep, and the chaff from the wheat. Much seed is continually sown on ground where it bears no fruit.

Trials such as these have sorely tested the faith of many. They lead us with tears of shame and humiliation and sorrow to confess our utter weakness and sinfulness before the mercy-seat in heaven. Living and labouring in a heathen land, where the depths of Satan are, amongst people in whose hearts he is enthroned, in a world of which he says that the authority and the glory of it have been delivered to him (St. Luke iv. 6), we see him going about as a roaring lion to devour those who enter into temptation, and do not watch and pray. The Good Shepherd alone can protect His people, and save them from their sins, and from the subtle malice of the great deceiver of the world. We know that every plant which our Heavenly Father hath not planted shall be rooted up. The Father is the Husbandman, and every branch in Christ, the true Vine, that beareth not fruit, He taketh away. He blots out from the Book of Life the names of those who do not overcome, and who are not arrayed in white garments. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." If Judases wish to betray Christ, or if those who were once enlightened will crucify to themselves the Son of God afresh, and put Him to an open shame, they are ordinarily left to do so. If men will harden their own hearts through the deceitfulness of sin, they will ordinarily soon fall away from the living God. When men once choose their own road, they are ordinarily left to follow it to the end.

Whether these persons ever have had spiritual life, we know not. We thought they had. "The life is hid inside its own substance, and continues there till it dies." Whether anything remains in them of the life of Christ, which we thought they once possessed, we know not. "Whosoever shall deny Me before men," the Saviour says, "him will I also deny before My Father which is in

heaven." "If we deny Him, He also will deny us. If we are faithless, He abideth faithful; for He cannot deny Himself." We know that St. Peter denied Christ, and was restored, not only to communion but to apostleship. We have had in the Amritsar Mission in former days those who from pique against men have denied Christ and have become Mohammedans, and, finding there no rest or peace, have returned with penitence and tears to Christ, and have lived and have died confessing Him, apparently as true Christians; and we doubt not that they are now in heaven.

In a great war there are many losses and many gains. Many rise and many fall. Some die in the cause of truth and right; and some perish from the way, and become deserters and apostates. "If thou wilt worship before me (the Tempter says), all shall be thine." He does not even fulfil his promise. The hearts of the loyal and the true become braced by such desertions to greater efforts.

We notice that almost every one of the cases mentioned above occurred in the absence of the missionary. *Fortem diabolum facit non illius potentia, sed nostra negligentia.* It was when the missionary of Batála was at home on furlough leave, when the solitary missionary of Multán was watching beside the dying bed of one who was to him as a mother, when the solitary missionary of Bannú was at the Conference meeting, and the solitary missionary of Dera Ismail Khán was absent on account of health, that all these cases occurred. As long as single missionaries remain in sole charge of the many multifarious departments and duties of important Missions, as long as the Native Church does not give of her best sons to be pastors and teachers, and the sheep are necessarily often left alone during the enforced absences of foreign missionaries, such trials must be expected. In the present state of weakness in the Church within, and fear of dangers from without, the presence of a faithful pastor is always needed in every native congregation. Until the Native Church will furnish families who, like "the house of Stephanas, will addict themselves to the ministry of the saints," there appears to be little hope of security from trials like these, except from God's grace. In the meantime, while men sleep, the enemy is sowing tares.

When Achan troubled Israel, and was asked, "Why hast thou troubled us? The Lord shall trouble thee," the name of the place was called "the valley of Achor (or troubling) unto this day." This "valley of Achor" often becomes to us in modern days "a door of hope" (Hos. ii. 15). In passing through the valley of weeping, we may make it "a place of springs" (Ps. lxxxiv. 6, R.V.). The "weeping may (indeed) come in to lodge at even, but joy cometh (to remain) in the morning" (Ps. xxx. 5, R.V. marg.). There is to us all first the evening, and then the morning; and they are both of them "one day" (Gen. i. 5). When God satisfies His people with His mercy in the morning, they will then rejoice and be glad all their days (Ps. xc. 14, R.V.).

In speaking of baptisms, we must specially refer to the baptism in 1886, by the Rev. T. J. Lee Mayer, in Bannú, of Ghulam Khán, a youth of good position, the first-fruits of the Bannú Mission school.

After his baptism, he was made over by the Deputy Commissioner for twenty days to his Mohammedan relations and friends, and he at once thereupon became a Mohammedan again.

The whole circumstances were referred to Government, and received the thorough and careful consideration of the Lieut.-Governor, who, believing that the baptism had been performed too hastily, decided that the Deputy Commissioner had acted for the best, in the emergency in which he was placed, and that his action was not open to objection.

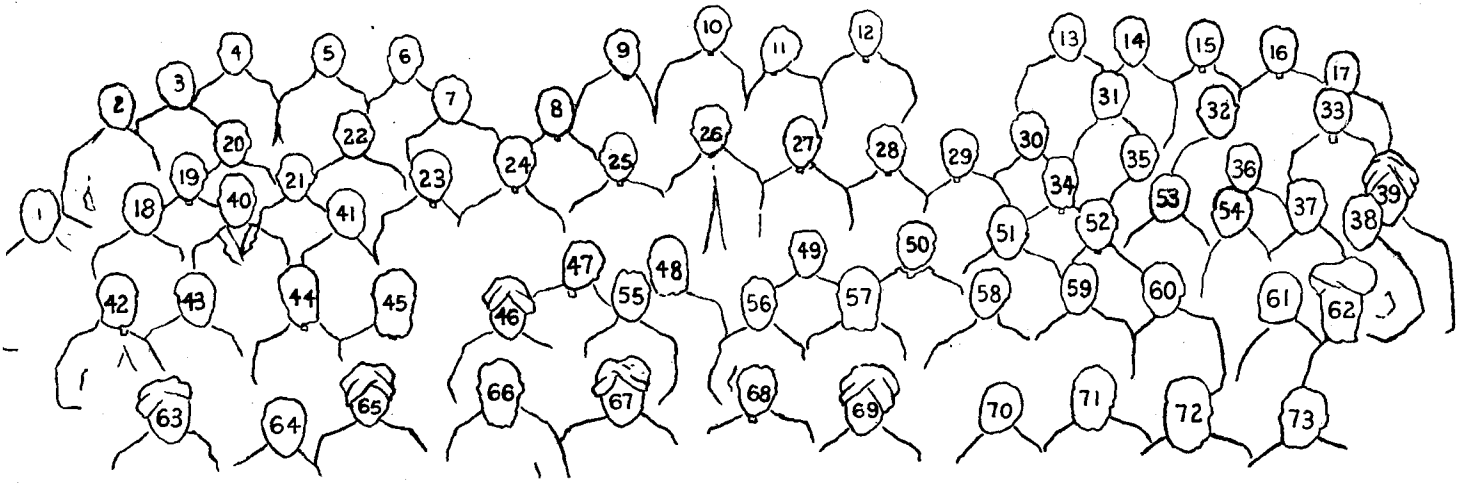
The proceedings of the case have been published. The coming together of bone to bone, when the Word of God is being preached over dry bones, is often accompanied by "noise and shaking," or, as our R.V. has it in Ezek. xxxvii. 7, by "earthquake and thundering."

CHAPTER XVII.

LAHORE.

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

That time was one of great literary activity, when the learned of every country congregated in the city. Many books were then written, and amongst them the Persian translations of the Mahabhárata, and Raja Tarangini. There was then great freedom of thought in religious matters, and teachers of every creed were tolerated, and allowed to teach their different doctrines. Religious disputations and philosophical discussions were carried on in Akbar's presence, week by week, sometimes the whole night long, in which the Emperor and Faizi and the ministers Birbal and Abdul Fazl took a part. At one time Birbal persuaded Akbar that the sun was a proper object of worship; and Abdul Fazl was appointed superintendent of the fire temples. An enamelled figure of the sun still exists on the palace wall, manifesting the favour that was then shown to fire worshippers. At other times the subject for discussion was Mohammedanism, and the heat of argument was sometimes so strong that in one of the disputations a Persian Mullah, a



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52. Rev. C. A. Gillmore.‡
53. Rev. W. J. B. Haslam.‖
54. Rev. J. W. Papworth.‖
55. Ven. H. W. Griffith.‡
56. Bishop of Lahore.
57. Late Rev. R. Clark.*
58. Rev. W. Ellison.‡
59. Rev. G. C. Peake.‖
60. Rev. J. Redman.*
61. Rev. E. F. E. Wigram.*
62. Rev. Malik Hamid Ishaq.*

63. Rev. Imām Shah.*
64. Babu Mittra.*
65. Rev. Wadhawa Mull.*
66. Rev. Thomas Howell.*
67. Rev. Mian Sadiq Masih.*
68. Rev. E. J. Warlow.‡
69. Rev. Fath Masih.*
70. Rev. C. E. Tyndale-Biscoe.*
71. Rev. W. J. Abigail.*
72. Rev. Q. K. Nehemiah.*
73. Rev. B. N. Ghose.*

* C.M.S. † S.P.G. ‡ Government Chaplains. ‖ Other Clergy in the Diocese.

Photograph by Mr. Burke, of Lahore.]

The Clergy of the Diocese of Lahore at the Consecration of Bishop Lefroy, All Saints' Day, 1899.

Shiah, was assassinated by an Afghan Suni, who then, as a native historian tells us, "went to heaven, tied to an elephant's foot, and thus attained martyrdom." On other occasions the Jesuit Christian missionaries gained great influence, especially with Akbar, and afterwards with Shah Jehan's eldest son, Dara. It is said that Akbar had a real respect for Christianity, and had part of the New Testament translated for his own use, and that he rejected the Koran, saying it was an imposition. Abdul Qádir tells us that he caused his son Morád to be instructed in the Gospel; and that the boy began his lessons, not as usual in the name of God, but "in the name of Jesus Christ." It is said that he adored the images of Jesus and of the Virgin Mary with awe and reverence. We learn from Abdul Fazl that in one of the public conferences the Christian (Jesuit) missionary offered to walk into a burning furnace, with the Bible in his hands, if the Mohammedan would do so with the Koran. The Mohammedan refused the ordeal, and the advantage, it is said, remained on the side of the Christian, and Akbar publicly rebuked the Mullahs for their violence during the discussion.[1]

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

[1] The following is an extract of a sermon preached before the University of Cambridge by the Rt. Rev. Bishop Phillips Brooks of Boston, U.S.A., in June, 1885:—

"Of all the stories of the Eclecticism, I think that none is more interesting than that of the great Akbar, the mighty Mogul emperor, him whom Max Müller calls 'the first student of comparative religions.' He lived and died almost three centuries ago, but his story reads like a record of the life in one of the great cities of to-day. In his palace at Agra he held his Friday evenings, when Buddhist, Hindu, Mussulman, sun worshipper, fire worshipper, Jew, Jesuit, and sceptic, all came and argued, and the great monarch sat and stirred the waters, and gathered out of the turmoil whatever pearl was anywhere cast up to the top. He hung a Brahman in a basket outside his chamber window, and bade him thence discourse to him of Brahma, Vishnu, Ram, and Krishna, till the great Akbar dropped asleep. The result was an eclectic faith, a State religion, a thing of shreds and patches, devised by the ingenious monarch, enforced by his authority, accepted by his obsequious courtiers, and dropping to pieces and perishing as soon as he was dead. It was the old first fatal difficulty of eclecticism that each man wants to make his own selection, and no man can choose for others but only for himself."

adviser was Meean Meer, who has given his name to our present military cantonments, and whose tomb still remains between Lahore and Meean Meer. His views were liberal, like those of Akbar.

The influence of Nur Jehan, her niece, and her brother Asof Khán, who was prime minister with an income of a million a year, was very great. They all seem to have been opponents of Christianity. Akbar, Jehangir, and Dara were to some extent favourable to it. Aurungzebe, the grandnephew of Nur Jehan, risked and lost the empire by his conscientious advocacy of Mohammedanism, and his oppressions of the Hindus. It is probable that the history of India, both religiously and politically, would have been different from what it afterwards became if it had not been for Nur Jehan and her family. It is said that they influenced India more than Akbar did.

Those were days in which Mohammedan emperors and courtiers from Central Asia married the Hindu princesses of India; when Persian mysticism and Afghan Mohammedanism came into active and full collision with Hindu philosophies and Brahman idolatries. All this resulted in the establishment of the Sikh religion by Nānak. It was in Lahore that Guru Arjan, the fourth successor of Nānak, and the compiler of the Adi Granth, was martyred by the Mohammedans; and hence arose the deadly hatred which still exists between Sikhs and Mohammedans. The Sikhs then became Singhs; and the peaceful *disciples* of Nānak were transformed into the warlike *lions* of Gobind in 1675.

It was here that the Maharájah Runjeet Singh (who reigned from 1792 to 1839) established his Sikh monarchy, after annexing one by one every principality in the Punjab, and joining all into one great kingdom, which passed over to English Christians in 1849, after the second Sikh war. The tomb of Runjeet Singh, which stands near his former palace, is now an object of interest in Lahore. Lahore remained the focus of conspiracies and revolutions from the days of Akbar until the annexation of the Punjab by the English.

In 1867 the missionaries of the American Presbyterian Board of Missions, who had carried on missionary work continuously in Lahore from the time of the annexation of the Punjab, invited the Church Missionary Society to undertake the charge of the Native Christians of the Church of England, and to establish a Mission in Lahore. The invitation was accepted, and the Rev. James Kadshu, a convert of the Kotgarh Mission, was sent there from Amritsar. His first service was attended by ten or twelve Christians; but on his departure to Simla in 1875, Mr. Kadshu reported that his congregation numbered 275 members, of whom seventy-one were communicants.

Mr. Kadshu was succeeded by the Rev. Yakub Ali, who died at Aligarh in 1899. His Lahore congregation in 1883 consisted of 206 members, of whom thirty-three were communicants. Through Mr. Weitbrecht's influence a suitable and handsome new church, which at present accommodates 150 people, and when completed will hold 300 people, has been erected in a suitable position in Anarkallí. This congregation has lately been ministered to by the clergy of St. John's Divinity School.

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

"In one department of labour, and in one Mission only in the Punjab, an experiment is being tried which, so far as I am aware, is not being attempted in the same way elsewhere. This is in the matter of training expressly for the ministry young Native Christians of conspicuous piety and ability. The Rev. T. V. French, of the Church Society's Mission, formerly the Principal of St. John's College, Agra, with the assistance of the Rev. J. W. Knott, originated a Divinity School at Lahore, in which instruction is imparted in the Hebrew of the Old Testament and the Greek of the New, in ecclesiastical history, in theology in all its branches, and, in short, in all those subjects generally taught in the theological colleges of England and America. The method adopted by the excellent Principal is not merely theoretical, but also eminently practical. By associating familiarly with them, taking them in his company when he preaches publicly to the Natives or holds conversation with them, permitting only carefully prepared addresses to be delivered by any of them, and the infusion into their minds of his own Christian spirit, and of his own earnestness and zeal, he endeavours to prepare the students for their future work. Very soon after the opening of the College, Mr. French lost his gentle, saint-like colleague, Mr. Knott, who of all the spiritually-minded men it has been our privilege to meet seemed to be the most like Enoch, of whom it is said that 'he walked with God.'"

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

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

The Divinity School in Lahore was the second college founded in India by Bishop French. The first one was the C.M.S. College at Agra, established by him in connexion with the Rev. E. C. Stuart (afterwards Bishop of Waiapu) in 1851. Mr. French was the Principal of this College during the Mutiny, when he refused to enter the Fort at Agra unless the Native Christians were allowed admission also. The invitation to join the Punjab Mission was given to him by the Parent Committee in 1861,

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

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

"On looking into the histories of the early Churches of Christianity, we find it was an object from the very first kept in view, to fix upon convenient centres which should form rallying-points for the promotion and diffusion abroad of the light of the Gospel. In these a small body of Christian teachers devoted themselves to the more complete establishment and firmer building up in the truth and doctrine of Christianity, of a portion of the choicest and ablest converts, with a view to their becoming, in their turn, teachers and preachers of the Word. The raising up of such men was not left to be a desultory and discretionary work, occupying the spare moments, the mere residuum of energy, of missionaries otherwise occupied in a multiplicity of labours. It was rather an object definitely pursued in the most favourable localities, under the guidance of the best instructors of which the case admitted, drawn chiefly from among the ripest and most practised veterans.

"In a somewhat careful study of the missionary history of many ages, I find that at no one period, and by no one Christian Church, was this great duty neglected or lost sight of. 'They preached and baptized, and established training schools at suitable centres.' Such would appear to have been the invariable rule; such the constant testimony borne by Church authors; such the summary of their missionary reports. This disciplining of the choicest minds, and confirming of the noblest souls, was steadily pursued as the most fruitful of agencies, as 'laying up in store a good foundation against the time to come.' It proceeded on the principle, that a course of catechetical instruction imparted at one or two missionary headquarters, with students gathered in sufficient numbers to create wholesome (not excessive) emulation—where mind was whetted by contact with mind, and thought was exercised, and suggestive questions struck out and answered, and free, unstifled, yet reverent inquiry

permitted—was likeliest (by God's blessing) to produce a well-prepared and grounded staff of Christian teachers, able, with some degree of confidence, to meet captious reasoners, to satisfy anxious inquirers, and to proclaim to learned and unlearned alike the message of salvation through Jesus Christ.

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

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

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

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

Of the abundant labours of Mr. French since the establishment of the College it would be difficult here to speak. But many know how excessive efforts on behalf of Christ's cause brought him very near to death in Lahore in 1872, when the work of the College was necessarily transferred during the summer months to Abbottábád. Many will also remember how, when prostrated by exposure and incessant toil, he was carried into Dharmsálá from Kúlú; even as he had been found by the doctor in a distant village, and carried into Dera Ismail Khán in 1863. What he was not only to the College, but also to the whole Punjab, from 1869 up to the time when he left us, those who have been most associated with him have best known. He will be ever remembered amongst us as a missionary who has "gone before" all others in high aims and efforts, both as regards personal holiness and devotion of life, and also as regards large-hearted endeavours for the benefit of the people. Wherever he has been, the tone of spiritual and intellectual life has been quickly and perceptibly raised. The first in the north of India to establish a School of Divinity, he has been the first also to introduce the systematic teaching of the Hebrew Bible and the Greek Testament to Indian students. A leader in everything connected with missionary work, his vacations were spent in extensive itinerations to Multán, Khánpúr, Kashmír, and the Salt Range. Ever rising himself, and ever raising others by the grace of God to

higher efforts, his minutes of leisure were employed in writing works in many languages, and in carrying on a large correspondence with many friends, with such effect that Dr. Westcott, the late Bishop of Durham, drew public attention to "the helpful letters from Lahore." With quick perception of everything opposed in spirit to the pure Word of God and to the simple formularies of our Church of England, he was ever also foremost in expostulations, even with those in authority, against every doctrine and practice that brought injury and wrong on the Church of Christ in India.

Through God's mercy to us he was appointed our chief pastor, and was consecrated Bishop of Lahore on the 21st December, 1877. From that time the signs of an apostle were more evident in him than ever they were before. In labours more abundant among both English and native congregations; in journeyings often, throughout his whole diocese, from Peshâwar and Delhi to Karáchí, and even to Kandahár and throughout Persia; in weariness and painfulness, in watchings and in prayers, and constant preaching in different languages, with the care of all the churches on him, he added both to his former labours and to his trials. In testifying to what he believed was Truth, he was the only one of the nine Protestant Bishops of India who declined from motives of principle to sign the letter which was addressed from Calcutta by eight Bishops "to all of every race and religion." He could not "lay stress *merely* on the conformity of our creeds, ritual, and orders to primitive models and apostolic precedents," without dwelling also "on the signs of restored life which has led the Church to emerge from deadening and depressing formality and benumbing sterile orthodoxy which seemed to freeze its very vitals and paralyze its energies." Nor could he be "insensible of, or refuse to rejoice and praise God for, the devoted labours and successful ministries of men and women of other bodies than our own."

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

Almost all of our native clergy and most of our catechists and readers have been trained at Bishop French's Divinity College. The importance of it, therefore, cannot be overrated. It is the school in which our native teachers of Christianity are themselves

taught; where they sit at the feet of their teachers, as St. Paul sat at the feet of Gamaliel—or let us rather trust that they sit at the feet of Christ Himself, as the disciples did, when they learnt from Him those lessons of practical theology which influenced both their minds and their hearts, and when they were daily associated with Him, and drank of His Spirit, in all they saw Him do and teach.

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

The Principals of the College have been the Rev. (afterwards Bishop) T. V. French, the Rev. Dr. W. Hooper, the Rev. F. A. P. Shirreff, the Rev. Dr. H. U. Weitbrecht, the Rev. H. G. Grey, and the Rev. E. F. E. Wigram. The assistants have been the Revs. J. W. Knott, R. Clark, G. M. Gordon, T. R. Wade, R. Bateman, J. N. Merk, A. Lewis, Dina Náth, and Ali Bakhsh.

The Rev. Edmund F. E. Wigram, when at home, drew attention to the vast tracts of Central Asia which lie beyond the Himalaya Mountains, for the most part wholly beyond the farthest outposts of Christianity. He said:—

"Let us not forget Central Asia, the birthplace of the world's great nations. Perhaps it is destined to be the scene of some of the last and most glorious triumphs of the Cross. Christ will not return till the Gospel of His kingdom has been proclaimed in all nations. Who is to go and tell the various tribes of Central Asia the story of the love of Jesus? The problem will be solved if only the Punjab be thoroughly won. . . . Punjab Mohammedans established the faith of Islam in Bengal; and may Punjab Christians go forth in the power of the Spirit, and set up the standard of Christ in Central Asia. . . . The key of Central Asia is, humanly speaking, largely in the hands of the Lahore Divinity School. For Central Asia depends for its evangelization upon the Punjab. The Punjab depends for its conversion upon the character of the Christians in it. Their character depends on the devotion of their pastors and leaders; and these last will learn what true devotion is, if only—and

possibly only if—they see living examples of it in those who are set over them during their period of training at Lahore."

On another occasion Mr. Wigram spoke thus at a C.M.S. Annual Meeting:—

"The evangelization of Asia must be undertaken by Natives. For this purpose the native ministry needs to be placed on its proper footing in India. The state of our Divinity Schools in North India is lamentable. Ten years ago, four out of six were without Principals; and they are in as bad a case now. We need more first-rate colleges in India. Unless the C.M.S. provides training of a higher type for young men in India in English, the language in which theological literature is accessible, they will go to the Cuddesdon of India, which is ready for them, and we do not want that type of Christianity in India. You must send us a Dr. Handley Moule, or a Mr. Drury, as soon as you can."

Our missionary societies both in England and America are averse to the sending of Indian young men home for their theological training. The expressions which are used especially in America on this subject are very strong. If this is the case, the establishment of good theological training schools in India becomes a necessity, if we desire to propagate the religion of Christ in this great land.

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

The students are trained not only in the class-room and chapel, but also in itinerations with their teachers in the villages, and stated preaching in the bazaar, which latter is usually carried on in the rooms kindly lent for the purpose by the American Mission. As a further instance of friendship, it may be noted that in the early history of the Mission the students of several Missions unconnected with the Church of England were sent for training to the Divinity School in Lahore.

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

To the original buildings have been added, together with the

Principal's house, a large school- or class-room, a library containing a very considerable number of valuable books for the use of the missionaries, and enough of houses to accommodate eleven married and nearly as many single students. There is also a small native room in the middle of one of the courts, which has been used as a prayer-room by the students; and there is also a comfortable little house of three rooms in which a single missionary has often resided, and which was formerly occupied by the Rev. Dina Náth. As all of the houses are not at present required for the small number of students now reading in the school, Christian young men studying in the government and the medical colleges are allowed to occupy them, subject to certain restrictions, and payment of a small rent. Many highly prize this opportunity of living in the midst of Christian influences.

Outside the walls is a serai, or guest-house, which is used by inquirers and Christians, who for any reason are for a time the guests of the Mission, or are students in the College.

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

Dr. Kennet, in his pamphlet on *The Catechetical School of Alexandria*,[1] tells us how, in the first and second centuries, "learned Heathen flocked to hear the Christian professors of that school, and were attracted by their lectures to embrace Divine Truth. The scope of the school was thus manifestly an enlargement of the original 'Catechesis' for candidates for baptism." At first only "Christian young men attended these classes, to attain a well-grounded knowledge of their religion, and fit themselves for the service of the Church." Afterwards "it happened of itself, and without any particular design to that end, that the Catechetical School of Alexandria, from having been a place of instruction for catechumens, became a learned seminary, a theological college in fact, for winning educated Heathens, as well as training Christian ministers."

The Spirit of God moves everywhere as He will, ordering from the beginning the things which are to be hereafter, and often marking out paths for His people which they have not hitherto trod. In watching His providences, and in following His guidance, we shall in our modern days best use the means, whether new or old, which may the most advance His kingdom in these Eastern lands. In writing of the Divinity School at Ningpo, the Rev. (now Bishop) J. C. Hoare expresses his "trust that one great 'function' of the College is to be *evangelization* and *extension*. The work of the Theological Class was carried on in much the same manner as last year by combining study with short evangelistic tours in the district."

No account of the Divinity College of Lahore can be complete without reference to the Rev. G. M. Gordon, who was one of its warmest friends and supporters from its foundation. In the first

[1] Sunday School Union, Ludgate Hill, E.C.

year of its existence Mr. French (afterwards Bishop of Lahore) wrote in his Annual Letter :—

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

It is no longer a secret that the post which Mr. Gordon thus declined was the Bishopric of Rockhampton, in Australia. The Bishop again wrote in March, 1881 :—

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

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

"It was just before Christmas, 1873, that we set out together to 'spy out the land' which we had arranged should be the missionary practising-ground, so to speak, of the Lahore Divinity students, under the direction and oversight of the missionary clergy associated with the College, to which he attached himself from the very first ; and held unswervingly to his purpose of regarding all his labours as inseparably connected with it, and with the C.M.S., under whose auspices it had its birth. Whether

his work lay amongst Sikhs, Belúchís, or Afghans, it was always the same; he felt himself working out one of the fundamental ideas which underlay the original plan of the Divinity School — aims which are essential, as I believe (and as my two honoured successors in the Principalship, Messrs. Hooper and Shirreff, have steadily held likewise), to the practical usefulness and efficiency of the institution, *i.e.*, its having a department of labour outside of the College class-rooms, and stretching forth the hand of sympathy and loving help to the frontier hills and rivers, to watch for any door by which Christian influence may find entrance to the tribes who have their home there, and whose relation to us is of such serious moment to the future of the empire.

"We visited at that time Gujrát, Jhelum, Pind Dádan Khán, Miānī, Bhera, Shahpoor, Khushāb, and a number of small towns and large villages lying between. The languages were, of course, new to Mr. Gordon, beyond the Persian he had partially acquired at Ispahan; the preaching and conversing therefore fell to me, but he took the keenest interest in all, and never wearied in searching out opportunities I could avail myself of—one of the marks, as Aristotle tells us, of the truest friendship. When we traversed by road or river the same ground just before Easter last year (1879), he was well able to express himself; the district had become a home to him, and his heart was bound up with its people, loving them 'the more abundantly, the less he was loved'; for a good deal of unfriendly feeling was shown him by the upper classes in Pind Dádan, where he secured, by fair bidding at a public auction, his 'little tower,' just close to the walls of the town—'the corner bastion,' as Mr. Nugent calls it, 'of an old fort of which little else remained.' Many a time in the interval, between 1873 and 1879, has he trod on foot the fifty miles between Jhelum and Pind Dádan, shortly to be united by the branch railway, which is almost completed. From the time I left India, at the close of March, 1874, he adopted Pind Dádan as the little capital of his rather too extended missionary province, or rather the starting and returning point of his journeys. He had leave 'to hold the fort,' or the little bastion, until he succeeded in purchasing it as a place of deposit for his books and collection of varieties after ceasing to reside at Lahore. It was a great advantage for the fifteen or twenty English residents at the great salt-mines five miles from Pind Dádan, to enjoy so often the Church ministrations, which Mr. Gordon himself, and latterly, in his absence, his young missionary brother, Mr. Nugent, performed for them in the little station church, or in a large room at the salt-mines.

"Mr. Gordon's great object was to obtain native agents, whom he might train after his own fashion of hardihood and patient endurance—what might well be called '*a perfect work of patience.*' His great sorrow throughout his seven years of pioneering work on the frontier was the reluctance (or, as it often turned out, the inability) of the native labourers to keep pace with his seven-leagued strides, sometimes painful midday marches, over treeless plains, to some coveted destination, where an inquirer had to be visited or a friendly Mullah instructed. One excellent student, Andreas, as faultless in life as he was steadfast in simplicity of faith and devotion to his studies, during the three years he spelled out his Hebrew and Greek Scriptures in our school at Lahore, succumbed after about a year's attempt to frame his course of life after the model daily before his eyes. Even of him our dear brother spoke with some dissatisfaction, as hardly up to the mark, and better fitted to be a pastor than an evangelist. Writing in August, 1874, he says, 'I walked with Andreas to Khooshab, and we were continually reverting to the walk you took with us there. I was sorry not to be able to induce P. and N. to accompany me.' (These, I should observe, were two of the least

promising of our students, whose views of the nature of the work he strove to elevate for some months.) 'They feared a wetting such as we had all got on the previous evening, when sudden rain overtook us, and we had to wade through two miles of water. They have got no *shauq* for preaching, and it is useless to press them.' . . . This high standard, which we so much need, may take another generation to develop."

The following account of Mr. Gordon's death in Kandahár is taken from a sketch of his life written by General R. Maclagan:—

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

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

"Mr. Gordon was a missionary at his own charges, his private means not only maintaining his Mission work without cost to the Church Missionary Society, but being ever liberally bestowed on useful objects conducive to the temporal or spiritual well-being of people whom he could help. Such a man, with felt capacity for a certain line of action, with opportunities presented to him of which he perceives the value, is guided by an impulse which is true for him, however differently others might be affected by it. He was urged, as his letters at the time quietly but unmistakably showed, by a pressure which he felt was not to be resisted. He at once accepted the leading which was indicated to his willing mind, not without something of that adventurous spirit which animates every man who is in earnest, which has stirred the heart and quickened the steps of many a noble missionary in days past and present, and will in all time to come. It was the same spirit, with the same views, which took him back from England to India on the last occasion through Persia, and which enabled him there, with his wonted devotion, to be the means of so great usefulness, in co-operation with another active missionary of the C.M.S., at a time of grievous famine and distress.

"When we hear of the missionary killed in a sortie from a besieged fortress—a difficult and perilous operation, undertaken to check the harassing fire from a strongly-occupied and well-armed place of cover—let us think of him as the minister, for the time being, of the British soldiers employed on this duty. He was their friend, who sought to be their helper wherever he could, not only in the tent but in the field, in

the time of danger, and in the hour of death. Not altogether profitless, we may well believe, was this last service, though it was the hour of death also for himself."

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

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

"In May, 1878, he wrote from Pind Dádan Khán: 'To many people India is full of variety and amusement. If it has a hot season, they avoid it by going to the hills; or if they are obliged to stay on the plains, they can surround themselves with comforts and luxuries; and as for the cool season, it is far pleasanter than an English winter. But to a missionary, who is intent on knowing the Natives and being as one of themselves, these comforts are quite foreign, and by degrees he finds that they are by no means necessary to existence. And in order to get the confidence of the people, and do them any good, one has to make up one's mind to devote one's life to it, and all one's dreams about ending one's days in a cottage near a wood in some pleasant English nook give place to the prospect of a mud hut in an Indian village, and the enviable distinction of a rough tombstone reverenced alike by Christians and Heathens.' And these words are simply the expression of his everyday life. I have known him even in Amritsar go to the serai (a native inn) and lodge there for the sake of being among the people whom he loved for Christ's sake.

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

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

By Mr. Gordon's will he left no less than Rs. 75,000 towards the erection of the College Chapel and the carrying on of the

missionary work at Pind Dádan Khán and Dera Ghází Khán, which he had inaugurated. The beautiful chapel has been lately completed by Mr. Weitbrecht at a cost of Rs. 12,000, and was opened by Bishop French in February, 1883. The design is elegant, and the structure substantial. On the day following the dedicatory service, an ordination was held in it, when three former students received Deacons' Orders, namely, the Rev. Dina Náth (died August, 1888), ordained to the work of the Divinity School, the Rev. Thomas Edwards (died January, 1894) to the Simla pastorate, and the Rev. Nobin Chandar to that of Batála.

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

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

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

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

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

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

"On St. Andrew's Day he received the Holy Communion in his bed for the last time. I remarked to him that St. Andrew's example was one

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

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

The Pind Dádan Khán Mission has, since 1885, when the Rev. H. Rountree left it, been in abeyance, in consequence of the dearth of labourers; and the Rev. Thomas Howell has gone to Montgomery-wala. It is thought by some that it is more desirable to cultivate the large tracts of country in the centre of the Punjab, and on our long line of frontier Stations, than to devote strength to a little spot, which is surrounded by the stations of other societies, and is separated from all other branches of C.M.S. work.

In connexion with Lahore we have still to draw attention to the resignation of Bishop French, after an episcopate of ten years in the Punjab, and his death in Muscat on the 14th May, 1891.

Bishop French came to India, as a missionary of the Church Missionary Society, in 1850, to found the C.M.S. St. John's Anglo-Vernacular School and College in Agra. In 1862 he came to the Punjab, to found, with Dr. Bruce of Persia, the C.M.S. Mission, which had been established by General Reynell Taylor in the Deraját. In 1869 he came to Lahore, to found the C.M.S. St. John's Christian Divinity College. In 1877 he was appointed by the Government to found the Lahore Bishopric. Bishop French has everywhere been a great founder; and others are now following him in the different institutions which he founded, and are carrying on the work which he began. He planted; and his work in the many different spheres in which he laboured is now ended. Others are now watering where he has planted; and their work in due time will also cease. But God remains, and ever continues to give the increase on His servants' past and present labours. What the increase has been in Bishop French's time we cannot stop to tell. In the Punjab, in 1850, the tree had not been planted. In 1888, through God's blessing on the efforts of many labourers, there were 2315 Native Christians, in connexion with the C.M.S., in the Punjab. Amongst both the Heathen and the Christians Bishop French exhibited in many ways "the signs of an apostle." By his labours, by his spirit of self-denying humility and liberality, by his gentleness and loving teaching and example, he left the Punjab a very

different country from what it was when he first came to it. His becoming a missionary again was but a fit ending of a long life of more than ordinary usefulness even in the missionary field, and furnished another example in modern days of what has been often practised in the Church in days of old. "The Son of Man came not to be ministered unto, but to minister, and to give His life for men."

The following inscription has been placed to his memory on a brass in the Lahore Cathedral :—

In Reverent Memory of
THOMAS VALPY FRENCH, D.D.,
Sometime Fellow of University College, Oxford,
and Founder of this Cathedral Church;
Who from the year 1851, when he arrived
in India, served the Church of God,
first with patient labour as a Missionary in the N.W.P.
and in the Punjab;
and then for ten years as
First Bishop of this Diocese, 1877 to 1887.
He died at Muscat in Arabia,
a lonely witness of the kingdom of Christ,
May 14, 1891.

"A minister of Jesus Christ to the Gentiles,
ministering the Gospel of God,
that the offering up of the Gentiles might be acceptable,
being sanctified by the Holy Ghost."
Romans xv. 16.

Mr. Eugene Stock, in his History of the C.M.S., says that Bishop French's "name is unquestionably the greatest on the roll of C.M.S. missionaries; . . . he is one of the noblest of many noble men whose career this History [that of the C.M.S.] has traced" (see vol. iii. pp. 532 and 535).

God takes away His workmen, but He carries on His work. When one lays down an office, another is sent to take it up. Bishop Matthew, consecrated on the 6th January, 1888, to be our Bishop, came amongst us, alas! alone; fresh from close contact with the unseen world, where all live, and whence comes life on earth, for us to impart to others. He came to us with much earnest prayer that he might bring life with him to many in this land, where there is so little life and so much death. He was heartily welcomed as our Bishop, with respect, and hope and love.

After an episcopate of almost eleven years of faithful, earnest labour, during which he became a great spiritual power for good, felt in all parts of his diocese, he was taken suddenly from us on the 2nd December, 1898, after preaching in the Lahore Cathedral an Advent sermon, in which he urged all Christians to further the work of Missions in India, because Christ is coming again. His last words were, "Even so come, Lord Jesus."[1]

[1] Bishop Matthew, in his charge to his clergy in November, 1889, spoke thus respecting the recent Romish aggression in the district in which Nárowál

The Rev. G. A. Lefroy, the Head of the Cambridge Mission in Delhi, was appointed his successor, and consecrated on All Saints' Day, the 1st November, 1899, by Dr. Welldon, then Metropolitan of India, and four other Bishops, in the Lahore Cathedral.

The building of the great temple which is being raised in the Punjab, as we trust it is, on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, for the habitation of God Himself, is now growing. A part of it has been built during the episcopate of Bishop French, and another part under the episcopate of Bishop Matthew. May the builders who build the walls build them very straight and solid, according to the pattern which we have by the Spirit, which is given to us in writing from the hand of the Lord (1 Chron. xxviii. 12, 19).

is situated, where there are now several thousand converts, the fruits of the missionary efforts of three Protestant societies:—

"*The Roman Hierarchy.*—The Pope in 1886, by the Bull *Humanæ salutis*, established a Roman Catholic hierarchy in India and Ceylon, where there had been hitherto only a missionary organization presided over by a Vicar Apostolic. The new hierarchy consisted of eight archbishops and seventeen bishops: in all twenty-five. The Roman Catholic Bishop of Lahore, on his arrival, took the first opportunity of claiming a universal and exclusive pastorate of souls within the limits of his diocese, and has since illustrated the precise significance of the claim, by opening a Mission in a district of the Punjab which had already been for years the object of solicitude to more than one religious body, and contained a considerable number of baptized Christians, converts of Anglican and Presbyterian missionaries. Had the Heathen and not these converts been the object of the Bishop's missionary zeal, this particular spot would assuredly not have been selected for his first operations. In a province which, alas! still offers abundant scope for the evangelist among Hindus, Sikhs, and Mussulmans, without touching ground already broken by any Christian organization, I deem it my duty to protest against this marauding policy, this wanton aggravation of bitterness and of those divisions which we deplore."

PART III.

THE FRONTIER STATIONS OF THE C.M.S. AND THE C.E.Z.M.S.

CHAPTER XVIII.

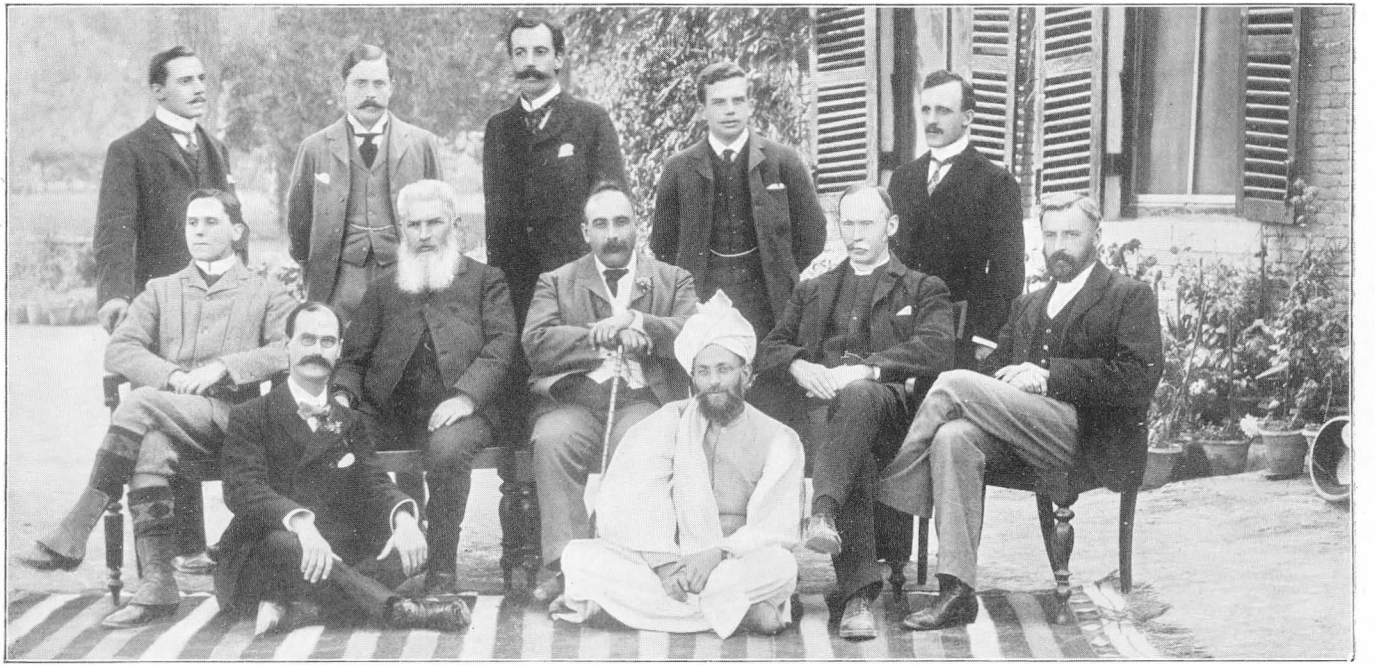
SIMLA AND KOTGARH.

We have spoken of our Church Missionary Society's central Stations in the midst of the Punjab proper. We now proceed to give a brief account of our long line of frontier Stations, which begin at Simla, and terminate at Karáchí on the sea.

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

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

Dr. C. Lankester. Hon. M. Waldegrave. Dr. W. B. Heywood. Dr. H. T. Holland. Dr. S. Gaster.



Dr. A. Lankester. Dr. A. Jukes. Dr. H. Martyn Clark. Rev. P. Ireland Jones. Dr. A. H. Browne.
Dr. A. Neve. Dr. T. L. Pennell.

PUNJAB MEDICAL SUB-CONFERENCE, DECEMBER 1901.

The first Station which was commenced by the C.M.S. in the Punjab was thus that of Kotgarh. The first letter regarding Kotgarh in our possession was from Captain Philip Jackson of the Bengal Artillery to Dr. Laughton of Simla, on the 3rd December, 1839. He wrote: "To the praise and the glory of God, we are as brands plucked from the burning; still living witnesses of the truth as it is in Jesus, still monuments of the Lord's mercy." He asks for information regarding Kotgarh, Narkand, and Kamáson, and proposes the establishment of the Himalaya Mission. He added: "Oh that I had health, and I would go myself, but of this mercy I am not worthy." He gave to the Mission £60 a year, then valued at Rs. 594.

This appeal to the C.M.S. was made for the permanence and for the enlargement of the Himalaya Mission amongst the hill tribes down to the plains. The C.M.S. accepted the trust, which was then committed to it, and it is now endeavouring to fulfil it.

The undertaking of this Mission drew forth expressions of warm interest from Bishop Wilson and many other friends in India; and their letters, written to Dr. Laughton between 1839 and 1850, cause a thrill of zeal and hope to pass through our minds when we read them, even after many decades of years and many generations of Simla residents have passed away. The names of these founders of Christian Missions can never be forgotten.

The missionaries who have laboured in Kotgarh and Simla have been Mr. Rudolph (who came to Kotgarh as a C.M.S. lay catechist and schoolmaster, and afterwards joined the American Presbyterian Society), the Rev. M. Wilkinson, the Rev. Dr. Prochnow, the Rev. J. N. Merk, the Rev. W. Keene, the Rev. T. Sandys, the Rev. A. W. Rebsch, the Rev. H. F. T. Beutel, and the Rev. J. Tunbridge. Mr. Rebsch, after more than twenty years of faithful and devoted labour in Kotgarh, and as many more years of missionary toil in other stations in the plains, retired from direct work to Simla, where he died on the 17th May, 1895, aged seventy-nine. Mrs. Rebsch had died in Simla on the 27th June, 1894, aged seventy-two. Mr. Rebsch was succeeded in Kotgarh by the Rev. A. W. Bailey (whose wife died in Lahore on 30th November, 1897), and afterwards by the Rev. and Mrs. H. F. T. Beutel from Clarkábád.

When the Punjab Mission was established in 1851, the Hon. Sir F. Currie, Bart., in his minute on Amritsar as the best site for the C.M.S. Punjab Mission, wrote: "The Mission at Amritsar (if it be there located) should be in my opinion quite separate and distinct from the Kotgarh Mission. Kotgarh is quite out of the way of the Sikhs, being situated in the midst of the old hill Rajput principalities. With the Rajputs of the hills and the inhabitants of the plains there is very little in common." This shows the direction which, in Sir Frederick's opinion, the two Missions should take.

In 1887 the Punjab Missionary Conference "recommended to the Parent Committee the importance of our Frontier Missions, where the lack of Christian sympathy and society make extreme demands on the charity, faith, patience, and endurance of the missionaries. They specially urged the claims of Kotgarh to an additional missionary."

Kotgarh (called by the Natives Guru-kot, or the residence of the Guru, whose grave is still seen in the midst of the village, decorated with coloured flags) is situated on the high road from Simla to Tibet. It is fifty-four miles from Simla, and is 6700 feet above the level of the sea. It is built on a spur of Mount Hattu, which is 11,000 feet high.

The well-known traveller, Captain Gerard, who for a time lived in Kotgarh, wrote: "Kotgarh is free from fogs; has good water; a population close together of 1200 souls; and is just opposite to Kúlú, a populous district on the other side of the Sutlej. The people are very simple, and show a great anxiety to be educated by us; and fairs are held in the neighbourhood, which greatly help the spread of the Gospel to distant nations. It is a most interesting tract, and a better field could not offer itself for a missionary establishment." This was written forty years ago. In 1873 Kotgarh contained forty-one villages, with a population of 2400 souls.

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

In former years infanticide used to be common, and as lately as the year 1840 four cases were brought to light by Government, in which parents had buried their children alive. Polyandry was also practised. It was not uncommon for three or four brothers to marry one woman, who was the wife of each in rotation. As most men had not sufficient means to purchase and maintain a wife, it was the custom for several men to club together and buy one common spouse. The children belonged to all. Soon after the school at Kotgarh had been opened it was observed that two men brought food to one of the boys, and that both called him son. The two men had married one woman, and they had only one son, whom both considered as their own. Superstition and ignorance then everywhere prevailed. Every accident or misfortune was attributed to the genii of the different places, some of whom were believed to preside over the crops; some held influence over the heart of man; some over the mountains, or forests, or sources of rivers. In most villages flocks of goats were kept for sacrificial purposes. Every peak, cave, forest, fountain, and rock still has its presiding demon, one of whom is appropriately called "Shaitan" or Satan, whose effigy is brought out on special occasions, with human masks fixed on it, and the people dance before it, waving branches or swords. The people of these hills believe literally in the real existence and malignant spiritual power of demons; and so they worship them. So far as they believe in the activity of evil spirits, perhaps they are right. That there are evil spirits we know; and they doubtless have

special power in heathen lands. St. Martin of Tours (A.D. 336) believed that he had spiritual conflict with devils, in the form of Jupiter, Venus, and Minerva. The hill people call them by different names. The strong man armed exerts much strength and subtlety in keeping his goods, till the Stronger than he comes to dispossess him. In a country like this we have distinct evidence how man of himself entirely fails to have any idea of Who God is, without Christ. God without Christ is only an object of horror and aversion. They know nothing of Him, and think that He is some demon, Who must be propitiated by idolatrous ceremonies; and so they fear, and tremble, and hate, and rebel, and yet they must worship. They know not God, and therefore worship Satan.

During all these years of vice and ignorance God "left not Himself without witness, in that He did good, and gave them rain from heaven and fruitful seasons, filling their hearts with food and gladness." We see on all these mountain slopes how luxuriantly tea, wheat, barley, and other cereals grow, and how rice, which rivals that of Bengal, is largely cultivated. We see that all the timber trees of the Himalaya are represented in the forests; and that apricots, peaches, apples, pears, mulberries, figs, oranges, citrons, limes, plantains, walnuts, and hazel-nuts, grow in profusion wherever they are planted. No wonder that the feelings of Christian men were moved when they saw the ravages which idolatry and ignorance of God had made in a country like this—a country which lay at their very doors, and which in their excursions from Simla they often visited. But the bounties of Nature are not sufficient, without Revelation, to manifest the true God to any people. If God bears witness to heathen nations, by conferring benefits on them, and by "*doing them good*," let us bear testimony to them in the same way, and seek also to do them good, both materially and spiritually.

Kotgarh lies midway between Brahmanism and Lamaism. Some twenty-five miles beyond Kotgarh scarcely a Brahman can be met with, although Hindu temples are occasionally seen in the interior, often in close proximity with the Lama temples. Sixty miles from Kotgarh is one of the most celebrated Lama monasteries, containing, it is said, a considerable library; and nunneries may be also found not far from it. A little beyond Kotgarh the distinction of caste altogether ceases, and the peculiar physiognomy of the people points to Tartar origin. It is mentioned in Bishop Milman's Life that he once saw, near one of the Buddhist monasteries, a number of boys who were prostrating themselves, and apparently praying with much devotion. He asked an intelligent and well-educated Buddhist, who was with him, about them. He said that they were praying. The Bishop asked, "To whom?" After a pause he replied, "To nobody!" and "For what were they praying?" The answer was, "For nothing"! They were praying to nobody, and for nothing. Such are Buddhist prayers. But even the Buddhist child must pray. This occurred in another part of India; but the religion of the people beyond Kotgarh is the same.

Sons of wealthy and influential men have occasionally come from

their homes in Chinese Tartary to study in the Kotgarh Mission school, when their own homes are frost-bound. They have there learned to read and understand the Word of God, and have attended family worship and the Sunday services in church. On the approach of summer they have returned to their native highlands, travelling sometimes for a fortnight or more, "fearing that Kotgarh," which is only 6700 feet high, "would be too hot for them"! During the winter of 1864–65 eleven youths arrived from the snow regions of Kanawar to study in Kotgarh. They were lodged and boarded in the Mission; and in the short winter days they learned to read the Bible, which they took back with them on their return to their home. One of these lads had been trained to be a schoolmaster, but on his return the Rajah claimed his services as a munshí (a writer or teacher).

The Kotgarh Mission is essentially an itinerant Mission to the hill tribes which lie between the plains of India and the borders of China. We remember the interesting accounts of the long tours and adventures of Dr. and Mrs. Prochnow, as they traversed range after range, to tell to these highland people the Gospel of Christ. We remember, too, a picture in the *Church Missionary Intelligencer* (October, 1855) of Mrs. Prochnow, mounted on a yak, and crossing one of the difficult snow-clad passes. It was never intended that the missionary should remain always in the neighbourhood of his headquarters in Kotgarh; but it was always hoped that his influence would manifest itself by his constant presence in many States, in which missionaries have been often welcomed as the friends and benefactors of the people. Those fishermen catch most fish who *go out* fishing. The fish will never leave their natural element, and walk into our nets while we sit at home; and fishermen learn to be patient also, for they often have to toil all night and seem sometimes to catch nothing.

The people of the hills are very illiterate. It is our comfort in India that the Bible is full of those things which all men see around them every day, and which are intelligible to all, even to the youngest child. It speaks of the bridegroom and the bride, and of the baby born, of parents and children, of childhood, full age, and old age. It speaks of milk for children, bread for youth, and meat for the strong, and of life supported and strengthened by feeding on the flesh of innocent victims, who are always dying that we may live. It speaks of hunger and thirst, of nakedness and clothing, of the rich and poor, of peasants' houses, soldiers' castles, and kings' palaces—of villages and cities, of forests and plains, of swords, spears, and workmen's tools, of wars and commotions, and of persecutions of the good by the evil. It tells of the work of the hands, and of the brain—of speaking and teaching—of ploughing, sowing, watering, reaping, threshing, winnowing, grinding, and baking; as well as of reading, writing, and learning. It tells of wisdom and ignorance—things hard and things easy. It tells of kings and rulers and subjects, of friends and enemies, of masters and servants—of wages and taxes—of gold, silver, copper, iron, and wood—of oxen and sheep and goats, lions and lambs, camels and asses—of dogs and swine, serpents

and poisons—of food and medicine, of flowers and fruits. It tells of the sun, moon, and stars, of light and darkness, of heat and cold and rain—of seed-time and harvest, summer and winter—of mountains and rivers, storms and tempests, wells and springs—health, sickness, sorrow, pain, and death. Everything is seen and known from the cradle to the grave. Every one of these things is referred to in the Bible for their profit, and ours; and much spiritual instruction is given from natural laws. They can understand it as well as we. We can never be at a loss for texts, or for subjects to teach them, as long as we live in the world of nature with the Bible in our hands. God's usual way of teaching men is by type and reality, symbol and key. In all our work of evangelization, even amongst the most ignorant, it is our happiness to remember that the God of creation is the God of revelation, and that He Who formed the world made also men's minds and souls to be receptive of the influences around them. All nature is an illustration of the great spiritual truths which the Bible teaches. It is often comparatively easy to teach Bible doctrines to unlearned peasants. They understand all about nature better than we do; and nature is the best teacher of God's revelation to mankind in the Gospel of Christ.

In Kotgarh and its neighbouring villages are our principal schools, which have now 164 boys and twelve girls. Some schools are also carried on at a distance from the central Station, by means of which the Gospel of Christ has reached the more distant parts of the hill country. Men of mature age have often joined their children in learning to read and write in these schools. Mr. and Mrs. Rebsch acquired also much influence in their direct missionary work through their knowledge of medicine. Morning after morning was the missionary's study more or less filled by constant visits from villagers, many of whom came from a great distance to obtain medical relief from sickness and disease, and were there told of Him Who is the Great Physician of souls. These hill Stations have not been without fruit. Many converts, men and women too, have been given to our missionaries. Amongst them we may mention the Rev. James Kadshu, the first native pastor of Lahore, who was baptized by Mr. Merk in 1852 at Kotgarh, when twenty-six years of age. Unlike other Stations, where converts often assemble from various places, almost every Christian at Kotgarh is a convert from the country itself. There is one exception, that of a Chinaman, who came from China to work in the tea gardens at Kotgarh, and who became a Christian, and married one of the Christian girls. One of the greatest losses that the Kotgarh Mission has suffered was that of Timothy, a young man of quiet, earnest, zealous faith and love, whose influence was specially felt amongst the young men who had formerly been his schoolfellows. In the year 1873 the whole of his household, consisting of six souls, together with four others, were baptized. He was sent to be trained at the Lahore Divinity College, in the hope that he would become the native pastor of Kotgarh. But his life, which appeared to be of so much value to the Christian cause, was cut short by consumption, that terrible disease of Indian students, who

have not often been accustomed to much study. His happy death made a great impression on all who were around him. He was constantly repeating his favourite Urdú hymn, "When shall I go, when shall I go, when shall I see Jesus?" Mr. Rebsch was in Simla when Timothy lay dying; but Timothy had the assurance that he would see him once more before his end; and though the snow on the way was in some places six feet deep and more, Mr. Rebsch went over to see him, and was with him when he died, on the 25th March, 1881.

The Kotgarh Mission has now sixty Native Christians, of whom twenty-nine are communicants. In 1870 this little congregation commenced a Church Building Fund, to which each contributed according to his ability. When the Hindus heard that a Christian church was to be erected in Kotgarh, they also came forward to add their contributions. In this way more than Rs. 100 was collected, chiefly in annas and pice. Those who had no money contributed rice or grain. Rich and poor, they did all in their power that they might have a Christian church of their own. The Maharájah of Patiala gave Rs. 250 towards it. One poor man, a Hindu, who had promised to give Rs. 15 towards it, but "forgot" to do so, two years afterwards brought Rs. 17-4; namely, Rs. 15 for his subscription, and Rs. 2-4 for the accumulated interest on it. A pretty church was built through Mr. Rebsch's efforts in 1873. It is sixty feet long and twenty feet broad, and intended to accommodate 200 persons. Its total cost was Rs. 4000; permission having been very kindly given by the Deputy Commissioner of Simla to cut the timber, free of expense, from the Government forests.

We must not forget to record the sympathy and help which were always given to the Kotgarh Mission by Archdeacon Pratt of Calcutta. Without his help the Mission would have been more than once in danger of collapse. It was he who appointed Dr. Prochnow to it; who guided the counsels of its Committee; who turned Bishop Wilson's attention to the people of the Himalaya hills; who aided the work by collecting large sums, and by advocating its cause. During his last visit in 1880 all that had taken place came vividly before his mind. He went to the outlying villages with the missionary, and visited the schools for boys and girls, and expressed his delight at the marked improvement amongst the people. With almost a presentiment of his approaching end, he expressed his fear that he would never again see the glorious hills and dales of Kotgarh. On the day before he left he attended divine service. And when he died from cholera, in the following year, the Christian community of Kotgarh were amongst the chief of those who mourned what was to them an irreparable loss.

The Simla Mission received very efficient help, especially from Archdeacon Baly and Archdeacon Matthew, when they were chaplains in Simla, who assisted it with their counsel and influence, and furthered its work by much pecuniary support received from the English congregation.

The first native pastor of Simla was the Rev. T. Edwards, a

Native of Tinnevelly, who left a lucrative profession to minister to the Indian congregation, and was ordained Deacon and Priest by the Bishop of Lahore (Dr. French) to the pastorate charge of the Indian Christians, for whom he built St. Thomas's Church at a cost of more than Rs. 6000. He died in Simla on the 28th January, 1894, after having by his energy, disinterested behaviour, and generous disposition acquired much influence over his brethren of many nationalities.

The Rev. T. Edwards was succeeded for a time by the Rev. Nobin Chandar Dass and the Rev. Jaswant Singh; and the Christians have been ministered to for the past several years by the Rev. Dr. Weitbrecht, the Rev. T. R. Wade, the Rev. P. Ireland Jones, and the Rev. F. Papprill, in succession.

The population of Simla, in August, 1898, was altogether 34,500, including 4126 Europeans and nearly 1600 children. The importance of Simla to the Church Missionary Society is very great. It has, more than any other place, become of late years the political capital of India. It is the residence, for six or seven months of every year, of the Viceroy, the Commander-in-Chief, and the Lieutenant-Governor of the Punjab. The Heads and Secretaries of the Civil and Military Departments of the Government have their homes in Simla, and live there for a longer time every year than they do anywhere else. Some of the chief native talent of the country is also to be met with there, in the different offices of the State; and native princes and chiefs are continually coming there to visit the Viceroy and the Lieutenant-Governor. Simla is becoming more and more the place where the laws of India are made, and where plans are formed for the general administration of this great land. But not only is Simla the chief seat of the Indian Government, but it is also, as such, the constant residence of many of the best and the most influential friends of the Church Missionary Society in the country.

It would seem as if in some respects Simla would afford the same advantages, and occupy the same position, in India, with regard to the work of the Society, as London does to the Parent Society. It would be well for the interests of our work if our Church Missionary Society were to take up a more defined position in Simla than it has yet done,—where committees could meet regularly, and, from their wide experience of India generally, could give advice which may materially aid both our Parent Society and the Native Church, in the many difficult and often perplexing questions, the decision of which will greatly affect the extension and permanent establishment of Christianity in India. As the number of Christians increases, the difficulties will increase also; and the giving a right direction to the work would greatly assist the Society's operations in many places. It is probable that the pecuniary support given to the Society would be also increased, but the chief advantage to the Society's work would be the closer attention which would be given to it by those whose talents and experience would give the greatest weight to their opinions and advice.

As regards the importance of Simla from a missionary point of

view, we need only refer to the meetings of educated non-Christian gentlemen, which were organized in 1898 by the Rev. P. Ireland Jones in the house of Dr. Ghose, an Indian Christian, Assistant Civil Surgeon in Simla. The chair was usually taken on these occasions by Mr. A. H. L. Fraser, Secretary to the Indian Government in the Home Department, and many addresses were given by both non-Christians and Christians. The last meeting was addressed by Bishop Welldon, the late Metropolitan of India, in the Town Hall of Simla on the 13th October, 1899. The following is a brief summary of his address:—

I. The tripartite character of human nature, Body, Mind and Spirit. The culture of all three parts is desirable, but the culture of the Spirit is essential.

II. The antagonism which exists specially between the Flesh and Spirit. The supreme need of subordinating the lower to the higher part of our nature, of subduing the Flesh to the Spirit.

III. Some of the main characteristics of the Soul or Spirit—
i. Authority; ii. Purity; iii. Eternity; iv. Divinity.

IV. How Jesus Christ may be justly regarded as the true Master of Souls, because of His authoritative teaching of Divine Truth, His essential Purity, His Eternity, His Divine Nature, whereby alone man is brought into communion and fellowship with God.

Members of the Indian Christian Association, with much enthusiasm, made all the necessary arrangements for the distribution of admission tickets, and for the seating of the large hall. Some 450 persons were present, of whom about 200 were non-Christian Indians. Mr. J. M. Macpherson, Secretary to Government in the Legislative Department, kindly presided (in the absence of Mr. A. H. L. Fraser, through illness), and briefly opened the proceedings. The Bishop spoke for about three-quarters of an hour, with characteristic force and earnestness, and was listened to with apparently keen interest and attention by his non-Christian hearers (who were seated immediately in front of the platform), and by the Europeans and other Indians present. At the close of the lecture votes of thanks were briefly moved and seconded, by an old pupil of Dr. Welldon's at Harrow, Mr. Raghbír Singh, barrister-at-law (eldest son of Kanwar Sir Harnám Singh), and by Mr. P. C. Mozumdar, of the Calcutta Brahmo Samáj. After the Bishop had responded, Mr. Macpherson closed the meeting.

One of the results of the establishment of the Mission in Simla by the C.M.S. has been the outspoken acknowledgment of Christ and His cause by some of our leading administrators and statesmen. We especially refer to speeches made by Sir Charles Aitchison, formerly Lieutenant-Governor of the Punjab, Sir Charles Elliott, formerly Lieutenant-Governor of Bengal, and Sir W. Mackworth Young, the late Lieutenant-Governor of the Punjab. We give the following extracts of the two Lieutenant-Governors who were specially connected with the Punjab.

At a missionary meeting in 1888 in Simla, presided over by the

Bishop of the diocese, and at which Lady Dufferin, Lady Roberts, Lady Lyall, and many other friends were present, Sir Charles Aitchison spoke thus:—

"I assume that I am speaking to Christian people—to men and women who really believe that, as our Blessed Lord came in the body of His humiliation to redeem the world, so He will surely come again in triumph to reign over His purchased possession; and that all work done here—yours and mine, as well as that of His missionary servants—ay, and the work too of His enemies who scoff and blaspheme the sacred Name—is but the preparation of His kingdom. Those to whom this precious hope is as the marrow of their spiritual life, are never disheartened by the slow progress of Missions, or disturbed by the sneers of those who say, 'Where is the promise of His coming?' They remember the weary ages through which the world had to wait for the fulfilment of the promise made to the fathers; but it came, all in due time. And so now they are content to tarry the Lord's leisure, to work and wait, rejoicing in every visible sign of progress, but not cast down even when there is no sign, knowing that the Lord is not slack concerning His promise, as some men count slackness.

"One hears in these days a good deal of adverse criticism upon Mission work. Fortunately, in this country at least, missionaries have no reason to shrink from this touch of scientific criticism; and perhaps it may surprise some who have not had an opportunity of looking into the matter, to learn that Christianity in India is spreading four or five times as fast as the ordinary population, and that the Native Christians now number nearly a million of souls. . . .

"Now, how is this remarkable fact to be explained? How is it that, turn where we will, north or south, or east or west, in our oldest provinces, or in our more recently acquired possessions, we find the Christian community spreading at a rate unknown since apostolic times? You and I know the true explanation: it is the breath of the Spirit of the Lord. Now, as of old, He is magnifying His Name. The Lord is adding to the Church daily such as shall be saved. The gospel message has not lost its ancient power; now, as in the day of the apostles, the Word of God grows mightily and prevails.

"One of the most hopeful results of Mission work is the lesson which is silently infusing, through native society and vernacular literature, ideas of integrity, honour, philanthropy, truth, purity, and holiness, that are distinctively Christian. In every movement for the welfare of the people, too, Christian missionaries have led the van. Their services to education are recognized even by their enemies. The advanced schools of modern religious thought in India are the outcome of Christian teaching. The missionaries were the first to awaken an interest in the welfare of the women of India; and even in the magnificent work of philanthropy, with which the name of Her Excellency the Countess of Dufferin is imperishably associated, missionaries were the pioneers. In a thousand ways preparation is being made for the coming of the kingdom, and the blessed influences of gospel preaching are manifest to all who have eyes to see.

"In this province of the Punjab, the labours of missionaries have always been highly valued and cordially recognized, and I desire in this place to personally acknowledge my own obligation to them. The countenance and active assistance given to Christian Missions by the Governors of the Punjab has become traditional. It is a singular fact that many of the most important Missions of the C.M.S. in the Punjab have been founded by Christian laymen in the service of Government. . . ."

After mentioning the names of some of our great Punjab rulers who were the founders of Missions, Sir Charles continued :—

"And now, has it struck you that the men I have named, who were foremost in the encouragement of missionary work, who honoured their Lord and confessed Him before men, were the best and most distinguished administrators the Punjab has known—men whose names are most honoured and esteemed among the people,—Lawrence, Montgomery, Edwardes, McLeod, Reynell Taylor—these names are household words in this province, some of them beyond it, some in Europe, and wherever Indian history is read. And now the Mission Stations which they planted in our frontier province stand as advanced posts of the army of the Lord, facing towards the vast regions of Central Asia, ready at command to go up and possess the land. The days of territorial annexation, let us hope, are over. The British dominions have reached their natural boundaries of sea and mountain. But the kingdom of our Lord and of His Christ knows no limit in space or in time. Wherever there is a human soul to be found, however debased and degraded, nay just because it is debased and degraded, there must His kingdom be set up. His rule is destined to be universal, because it is the only rule of righteousness and peace. Allegiance to Him can alone bring peace to the consciences of men. The sin, one single stain of which cannot be washed away by all the blood of victims ever slain on Jewish or on heathen altars, He has atoned for and forgives; the salvation that no penances or pilgrimages or self-tortures can procure, He freely bestows as an unmerited gift; the holiness that no human effort can attain unto, He graciously implants; the wills that are perverse and defiant, He gently bends and turns by His love. This is the faith, not for India only, but for the whole race of sinful and suffering humanity. This is the faith that creates not only pure and gentle souls, but heroic; such as we see in noble men and still nobler women, who, for love of Him, forsake the delights of home, and labour, year in, year out, through the depression of the rains and the heat of tropical summer, to extend the knowledge of His Name, little appreciated, often misjudged, yet content to live and labour, and to die, if but the frontier of His kingdom be enlarged."

In the course of his speech on the 22nd August, 1895, Mr. Mackworth Young (now Sir Wm. Mackworth Young, late Lieutenant-Governor of the Punjab), on the eve of his leaving the Punjab to take over the Residentship of Mysore, said :—

"First let me say a few words about the layman's responsibility. The words of our Lord, 'Go ye and teach (make disciples of) all nations,' were demonstrably not understood as spoken to the apostles only but to all the brethren. Thus we read after the death of Stephen that 'there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judæa and Samaria, *except the apostles*,' and immediately afterwards it is written that 'they that were scattered abroad went everywhere preaching the word.' The charge was to the Church, and the Church accepted it as such, and it is to us in the present day, to laymen and women, and not only to those who are called to the ministry. Our duties are not all the same, but we all of us have duties; and on whom are those duties more incumbent than on us in this country, with Heathenism and error at our very doors, with their grievous results before our eyes, and, in the case of many of us, with the welfare of the people committed to our charge? If we cannot ourselves personally engage in the work, shall we not do all we can to forward it? Shall we not honour those who have enlisted in the work, and assist and encourage them by our money, our sympathy, and our prayers?

"Now, leaving the 'Magna Charta' of Missions, the words of our Lord Himself, let me give a few other reasons for a layman acting up to his responsibility in this matter.

"1. Not to care about Missions is extremely short-sighted. Are we students of the problems which concern the future of the people of this land? If so, are we not extremely unwise, indeed absolutely foolish, to ignore the greatest force which is at work among them? Is there any one in this room who does not believe that religion is a force to which no other can compare, in regard to the elevation and ennobling of the character, the transformation of degrading habits, the promotion of prosperity and peace? Will agnosticism bring about these results? Have any of the creeds and systems which preceded the preaching of Christianity in India been effectual to bring them about? Will any of the modifications of these creeds and systems of which we now hear do it? Can you conceive the possibility of anything short of the Gospel of Christ doing it? Do you not believe that Christianity will do it? Have you not the word of prophecy that the stone will fill the earth? Have you not the witness of history that in Europe the power of the Gospel overcame the greatest political organizations, the most deeply rooted superstitions, the most violent opposition, that the world has ever seen? And can you doubt that it will do the same in Asia and Africa? Do you not recognize that the process has begun; that the attempt to revive what is most worth having in the creeds of the East is due to the conviction that a Greater than Mohamed and Buddha and the Hindu Triad and Guru Nānak is here? And are you going to stand on one side and have no part in His triumph? . . . We who believe that in Christianity lies the power for good which this country needs are surely inexcusable unless we do something to apply it. The Church in England and America is realizing more and more fully its responsibility in regard to the regions at a distance. Shall we not realize ours in regard to those at our doors?

"2. Not to care about Missions is unkind to the people of India. We know that there is only one thing in the world which can satisfy the human soul—the love of God in Christ Jesus. Do we not care that they shall have this consolation? Look at that ill-clad coolie groaning under the weight of the log of timber whom you meet on the Mall of Simla, and no less bent down by the weight of his poverty or misery, and picture to yourself what it would be to him to have within him the light of the glorious Gospel of Christ, with its hope of immortality. Or the poor woman labouring under the load of stone who steps on one side to make room for you in your rickshaw as it dashes by: will you not help to bring light and life and comfort to her suffering existence? We surely are terribly selfish, if we know the joy of salvation, in not communicating it to them.

"Will you take no active part in this work? I appeal to you in the name of charity and of tender-heartedness if you have hitherto regarded the suffering, the ignorance, the hopelessness of these our brethren in no way concerning you, say no longer, 'Am I my brother's keeper?' but accept their burden as a call to you to exert yourself, so that by your means one soul at all events may be made happy for time and for eternity.

"3. Not to care about Missions is to do yourself a great injury. A non-missionary Church is a dead Church, and a non-missionary soul is a dead soul. I unhesitatingly declare, after seventeen years' connexion with the C.M.S. as a member of its Corresponding Committee in the Punjab, that there has been nothing more helpful to my own spiritual life than to be privileged to take part in the deliberations of that Committee. And that, not because at those meetings we see most of the bright side of the picture; rather the contrary, for where the work

is going on smoothly we hear little of it. Missionaries are men and women like ourselves, and one of the special functions of the Committee is to deal with difficulties which arise in consequence of the failings of human nature, or the mistakes to which zeal is liable. But this I do say, that from my experience on that Committee I am able to testify to you that a great work is going on, and especially among the poor and lowly, and that that work is being carried on generally by men and women who manifest a single-hearted devotion and earnestness which will not be found in any other department of work in this country. And I may take this opportunity of giving you a word of advice founded also on my experience. It is this: Cultivate the acquaintance and friendship of missionaries. It is, I am thankful to say, less the fashion now than it has been, to look down upon missionaries. And I am not going to say that you will always find them 'wise in their generation.' But you will find, if you succeed in making friends of them, that they are a 'cut above' you, that their work is nobler, their aims purer, their experiences more worth having than anything you have to show, and you will find, if you are in earnest about your own work, that you will get help from learning about theirs, and, however arduous your own duties may be, that they will be lightened by the time spent in the contemplation of theirs. An interest in Missions will add a zest to your life, of which you have no conception until you have tried it.

"If I were asked what has been the most noteworthy feature in Mission work in the Punjab during the past thirty years, I should say undoubtedly the increase in female workers. There are at present eighty-two ladies, seventy-seven of whom have come from England, and twenty-five of whom are honorary, working in the Punjab in connexion with C.M.S. Missions. 'The Lord gave the word, great was the company of the women who published it.' 'This is the Lord's doing, and it is marvellous in our eyes.' Marvellous, that so many, accustomed to home comforts, should without any compulsion have undertaken to face a life of discomfort, and exchanged the companionship of their youth for that of their uneducated and ignorant sisters in this land. Marvellous too is the way in which the door of the zenana has been opened to them. One wonders how this can have come about; why it is that so many educated Natives welcome the 'Mission ki Miss Sahiba,' and allow free intercourse between her and their ladies. The only explanation seems to be, that they know the missionary lady has something which they have not, and which is worth having. Is this education merely? Most certainly not. They know perfectly what it is that the missionary has to give, and they are willing that she should give it. They do not face all the consequences, and now and then, when it comes to a request for baptism, the door of the zenana is shut, and others in the neighbourhood take fright. But it is a half-hearted resistance; the Gospel is too precious to be dispensed with altogether, and the doors are soon opened again. This attitude is the more remarkable if you consider that it is perfectly well understood that missionary employment is not Government work. There is nothing 'Sarkari' about it. It is also perfectly well known that there is nothing to fear from shutting out the missionary. No complaint will be made to the authorities, and if it were made it would be disregarded. No; the fact is, that the Gospel is gaining ground in the hearts and consciences of the people, and the work of lady missionaries is not the back-stair influence which some would represent it, but the complement of work already done which has produced its effect. There are many souls half persuaded, who would readily be baptized but for the dreaded consequences. And among these some of the most dreaded are the reproaches of the women-folk—the wives, the mothers, and the grandmothers, who from their seclusion have

not heard what the men have heard. So the man who knows a little, and realizes the unanswerable truth, is not unwilling that the female members of his family should be brought up to the same position. And that gives the definition, I think, of the lady missionary's work in this country, namely, with the consent of the masters of the household to enable the women to keep pace with the men in the great march towards gospel enlightenment. Without this agency the work cannot proceed with the two sexes *pari passu* ; women's work is needed to supplement the labours of the male missionary. That this fact has been realized by the Church, and that so many have been moved to respond to the call, is by far the most important fact of late years in the history of Indian Missions.

"I have already detained you too long, but I cannot conclude without saying with what regret I am about to sever my connexion with the Corresponding Committee of the C.M.S. in the Punjab. I am firm in my allegiance to this great Society. I believe that it is faithful to the apostolic doctrine as contained in God's Word, and that God's blessing has for this reason rested upon it. And though with his Grace the Archbishop of Canterbury [Dr. Benson] I should rejoice if the Church of England at large were so keenly alive to her responsibilities as to be able and willing to supplant or absorb the Society, I do not think this will be in the near distance, or that the special work, for which it was raised up by God nearly a century ago, is done. I commend to you the Church Missionary Society, its agents, and its operations, with my whole heart. There is much of interest in the history of this Society's connexion with the Punjab in the time that is past. There will be, if I mistake not, much more in the future ; for there are signs, especially in the Central Punjab, of a great awakening, which may God in His own time grant in answer to the prayers of His servants."

CHAPTER XIX.

KANGRA.

THE next Station on our frontier line is that of Kangra. The population of the Kangra *Mission* District is now 982,356 inhabitants, including Kúlú, Mandi, and Sukhet: of these, 930,000 are Hindus. The area in square miles is 11,108. It stands the third in respect of population of all the districts in the Punjab in which missionary work is carried on by the C.M.S. The whole district, like Kashmír, is one of the most beautiful countries imaginable. It is "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills"; a land of fruits and rich harvests, a land where the people can eat their food without scarceness, and need not lack anything. Nature has done everything for Kangra. It contains mountains which rise to the height of 16,000 feet, with their forests of oaks and pines, their glades and little side-valleys, with streams of water everywhere, and the richest and most fertile plains, in some of which, in the direction of Palampur, tea-planters have made their gardens. The Rev. C. Reuther wrote respecting it: "The country all round is pretty, like a garden of the Lord; and that it may become so in a spiritual point of view, is my constant prayer." Kangra itself is about 2500 feet above the sea, and is thus beyond the reach of the hot winds of the Punjab plains. The heat for two months is excessive, owing to the stillness of the air, but at other times the climate is delicious.

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

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

Authentic history points back to what Kangra was at the time

of the Greek invasion, more than two thousand years ago, when Nagarkot was the capital of a flourishing State, more than a thousand years before William the Conqueror invaded England; when the Kangra Rajah, the chief of eleven other petty States, of which the names are given, governed in his best days the whole country from the Sutlej to the Ravi; when Kúlú, Mandi, Sukhet, Chamba, Badrawar, Basahir, Bilaspur, and Nurpur were amongst its dependencies. Kot Kangra was conquered by Mahmud of Ghazní, in 1009 A.D., who, it is said, "plundered the temple of incalculable wealth." It was recovered by the Brahmans some thirty-five years afterwards; and a facsimile of the idol which was carried away by Mahmud was then replaced in the temple. It was again conquered and plundered by Feroze Shah Tughlak, who threw this facsimile idol on the high road, to be trodden under foot by all passers-by. It was then permanently occupied by Akbar the Great (in 1556, about the time of our Queen Elizabeth), whose great financial minister, Todar Mal, reported to his master that he had "cut off all the meat, and left to the Hindus the bones"; meaning that he had taken all the rich lands of the plains, and left to the Hindus the hills. We read again of Kangra in the time of Jehangir, from 1615 to 1628; and again in the days of the great Hindu Rajah Sansar Chand, Katokh, who, in 1786, ruled from Kúlú to Hoshiárpúr. It was seized by Runjeet Singh in 1828; and came into our hands after the first Sikh war, when dynasties which had lasted for two thousand years came to an end, as it would seem, permanently.

The Kangra Mission owes its existence to the counsel and efforts of Mr. (afterwards Sir Donald) McLeod. He was then Commissioner to the Jalandhár Division, and afterwards became the Lieutenant-Governor of the Punjab. The great importance he attached to the selection of Kangra as a mission centre will be seen from the following extract from a letter he wrote in 1862 to the Rev. T. H. Fitzpatrick :—

"My best energies have been, and will be, devoted to endeavours to bring about the establishment of a Mission in this quarter, and more especially in the hills, or in Kangra, adjoining to them.

"This portion of the Punjab is very generally admitted to be surpassed by none in interest. It was the first brought under our rule, and is the connecting link, by more lines than one, with our own older provinces, and has therefore, in my opinion, claims which I am unwilling to surrender in favour of the adjoining lands of more recent acquirement. My heart is so bent on this, that if disappointed in the quarter from whence we have hitherto looked for aid I shall transfer my efforts to the Presbyterian brethren of Ludhiána, who have already established a small branch at Jalandhár, and are prepared, I believe, if encouraged, to go on to Hoshiárpúr and Kangra.

"It appears to me that, whatever the Church Missionary Society may establish in the Punjab, Kangra, and its adjoining hill post of Dharmsálá, twelve miles distant, would be an eminently advisable point for them to take up at an early date. For while it is in the midst of a most interesting population, it would serve as a sanitarium for the restoration of those members of the Mission elsewhere whose health may from time to time be impaired by the more trying climate of the plains."

In another letter, written the next year, Sir Donald expresses the opinion that Kangra as a mission centre will form an interesting link connecting the Punjab with Hindustan proper through Simla and Kotgarh—an anticipation which has hardly been realized.

Bishop French wrote in June, 1885, that there was an opening in Kangra both for medical work and for work among the women. A good boys' school he considered to be of great importance.

The Mission was commenced by the Rev. J. N. Merk in 1854, when the house which had been built by General Lake, then Deputy Commissioner of Kangra, was purchased for a Mission-house from Sir Douglas Forsyth, then Assistant Commissioner, on the removal of the civil station from Kangra to Dharmsálá. Mr. Merk's incumbency lasted from 1854 to 1874, with a short intermission of about two years, when the Rev. J. P. H. Mengé acted for him while he was on furlough at home. On his death, in 1874, he was succeeded by the Rev. C. Reuther. Mr. Merk now lies in the Dharmsálá graveyard, not very far from the tomb of Lord Elgin, late Governor-General of India; and Mr. Reuther was laid to rest in the pretty native cemetery in Kangra, where he died in January, 1879. Mrs. Reuther took charge of the Mission, but she died in Dharmsálá in July, 1885. Mrs. Briggs, her successor, died in August, 1887. The Rev. and Mrs. T. Holden were stationed in Kangra from March 1887 to 1889. The Rev. C. G. Däuble, after labouring more than thirty years as a faithful missionary in Benares, Agra, Lucknow, and in Kangra from 1889 to 1893, passed away there from earth to heaven on Ascension Day, the 11th May, 1893.

The present missionaries in charge of Kangra and Dharmsálá are Dr. and Mrs. S. W. Sutton and Mrs. Däuble.

It was the writer's privilege, in October, 1882, to baptize no less than nineteen persons in Kangra and the adjoining Station of Dharmsálá, Stations which our Church Missionary Society was a short time ago on the very point of relinquishing, on the alleged ground of their unproductiveness. The new converts belong chiefly to the servant class, and are most of them connected with the family of our dear friend, the late General Prior. It was a great encouragement to many in Northern India to hear of this accession to the Christian Church from the servant class. There are many Christian friends in India who devote much time and attention to the instruction of their servants, with perhaps little apparent result.[1] There are many who leave India, or die, without seeing the conversion of men and women who, for very many years, may have ministered faithfully to their temporal wants, to whom they have often spoken and for whom they have often prayed. Such persons may well be

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

content to wait. The ground of our patience is our perfect trust in God and in His Word. Just as the husbandman sows his seed, and waits for the harvest, and finds that through all the changing seasons Nature may be trusted; so they who sow the seed of the Word of God in the hearts of men can afford to wait for the harvest of souls, because they have perfect trust in the power of the Word of God. They know the wondrous life which lies concealed in that Word, and that the vital germ will be developed ultimately in the future plant. We believe in the capacities of the human soul for the reception of the Word of God. We believe in the influences of the Spirit of God to quicken the seed and to fertilize the heart. We, therefore, are content to wait. The Christian example, and the long-continued efforts of our dear friends, General and Mrs. Prior, in Dharmsálá, have not been lost.

The Kangra register of baptisms contained in 1883 the names of 120 Natives, who had, through the instrumentality of the Mission, been admitted into the Church of Christ. Of these, twenty-nine were men, thirteen women, twenty-three children, all from Heathenism, and fifty-five children of Christian parents. There are now 181 Christians in Kangra and Dharmsálá. In 1883 there were seventy-three. In 1902 there were twenty-nine baptisms, of whom sixteen were adults. Up to the present time there have been over 300 baptisms in connexion with the Kangra Mission, of which one half belong to the last fifteen years. There are also many other entries of European births, deaths, and marriages. The first *marriage* which was entered in the Kangra Mission register was that of Donald F. McLeod (our late Lieutenant-Governor), married on the 10th October, 1854, to Frances Mary, the daughter of Sir Robert Montgomery (also a Lieutenant-Governor of the Punjab), and granddaughter of Mr. Thomason, Lieutenant-Governor of the then North-West Provinces. The first *death* recorded in the Kangra Mission register of burials is that of Frances Mary, wife of Donald F. McLeod, on the 22nd August, 1855, aged twenty. The marriage was performed by the Rev. T. H. Fitzpatrick, and the burial by the Rev. J. N. Merk, both C.M.S. missionaries. All of these friends are now in heaven. Other names follow in the Mission registers, which are familiar to Punjab residents: we will here mention only the death of Frances Anne, wife of Mr. William D. Arnold (son of Dr. Arnold of Rugby, and first Director of Public Instruction in the Punjab), on the 24th March, 1858, aged thirty-three years; and the birth and baptism of her youngest child, who became the adopted daughter of the Right Hon. W. E. Forster, sometime Secretary of State for Ireland, and whose interest in Missions has led to her advocacy of its cause in her book, *Heralds of the Cross*, and other publications. Among public officers who have administered the Kangra District we note the names of General Edward Lake, Sir Douglas Forsyth, General Reynell Taylor, and Mr. Wm. Coldstream.

In the Kangra Middle Anglo-Vernacular Boys' School there are now 207 boys, and in the Girls' School thirty-nine girls. A

Hostel was opened by Sir Wm. Mackworth Young in November, 1901.

The Dharmsálá schools have thirty-eight boys and sixty-four girls on their rolls. Most of the boys are Gúrkhas. The Sidhpur Church (built with the stones which were carried there from the church when it was given up in the Kangra fort) was opened in 1897. There are fifty-one Christians living there now.

Much itinerant work can be done in Kúlú, where the people are open to Christian influences. There is ample scope for a band of lay evangelists. Two zenana ladies and a lady doctor are sorely needed now in Kangra. In the whole district of nearly a million of souls there is not a single female practitioner, European or Indian.

It is hoped to shortly start a High School, and so control the higher education of the whole district. This affords a unique opportunity to influence the high-caste multitudes of the Himalayas in the "Benares of the Punjab."

A catechist is required in Kangra to take the place of Samuel Fathu, who, after twenty-five years' service, retired on a small pension. A second catechist is needed in Dharmsálá; and it is desirable also that a third catechist should be located at Nurpur, one of the largest cities in the Kangra District. The number of catechists in the Kangra Mission would then be made up to what it was formerly. We would wish to see yet another catechist in Palampur or Baijnath. A native minister is also very greatly required, both to be the pastor of the Native Christians in Kangra and Dharmsálá, and also to itinerate in the towns and villages of this populous district. Bible-women are needed both for Kangra and Dharmsálá. Help is also required for the girls' schools.

The Kangra fort was one of the strongest fortresses in the Punjab. And what did the English do when they wanted to take Kot Kangra? What did Edward Lake, the Deputy Commissioner, and John Lawrence, the then Commissioner of the Jalandhár Division, do when the country rose against the English arms? Did they *retire from it*, when they saw its strong walls and bastions, which were held by the great army of the enemy? No; they dragged their guns with elephants and men up to the heights above the fort, from which they could breach its walls; and when the people saw themselves at the mercy of the English, they then surrendered. The Kangra temple is now the strongest fortress of Hinduism in the Punjab.[1] And what shall Christ's soldiers do, when they see before them this strong fort of Hindu ignorance and idolatry, with all its army of priests and devotees? Shall they retire from it, and leave this fort to the enemies of Christ, who kept saying tauntingly, when we had no missionary to send to them, "Where is now their God? Their God can do nothing against our

[1] Archdeacon Pratt said, "The Kangra Mission is the Punjab-*Hindu* Mission; Umritsur, the Punjab-*Sikh* Mission; Peshawur, the Punjab-*Mahomedan* Mission." The people say in Kangra that whoever holds the fort of Kangra will have the supremacy in the Punjab; and that whoever holds the Punjab will have the supremacy in India.

idol gods. Their missionaries die one after another and are buried, and the Christians have no others to send in their place." Nay, rather let our Christian Church put forth its strength, and win the fort, and then have rest. When they see that they are at our mercy they will then surrender at discretion, and become obedient to the faith of Christ, as they have become obedient to the British Government. We will not give up our attempt. We will not retire. The fort must fall; and until the flag of Christ is flying above its walls we will go on. Though it be as strong as Delhi at the time of the Mutiny, it must yield to the army of Christ. The old inhabitants of Jerusalem said to David, "Thou shalt not come hither." Nevertheless David took the castle of Zion; and the stronghold of idolaters became the city of the King. In Christ, and in His Spirit, and in His Word the Christian Church has ample forces, which are more than sufficient for the overthrow of every spiritual fortress on earth, however strong it may be. The late Mr. C. I. Rodgers used to look on Kangra as perhaps the most important C.M.S. Station in the Punjab, from the constant influx of Hindu pilgrims to this district from every part of India. But however great this stronghold of idolatry may be, we know that "the weapons of our warfare are mighty through God to the pulling down of strongholds, casting down every high thing that exalteth itself against the knowledge of Christ, and bringing every thought into captivity to the obedience of Christ." It may be that more soldiers will die before the walls of a fortress like this, as others have already honourably yielded up their lives, but idolatry must fall before the Cross of Christ, and then there will be peace.

This time may be nearer than we suppose. As we passed their golden temple and saw a fair, pretty, little girl pouring water out of a vessel for the pilgrims' use, it seemed to us that we had here before us a germ and type of the innate desire for woman's ministries, which may soon be manifested in Kangra for Christ and for His Church. These people must surely feel a need of something better than what they have now around them. These boys and girls, who are now receiving a Christian training, will soon want more than idols and bulls and monkeys and Brahmans.[1] "A few more steps onwards" (as the old Greek general Epaminondas said at the battle of Leuctra), and it may be that the "victory is ours." But whether sooner or later, we know that the "kingdoms of this world shall become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever," even unto the uttermost parts of the world.

The Rev. J. Tunbridge wrote not long since:—

"Caste is breaking down. Brahmanism is losing ground. Prejudice and superstition are giving way. Idolatry is being openly discarded by

[1] Kangra is celebrated for four words beginning with B: for "Buts and Bails, Brahmans and Bandars" (its idols and sacred bulls, its Brahmans and monkeys); just as Multán is celebrated for its four G's: "Gard and Ghurba, Garmi and Goristan" (dust and beggars, heat and graves).

multitudes, Christianity is accepted by numbers of all classes, who do not accept baptism. Scriptures are widely scattered and read, as well as much other Christian literature.

"Work in the Himalayas is one that requires much patient, sympathetic, prayerful toil. Physical difficulties are great, and linguistic ones scarcely less so. The climate on the whole is good, but it is trying in its sudden and frequent alternations of extreme cold and heat. The people are mostly high-caste, proud, clannish, ignorant, and superstitious, but intelligent, and open to sympathy and love more than to reason."

CHAPTER XX.

KASHMÍR.

KASHMÍR was formerly a great missionary centre for Buddhism, as much as Iona and Lindisfarne were missionary centres for Christianity in Scotland and Northumbria. Kashmír at one time sent forth 500 Buddhists to convert Tibet. Colonel Yule tells us that the fourth Buddhist Council, marking the point of separation between North and South Buddhism, was held in Kashmír, under the patronage of the great King Kanishka, in the century before our era. Again, when Buddhism had been extirpated in Tibet, at the end of the ninth century, it was restored a hundred years later by fresh missionaries proceeding from Kashmír. From Kashmír Buddhism penetrated to Kandahár and Cábul, and thence to Bacia. The extensive Buddhist ruins which remain in several places in Kashmír are now visited by many travellers. General Cunningham says in particular of the ruined temple of Martand that "it ever looks on the finest view in Kashmír, and perhaps in the world. . . . The vast extent of the scene makes it sublime." The Valley is remarkably fitted by its geographical position, by its salubrious climate, and by its beauty and fertility, to become a great Christian missionary centre for the vast countries of Tibet, China, Yárkand, Afghanistan, and Turkistan, which lie around it. If only its people were won for Christ, they might become great evangelists in Asia, as they have in times past done much to form its destinies.[1]

In the summer of the year 1854, forty-six years ago, Colonel Martin and the Rev. R. Clark made an exploratory tour through Kashmír, Ladak, and Iskardo. They were received with much kindness by the Maharájah Guláb Singh, the Chief of those countries, who gave his willing consent that missionary work should be carried on in his dominions. The Kashmírís, he said, were so bad that he was quite sure the Padres could do them no harm. He was curious to see if they could do them any good. The missionaries were entertained courteously and hospitably, and presents were given to them, which were sent home.

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

[1] The traveller Moorcroft wrote in vol. ii. of his Travels, p. 129: "I am convinced that there is no part of India where the pure religion of the Gospel might be introduced with a fairer prospect of success than in Kashmír."

It was in 1862 that the first serious thoughts were entertained of establishing permanently a Christian Mission in Kashmír during a visit to the country of the Rev. W. W. Phelps and the Rev. R. Clark. A sermon was preached in Murree, and published by the desire of Sir Robert Montgomery, the Lieutenant-Governor; and his signature was the first attached to a requisition to the Church Missionary Society to ask them to commence missionary work in Kashmír. This requisition was signed by Sir R. Montgomery, Sir Donald McLeod, Sir Herbert Edwardes, General Lake, Mr. R. N. Cust, Mr. E. A. Prinsep, Sir Douglas Forsyth, General R. Maclagan, General James Crofton, and by almost every leading officer then in the Punjab. It began thus: "Sirs, we, the undersigned Residents in the Punjab, deeply feeling our responsibility as Christians living in a heathen land to use every means that lies in our power to spread abroad the knowledge of the Word of God, desire to express to the Committee of the Church Missionary Society our confidence in its principles, and our earnest hope that its work, both in this land and in other countries also, may be abundantly blessed. We have observed with much thankfulness the extension of the Society's labours in the Punjab—to Amritsar, Kangra, Peshâwar, Multán, and the Derajât; but we continually witness many other important districts which still remain unevangelized; and we trust that their efforts in this Province may be largely increased. . . . We appeal to you therefore for missionaries for Kashmír, whom we will endeavour to aid." Subscriptions were set on foot in different parts of the Province; Sir R. Montgomery, the Lieutenant-Governor, contributed Rs. 1000, and many other friends gave large sums, so that in a short time Rs. 14,000 was collected.

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

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

An appeal was then made by the Governor of the city to the English Government, to the effect that the Mission had so excited the people's minds that there was danger of disturbance and bloodshed if Christianity in any form were offered to the people. The missionary was ordered by the Resident to desist from preaching and leave the city. But a correct statement of the facts was sent to the Resident, Mr. F. Cooper, and when the truth was known he recalled his order, and the missionaries remained.

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

On another occasion several Kashmírís applied to the missionary for instruction, stating that their desire was to become Christians. The heads of the families were at once imprisoned in the private prison of one of the chief officials. The missionary interceded for their release. He was told that the idea of their imprisonment was altogether a mistake, for they were not in prison at all. The missionary at once went to the prison-house where they were confined, and spoke to them behind the bars. The official came running out to him, and in his hurry forgot his head-dress. Poor man, he died suddenly and in disgrace, a short time afterwards; some said by his own hand.

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

As regards missionary work, which through God's mercy is carried on in many independent Native States in different parts of India, we here reproduce that part of Queen Victoria's Proclamation of the 1st November, 1858, which bears on religious toleration, with the conviction that Kingdoms and States can only be firmly established and built up on the principles which that Proclamation embodies. It was the Queen's own desire that such a document should breathe feelings of generosity and benevolence, as well as of toleration.

The document runs thus:—

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in any wise favoured, none molested or disquieted by reason of their

religious faith and observances; but that all shall alike enjoy the equal and impartial protection of the law. . . . In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward. And may the God of all power grant unto us, and to those in authority under us, strength to carry out these our wishes for the good of our people."

In this connexion we also draw attention to the following letter written by Lord Clarendon, then Secretary of State for Foreign Affairs, to the British Ambassador at Constantinople, as long ago as the 17th September, 1858. The letter runs thus:—

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

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

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

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

"The Hatti Humayoun appears to me to justify any person changing his religion from Mohammedanism to Christianity. The Turkish Government cannot dispute, and they do not dispute, that persons who are Protestants, or Christians of any other persuasion, may profess that religion; that they may attend church, and have service performed according to their religious belief.

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

In 1865 Dr. Elmslie was appointed to the Kashmír Medical Mission, which soon, through his kindness and skill, won a re-

putation throughout the Valley. The people flocked to it in crowds. A cordon of soldiers was established, and the order was given, that if they could not hinder the people from coming to the hospitals they were at least to take down their names. Yet many of the Maharájah's own soldiers themselves became patients, and were amongst the most constant attendants at the hospital.

A Hindu Hospital was (very properly) shortly afterwards opened by the Kashmír authorities, with a skilled native doctor, and its medicines and instruments were exposed to view at the windows, but the Mission Hospital was the one which the people loved. Dr. Elmslie laboured on with patience, love, and skill; and the people came in crowds, and were healed, and many heard him gladly. Bishop Cotton wrote: "Dr. Elmslie is knocking at the one door which may, through God's help, be opened for the truth to enter in." The Maharájah offered him Rs. 1000 per month if he would desist from Christian preaching and teaching, and leave the Mission, and enter his service. But Dr. Elmslie came out to be a medical missionary for Christ, and a missionary he remained to the end of his life.

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

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

In 1874 Dr. and Mrs. Theodore Maxwell were appointed to

Kashmír. Dr. Maxwell was a nephew of General John Nicholson. The Rev. R. Clark accompanied him to Jamú, and, when introducing him to the Maharájah, he watched with interest His Highness's face as he scanned the features of the sister's son of John Nicholson, who had come to be a missionary in Kashmír. Great kindness was shown, a comfortable house given, and a hospital built. But Dr. Maxwell's health broke down, and he returned to England the following year.

In the meantime the Rev. T. R. Wade took up the work, and, as he had some knowledge of medicine, he became for a time both the clerical and medical missionary. In 1876 Dr. Downes was appointed to Kashmír; and when the terrible famine of 1878 broke out, it was providential that both he and Mr. Wade were there. Large sums of money were collected by them at home and in India; but there was no *food*. Convoys of food were pushed through the passes by the missionaries, with the help of the English Government, yet whole villages were depopulated. Wherever the missionaries went, unburied corpses were seen—on the river bank, by the road-side, or under the trees. The hospital was thronged by thousands of famished, diseased men, women, and children, and they were fed, and many of them were cured. About 300 patients attended the hospital every day; and as many "as 3360 were counted at one time, men, women, and children, Mohammedans, Hindus and Sikhs, Pundits and Punditanis, lame, blind, deformed, decrepit, sick and starving, waiting patiently for the scanty dole which each one was to receive." Orphan children were received by Mrs. Downes and Mr. Wade, and the lives of 400 were saved. But they were in Kashmír. To baptize them without any prospect of being able to train them afterwards in the Christian faith was hardly desirable. The children remained in the missionaries' care till the boys could work and the girls were of some market value; and then of those 400 orphans, whose lives the Mission had saved, not one remained. There were not wanting men and women to produce a crowd of witnesses who could prove and swear that in one way or another each child belonged to them. Even children were not allowed to become Christians in Kashmír.

"We can only hope (wrote Mr. Wade) that many of the 400 children who became inmates of the orphanages, but are now scattered over the Valley, will not readily forget the religious instruction which they had received, and that the knowledge of the Saviour, and the texts of Scripture they learnt, and the hymns they were taught to sing, may not pass from them, but with God's blessing, in His own good time, may bring forth fruit. . . . The people wondered what our motives and objects could be in caring so much for the poor, the sick, the aged, and the starving, whom so many despise. They have seen with their own eyes what Christians have done for them during their time of suffering; and though it is difficult to convince a Kashmírí that any one should care for him, except with the selfish object of seeking to make gain out of him, yet the fact that more than Rs. 50,000 should have been subscribed by Christians (most of them strangers who had never seen Kashmír),

and have been spent during the famine, in curing the sick, caring for the orphans, feeding the starving, clothing the naked, irrespective of creed or caste, so different from the customs of the Mohammedans or Hindus, puzzles them, and makes them ask what Christian charity is. There is a greater spirit of inquiry amongst the people, and a greater desire for instruction, than I have ever known since my first visit to the country in 1866. The great want now is that of earnest Native Christian teachers."

The Rev. T. R. Wade translated the whole of the New Testament into Kashmírí, which was lithographed at the Mission Press, Ludhiána, at the expense of the Bible Society. He also translated the Book of Common Prayer into Kashmírí, and wrote a Kashmírí Grammar, which was published by the S.P.C.K. For these services Mr. Wade received the Honorary Degree of B.D. from the Archbishop of Canterbury.

After six years of very remarkable work, Dr. Downes returned with Mrs. Downes to England. His fame, and that of the Mission, had spread to Ladak and Iskardo, to Yárkand and Khotan. He had become a great power for good in Kashmír. God's gifts of healing, which had been given to him, and his acts of beneficence were so numerous, that his name, like Dr. Elmslie's, had become a household word. In one year 30,000 visits were registered in the Mission Hospital. In the year 1882, 8000 new patients were seen, and they paid more than 24,000 visits. More than 1200 operations were performed; 1000 in-patients were received into the wards, and to these more than 16,000 meals were supplied.

Dr. Downes was in 1881 succeeded by Dr. Arthur Neve, who has been working in Kashmír ever since. The Rev. and Mrs. J. H. Knowles joined in 1882 for evangelistic work, and in 1886 Dr. Ernest Neve became his brother's colleague in the Medical Mission, which the two have carried on for seventeen years together, so harmoniously, and with such real blessing to the country. Besides the evangelistic and medical work already mentioned, some literary work in Kashmírí has been done from time to time, and a vigorous and promising set of schools have been established, while an important opening has been found for women's work, both evangelistic and medical. Let us notice each of these in a brief chronicle of the Mission history for the last nineteen years. The city of Srinagar, which has been called the Venice of the East, is like that famous place of classic beauty in the picturesqueness of its situation and the unsavoury smells that pervade the canals forming its main lines of communication. "Look at it," writes Dr. Neve, "sweltering under a semi-tropical sun, seething with the foul emanations of accumulated filth;" after describing further details, he calls it one of the dirtiest towns in the world, and this within sight of mountain-peaks covered with the pure veil of perpetually renewed virgin snow. What wonder that Srinagar suffers occasionally from cholera, giving tragic earnestness to the work of the medical missionary! In 1888 the disease carried off 10,000 of the people. The lovely valley of the Jhelum, which constitutes the main part of Kashmír proper, seems to be peculiarly subject to earthquakes, and in 1885 this cause

brought a great many patients into the doctor's hands. Then again famine sometimes attacks the lower classes, while floods, devastating houses built on low ground, and bringing with them disease and death, occur from time to time in the most thickly populated part of the country. Among all these disturbing influences, the preaching of the Gospel, whether in bazaar or hospital, in zenana or in school, has been faithfully carried on. The medical missionaries, who have been gaining a wide circle of influence year by year, work partly in their fine block of hospital buildings on the east side of the town, and partly in the various villages visited in their arduous itinerations through the surrounding country. Mr. Knowles, besides his station and itinerating work, has translated the Old Testament and revised part of the New in Kashmírí, and is at present engaged in preparing a Kashmírí Dictionary. In recognition of his linguistic work Mr. Knowles received the degree of B.D. from the Archbishop of Canterbury in 1902. Women's work was begun in 1888, when Miss Hull was sent out by the C.E.Z.M.S., and was followed soon afterwards by Dr. Fanny Butler, whose earnest and self-forgetful labour was terminated by her death in 1889. How much her loss affected the people for whom she lived and died may be best expressed in the words of a village head-man who lost his wife the day before. "Alas!" he said, "what is my personal loss to this! I mourn for my wife, but the whole of Kashmír will mourn for her."

Other labourers in the medical work have been Miss Rainsford, Miss Newman, Miss Hull's niece Miss Charlotte Hull (now a medical missionary working with the Cambridge Mission in Delhi), Dr. Edith Huntley of the C.E.Z.M.S., Miss Newnham, and Miss Neve of the C.M.S., while one of the latest C.M.S. arrivals in this interesting field is a Canadian lady, Dr. Minnie Gomery. Miss Coverdale, Miss Howitson, and Miss Rudra have all taken part in school work. In 1895 Miss Irene Petrie (C.M.S.) commenced a career of work bright with consecrated talent, but was carried off by that dread scourge of youthful strength and comeliness in India—typhoid fever. Her short but active life, with its thirty-four months of missionary work in India, has been well sketched by her sister, Mrs. Ashley Carus-Wilson, in a biography of great interest, which shows the beautiful devotion of a highly cultured and artistic mind, an ardent and loving soul, to the service of the Master.[1] Something less than three years' labour—remarkable proficiency gained in two languages—the lesson well learnt, as one of her fellow-labourers tenderly writes, "of passing on the love of Christ not merely by words but by deeds also"—and then—a lonely grave amid the awful shadows of the Himalayas, and for her spirit the perfect rest of Paradise. Miss Bessie Martyn arrived in 1897, and Miss Newman in 1901. Miss Foy and Miss Piggott also have come to work, the first as an evangelist, the second in the women's dispensary.

The Mission school work in Kashmír has received a vigorous and unconventional director in Rev. C. E. Tyndale-Biscoe, whose earnestness and moral power have gained for him great influence

[1] *Irene Petrie, Missionary to Kashmír.* London: Hodder & Stoughton.

with his pupils. The Central High School with five branches numbers in all about 1000, and of these some 850 are Brahmans. Mr. Biscoe's method may be described in his own words: "We try to keep before us the fact that a Kashmírí boy, like all other boys, possesses a soul, mind, and body, and we feel therefore the necessity of striving to develop all three in the right proportion, which is no easy matter." Among other things Mr. Biscoe is an inveterate foe to dirt, and his attacks on dirty boys with soap and water have become as successful as they are unconventional. Such strong personal government, animated (as no one can doubt who knows Mr. Biscoe) by an ardent longing to see the new birth begun in his schoolboys, must we think be fruitful under God's blessing of rich results. The indirect moral benefits are already great.

Kashmír on the whole is a most interesting mission-field, though we may have to wait some time yet for large visible results. Meanwhile the general position of the Mission, as Mr. Knowles lately wrote, has decisively improved. "When we compare the present state of affairs with that of former days, days when sentries were posted around the hospital to keep away the sick, when boys were beaten for attending our schools, when converts were imprisoned for confessing Christ, when Mission premises were mobbed, and when the missionaries had to pack up their trunks and leave the Valley for half the year,—we thank God and take courage." As an instance of the increased favour shown to the missionaries, it may be noted that Drs. A. and E. Neve have been asked to take charge of the State Leper Asylum; and, while undertaking to look after the temporal needs of the unfortunate patients, they are not forbidden to tell them of the Home where sin and disease cannot enter.

A Mission Hospital was opened in 1902 at Islamabad, under the charge of Dr. Minnie Gomery, assisted in evangelistic work by Miss A. Robinson. The hospital was erected by Mrs. Isabella Bishop in memory of her late husband, Dr. John Bishop.

This brief notice of the Kashmír Mission must not omit mention of House-Surgeon K. B. Thomas, a North Indian Christian who worked well and bravely for ten years in the hospital. His active, cheerful disposition and consistent Christian life had won widespread respect, and his death from cholera, incurred while visiting cholera-patients, was worthy of his life.

The population of Srinagar in 1901 was 122,618; the population of the Valley is now probably a little over one million, of whom 70,000 are Pundits, 5000 Sikhs, and the rest, about 925,000, are Mohammedans.

CHAPTER XXI.

PESHÁWAR AND HAZÁRA.

THE Peshâwar Mission was founded by the faith, prayers, and courage of English officers, and especially of one man, Major Martin, the same officer who was the main instrument in founding our C.M.S. Punjab Mission. His regiment was ordered to Peshâwar, and he went there unwillingly and with many misgivings. But he was a true soldier, and where he was ordered to go, there he went. He went in faith and prayer, and so he prospered.

This was in 1852. The C.M.S. Mission in the Punjab had been lately established in Amritsar, and Lieutenant MacCartie (afterwards the Rev. J. MacCartie), who was then Assistant Commissioner, had been asked to collect subscriptions for it in Peshâwar. He circulated an appeal in the station, and he received from Colonel Mackeson, the Commissioner, his immediate superior, the following letter:—"I send you fifty rupees for the Amritsar Mission; but I take this opportunity of officially informing you, that *for political reasons* I shall oppose the passage of Missions across the Indus."

Mr. MacCartie left Peshâwar in 1853 on sick leave for England. He made over the C.M.S. Secretaryship to Major Martin, who had joined a prayer-meeting, then two years old, which met after church every Sunday evening, at the house of one of the members. These were Drs. Farquhar and Kemp, Colonel Wheler, Captain Ross, Brigade-Major Capt. Viney, Lieutenant Perkins of the Artillery, and Mr. MacCartie.

Some months after Mr. MacCartie's departure the Commissioner's letter above referred to was the subject of conversation at one of these meetings. The whole of the members present, after prayer to God, solemnly dedicated themselves to the work of founding a Mission. Major Martin was one of the number, and doubtless a leading one. They did nothing then, knowing the exceeding difficulty of the matter. Peshâwar, it is well known, was (as it is now) the home of the most turbulent, fanatical, and bigoted people of all those under British rule in India.

About two months afterwards the Commissioner was assassinated by a fanatical Afghan. He was sitting one afternoon in the verandah of his house, when an Afghan appeared and presented him with a petition. He took it and began to read it, and the next moment the Afghan's dagger was plunged in his heart. He was one of the most distinguished officers in India, whose loss, Lord Dalhousie, the Governor-General, said in the Government official Gazette, "would have dimmed a victory." [1]

[1] The inscription on his tombstone in Peshâwar says: "He was the *beau ideal* of a soldier, cool to conceive, brave to dare, and strong to do. The

When the news of his death was known in cantonments, our seven praying friends looked one at another, wondering what it meant. Earnest and constant prayer continued to be made to God for the establishment of a Christian Mission to the Afghans. In due course of time Colonel Mackeson's successor arrived in Pesháwar. The little band of Christian officers determined to act at once. They knew that the Deputy Commissioner, Major James, was favourable to their project. They went to the Residency and asked for "the Bara Sahib," and were ushered into the presence of a stranger. They hesitated to declare their project. He observed this, and asked, "What can I do for you?" They told him their errand. He walked twice across the room and said, "I see no difficulty in the matter of founding a Mission. We protect the Hindu and Mohammedan in the enjoyment of their religion. It is the primary duty of a Christian to preach the Gospel of Christ." The speaker was Colonel Herbert Edwardes, sent by the Government with haste to take Colonel Mackeson's place. That was the first time that that just and reasonable policy was declared in India by a responsible officer.[1]

The Mission was allowed. The writer of these papers was invited to Pesháwar in the winter of 1853; and on December 19th of that year a public meeting was held to establish the Mission. Few meetings like this have ever, we believe, either before or since, been held in India. It was the day of the Pesháwar Races, and it was suggested that the day which had been fixed for the missionary meeting should be deferred. "Put off the work of God for a steeplechase?" exclaimed our friend the officer, fresh from his closet of prayer: "*Never!*" The meeting was not postponed on account of the races, but was held on the appointed day. There were comparatively few present at it; but God's Spirit had been invited by prayer, and He was present, and He made His presence unmistakably felt: and men's hearts, and women's hearts too, then burned within them, as they spoke one to another, and heard the words of Sir Herbert Edwardes, which seemed to be almost inspired, when he took the chair at the meeting. We remember that this was at a time when the blood of his murdered predecessor was not yet effaced from his verandah.[2] His speech, which at the time thrilled through all India, and through many parts of England, was as follows:—

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

"But as Commissioner of this Frontier it is natural that of all in this

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Indian army was proud of his noble presence in its ranks. On the dark page of the Afghan War the name of Mackeson shines brightly out. The frontier was his post; the future was his field. The defiles of the Khyber and the peaks of the Black Mountain alike witness his exploits. Death still found him in the front, and unconquered enemies felt safer when he fell."—See General Order of the Marquis of Dalhousie, Governor-General of India, 30th October, 1853.

[1] For Mr. MacCartie's letter, see the *C.M. Gleaner*, July, 1894.

[2] The Rev. R. Clark saw the marks of blood still remaining on the pillar of the verandah at the time of the meeting.

room I should be the one to view the question in its public light, and wish to state what I understand to be the mutual relations of the Christian Government and Christian Missions of this country — our duties as public and as private men in religious matters.

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

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

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

"And how is this to be done? By State armies and State persecutions? By demolishing Hindu temples, as Mahmud of Ghuznee did? or by defiling mosques with Mohammedan blood, as Runjeet Singh did? It is obvious that we could not, if we would, follow such barbarous examples. The thirty thousand Englishmen in India would never have been seen ruling over one hundred and twenty millions of Hindus and Mohammedans if they had tried to force Christianity upon them with the sword.

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

"The duty of evangelizing India lies at the door of private Christians. The appeal is to private consciences, private efforts, private zeal, and private

example. Every Englishman and every Englishwoman in India—every one now in this room—is answerable to do what he can towards fulfilling it.

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

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

"For these reasons, I say plainly, that I have no fear that the establishment of a Christian Mission at Pesháwar will tend to disturb the peace. It is of course incumbent upon us to be prudent, to lay stress upon the selection of discreet men for missionaries, to begin quietly with schools, and to wait the proper time for preaching. But having done that, I should fear nothing. In this crowded city we may hear the Brahman in his temple sound his 'sunkh' and gong; the Muezzin on his lofty minaret fill the air with the 'Auzán'; and the Civil Government, which protects them both, will take upon itself the duty of protecting the Christian missionary who goes forth to preach the Gospel. Above all, we may be quite sure that we are much safer if we do our duty than if we neglect it; and that He Who has brought us here with His own right arm will shield and bless us, if in simple reliance upon Him we try to do His will."

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

The collection after this meeting amounted to more than Rs. 14,000; following immediately after a collection of Rs. 1800, which had been made in the church on the previous Sunday; and in a few weeks the amount collected rose to above Rs. 30,000, of which Rs. 10,000 was given by an anonymous friend to the Parent Committee, and Rs. 5000 at the meeting, also anonymously, through Mrs. Urmston. At the collection after the Sunday sermon one officer, Dr. Baddeley, R.A., put Rs. 600 into the plate, and several gave their hundreds. At the meeting, a day or two later, others gave their thousands; and there was great rejoicing, for willing offerings always cause much joy to those who give them.

The following is an extract from a letter written by Sir Herbert Edwardes to his friend General John Nicholson, a few years afterwards. We mark the date. It is dated Pesháwar, 20th August,

1857, when Edwardes held Pesháwar during the Mutiny, and Nicholson was about to storm Delhi and to die:—

"I am very anxious for this mail, because it will tell me how —— bore the first news of the Mutiny. She could not anticipate that Pesháwar would remain so safe as it is. Rather a rebuke this fact is to the senators in the House of Lords, who on the 6th of July discussed the impropriety of Lord Canning subscribing to Missions. Surely Pesháwar is the most likely place in our Empire for a manifestation against missionaries, but not a word has been said against them. When the Pesháwar Mission was first started there was an officer in this station who put his name down on the subscription list thus: 'One rupee towards a Deane and Adams revolver, for the first missionary.' He thought the God of the world could not take care of the first missionary in so dangerous a place as this. Well, this same officer went off with his regiment to a safe place, one of our nicest cantonments in Upper India, and there his poor wife and himself were brutally murdered by sepoys, who were not allowed missionaries. Poor fellow! I wonder if he thought of these things before he died."[1]—See Kaye's *Lives of Indian Officers*, p. 375.

In speaking of Pesháwar we can never forget what our Mission owes to the late Sir Herbert Edwardes. Mr. Ruskin calls him "a Christian missionary or modern missionary bishop." "The hero of my tale," he says, "officially a soldier, was practically a bishop," who had "a knight's faith." Some of Mr. Ruskin's remarks in his *Life of Sir Herbert Edwardes* (p. 246) may well apply to our missionary work. "It is not," he says, "by majorities that you will get your work done well. Sir Herbert fits himself for any kind of place; and is magistrate, ambassador, minister, or general, as occasion requires. You need not think to measure the angles and the contents either of places or men. See only that you get over every business vital to you one man of sense, honour, and heart."

The liberality of our Punjab *laymen* is proverbial. We have had several instances in the Punjab of Christian friends whose subscription to the local Mission was Rs. 100 *a month*, or £120 a year. Sir Herbert Edwardes was one of these friends; and his subscription to the Mission was fifty rupees, and to the school fifty rupees, a month. When he left the Pesháwar Division, of which he was Commissioner, he wrote the following characteristic letter to our Lay Secretary, Colonel Martin, dated August, 1858:—

"MY DEAR MARTIN,—I do not feel easy at withdrawing our annual subscription to the Mission to the Afghans, and Mission school in the city, when I go on furlough; and yet we cannot afford to maintain it when thrown on our private resources in England. I beg therefore the Mission's acceptance of our house, as a parting offering of my own and dear wife's goodwill and earnest wish for its increasing prosperity and usefulness. The house is in good order, and should rent, I think, for Rs. 110 or Rs. 120 a month, which would replace our failing help, and provide also for the annual repairs. I have no conditions to impose whatever. Do with it whatever is best for the interests of the Mission, as that is our object.

[1] He had said that the missionaries could not exist in Pesháwar without the protection of his sepoys; and he was the first officer who was himself cut down, together with his wife, by his own sepoys, at the very commencement of the Mutiny in Meerut.

"We have both of us derived happiness from the Mission; and I feel that, publicly and privately, I owe it much. God has certainly honoured us at Peshâwar for honouring *Him*; and as the first thing I was called to do in December, 1853, was to join in establishing the Mission, so my last shall be to make over to you the home where we have been sheltered and blessed for five years.—Yours affectionately,

"HERBERT B. EDWARDES."

This house has been rented ever since, at an average of Rs. 100 per month. If therefore we include the time when Sir Herbert and Lady Edwardes were at Peshâwar, we find that their subscription alone, to the Mission to the Afghans, from November, 1854, to November, 1884, amounted to Rs. 36,000!

The first missionaries to Peshâwar were the Rev. Dr. Pfander from Agra, the Rev. R. Clark from Amritsar, and Major Martin, who had left the service of the Government to become a missionary.

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

On the subject of missionaries in Peshâwar living in the city, where a Mission-house had been built in the Gurkhatri in the midst of the people, the Rev. E. C. Stuart, then Secretary of the Calcutta Corresponding Committee (afterwards Bishop of Waiapu,

in New Zealand, and now a C.M.S missionary in Persia), wrote thus in the Church Record Book in Peshâwar, on the 15th December, 1866:—

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

The ladies of the C.E.Z.M.S. are now occupying the Gurkhatri Mission-house, which before had been the home of Mr. Robert Clark, Mr. Roger Clark, Mr. Wade, Mr. Ridley (afterwards Bishop of Caledonia) and the late Mrs. Ridley. After being occupied for a time by the Christian schoolmaster, it was then made over to the ladies. The Duchess of Connaught's Hospital was afterwards erected just across the road.

The Gurkhatri was visited by the Emperor Baber when he "put his foot on the stirrup of resolution and his hand on the rein of confidence in God, and set out on his march from Cábul to invade Hindustan." He thus describes the Gurkhatri: "I took a ride to Peshâwar, and the stupendous tree. I was desirous to see the Gurkhatri, where the Hindu Yogis cut off their hair, and shave their beards, but our guide was afraid to enter the gloomy caverns and dangerous recesses. There are nowhere else in the whole world such narrow and dark hermits' cells as at this place. After entering the doorway, and descending one or two stairs, you must lie down, and proceed crawling along, stretched at full length. You cannot enter it without a light. The quantities of hair, both of head and beard, that are lying scattered about, and in the vicinity of the place, are immense." These excavations were very ancient, and were of Buddhist origin. The hair lying scattered about was what had been cut off and left by the pilgrims as votive offerings. The whole Punjab was then said to be almost uninhabited, except for a few strongly defended and walled cities, in which the unwarlike Hindus could live in some security from the Highlanders of Cábul. Baber hunted the wild rhinoceros at Peshâwar.[1]

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

[1] Taken from *The Invasion of India from Central Asia* (Bentley).

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

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

But the Afghans have not yet had a Sir Walter Scott to tell of all their prowess, and humour, and treacheries, and jealousies, and hospitality. They are a grand nation, or *will* be so (as the Scotch are now), as soon as they have their John Knoxes, and Maitlands, and Wisharts, and Erskines, and Hamiltons, and Chalmers. May God send them to them soon! At present the Afghans are not reliable, for they lack self-control and moral courage. They are said to be deficient in endurance, and not to have the courage of adversity. Their "impatience has often been proved as fatal in advancing as in retreat; and they must be backed up by more steady troops, if we would avert disaster. But for energy, and *élan*, and courage, there are, with the exception of Sikhs and Gúrkhas, few who are their superiors in Asia."[1]

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

But few officers in the Punjab have ever become missionaries. Major Martin, of the 9th Native Infantry, was the first; Dr. Downes, the well-known missionary in Kashmír, formerly a Lieutenant, R.A., and Assistant Engineer in the Staff Corps (Irrigation Department), is another instance. Mr. Brinkman, formerly an officer in an English regiment, became also for a short time a missionary in Kashmír, and afterwards a clergyman at home. Mr. Frederic Tucker, late C.S. and

[1] Macaulay wrote in his *History of England*, vol. iii. p. 31: "An observer who studied the character of the Highlanders in 1689 would have learned that a stab in the back, or a shot from behind a fragment of a rock, were approved modes of taking satisfaction for insults. He would have found that robbery was held to be a calling, not merely innocent, but honourable. He would have seen the dislike of steady industry and the disposition to throw on the weaker sex the heaviest part of manual labour, which are characteristic of savages. His lodging would sometimes have been in a hut, of which every nook would have swarmed with vermin. The Highlander had few scruples about shedding the blood of an enemy, but it was not less true that he had high notions of the duty of observing faith to allies, and hospitality to guests. The English considered the Highlander a filthy, abject savage . . . a cut-throat and a thief. This contemptuous loathing lasted till 1745, and was then for a moment succeeded by intense fear and care. England thoroughly alarmed put forth her whole strength. The Highlanders were subjugated, rapidly, completely, and for ever." Almost every word written of the Highland Scotchmen as they were up to a century and a half ago, would apply to many tribes of the Afghans as they now are.

Assistant Commissioner in Amritsar and Kangra, and recently the leader of the Salvation Army in America, is another case. We have already referred to the case of Mr. H. E. Perkins in the chapter on Bahrwál. We may again notice the special advantages which are given to the cause, especially in India, where men are called by the Holy Spirit to leave the service of the Government for the direct service of God. In the eyes of the people Government service is the greatest which can be desired. It is seen that officers who have become missionaries have given up something, and this gives them much influence amongst the Natives. In secular work our Missions especially need the help of laymen. When Major Martin became a missionary he gave an impetus to missionary work in the whole province. He organized the whole of the secular work of the Mission; he kept all the accounts; he carried on most of the ordinary correspondence; he set on foot the Poor Fund, which still continues to give Christian charity to the diseased and the blind. Owing to his efforts the Peshâwar Mission has been, almost to the present time, one of the very few C.M.S. Missions in the country, which for thirty years has been of little expense to the Parent Society beyond that of the allowances of the missionaries; thus setting the Society free to extend operations in other places.

We have often heard that other civil and military officers have at different times seriously contemplated this question, and have thought of becoming missionaries. But, as yet, none except the officers above named, as far as we know, have done so in the Punjab.[1] When their time of service expired, all others have retired in the usual way, and have generally returned home. We hope that Major Martin's example may incite others to follow in his footsteps and to glorify God, and to honour Him before the people of this land, and seek the welfare of the people by becoming missionaries, if God calls them to do so. The fact of their having once been in the Government service will give to such men, in the eyes of the people, a position which in this respect others cannot have.

Let us give one anecdote of our friend Colonel Martin, the lay missionary of Peshâwar. One Sunday morning, when returning from church, he heard that Sir Herbert Edwardes, the Commissioner, and Colonel (afterwards General) John Nicholson, the Deputy Commissioner, had arranged to drive together after lunch to Nowshera, a station twenty miles from Peshâwar. He merely said, "The Commissioner is going to Nowshera to-day, and to-day is *Sunday, and he is a Christian man!*" He went to his closet and shut the door. When he came out he took his hat and his stick and walked straight to the Commissioner's house. What he said to him is not known, but a servant was called, and the carriage countermanded. The Commissioner and the Deputy Commissioner went to Nowshera on the Monday, and not on the Sunday. General Nicholson was afterwards heard to say that "he would sooner have faced a cannon's

[1] Major-General Montague Millett was another of these officers. On attaining his Colonelcy in 1887 he retired from service and gave himself to missionary work in a lonely jungle in the Multán District, unconnected with any missionary society. He died in 1901.—ED.

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

Colonel Martin was a man of great faith, and of much prayer. His doors were closed to all men at certain hours every day when he communed with God,—God speaking to him through His Word, and he speaking to God in prayer. He therefore prospered in everything he did. He succeeded in all he undertook; leaving us an example to show us how we may succeed also. When Colonel Martin died, a lady in Torquay gave £5000 to the C.M.S. in his memory. Such honour have God's saints.

Twenty missionaries of the C.M.S. had laboured in Pesháwar up to 1883; five of whom had died there, and now lie in the Pesháwar graveyard—seed sown by God to ripen for the harvest, seed fallen into the ground in order that it may bring forth much fruit. Towards the end of October, 1862, there were four missionaries in Pesháwar, all of them in good health. At the beginning of February, 1863, only one remained; two had died, and one had been sent home ill, never to return. The Rev. T. P. Hughes was able to remain nineteen years at his post, and the Rev. W. Jukes was also there for many years. The Pesháwar Mission had thus the advantage of having the same missionaries for a succession of years, who had a definite aim and policy before them, and adhered to it. That policy had begun to bear fruit.

The later missionaries of the C.M.S. in Pesháwar have been the Revs. T. Holden, T. E. Coverdale, A. E. Day, W. A. Rice, H. J. Hoare, G. R. Ekins, C. H. A. Field, W. Thwaites, and M. E. Wigram. The Medical Mission will be spoken of afterwards.

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

1. *The School.*

This school, originally called the "Edwardes Memorial School," has been forty-nine years in existence, and contained at one time 571 scholars. Many of them are young men of good family, as well as of considerable talent and attainments—men who, if they live, will hereafter have influence. In former years there were but few Afghan boys in the school; now there are many. Through Mr. MacCartie's efforts and those of Mr. Jukes, Mr. Rice, and Mr. Hoare, the discipline, behaviour, and progress of the pupils are very noteworthy. In Mr. Dutta and Mr. Ghose, Mr. Jukes had able and devoted assistants, who took part with him not only in imparting instruction, but in educating the scholars for life's duties and struggles, and who, above all, gave a quiet Christian tone and

character to the whole institution. It is interesting to observe that most of the other teachers were former pupils of the school, some of whom have passed the Entrance Examination from it.

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

The Edwardes High School was formerly filled with youths of the best families in the country, and many of its scholars have received high appointments in the service of Government. Qazi Syud Ahmed, who owed his whole education to this school, became an attaché to the Government of India, in the Foreign Office, drawing Rs. 800 per mensem, and was the late Military Secretary to the Amir of Câbul. Qazi Mohamed Aslam was an Assistant Commissioner, employed on the Boundary Commission, and afterwards Mir Munshi to H.H. the Lieutenant-Governor. Many others also have occupied responsible positions.

Writing in 1899, when the school was passing through a time of great depression, the Rev. H. J. Hoare said, "Things have now greatly changed. The fact that old boys now send their children to other schools, that the school itself has decreased to half its size, and that we no longer seem to have the sympathy of the people with us, all show that ground has been lost which can never be regained. Just now there is nothing but discouragement; and after making all allowances, one feels that we ourselves have been partly responsible, in that we have failed to recognize the full importance of educational missionary work, and the necessity of a fixed consistent policy in our administration." Later reports, however, are more cheering, and the school was raised to the status of a College in 1900, by the formation of a First Arts Class, and is now known as the Edwardes College.

2. *The Church.*

The congregation consists of ninety-four baptized Christians, of whom the Rev. Imâm Shah has long been the faithful pastor. It was long felt that the former church building, however suitable and convenient in other respects, had been too much hidden and shut up from the sight of the people within the walls of the school. It was thought that these two perfectly distinct departments of church and school should be formally separated from each other, and become independent agencies. Their methods of working were necessarily different, and their centres and basis of operations and lines of working should be different also. It was therefore a cause of thankfulness when the new church was built, to be, as we trust, in the eyes of all the people, a house of prayer; a house for special meeting with God, in which Hindus and Mohammedans, as well as

Christians, could hear God's Word read and preached; in which many who are now afar off might be baptized into the family of Christ, and many Christians have communion with Him and with His people in receiving by faith His body and blood. The former church-room was required for the purposes of the school, and the church had become a necessity. The desire to make it a "memorial church"—in which the names and memories of former missionaries who have given up their lives in Christ's service and cause in Pesháwar and died for the life of the Afghans were to be recorded—was thoughtful and kind.

The church was opened on the 27th December, 1883. It is one of the most beautiful churches, although, of course, it is very far from being the largest, that we have seen in India. It is situated in a public thoroughfare, very near to the Edwardes Memorial School, and close to one of the gates of the city. Instead of facing the east, it exactly faces Jerusalem, as the point to which all believers look for the second coming of the Lord. Its plan is cruciform, and is a successful adaptation of mosque architecture to the purposes of Christian worship. The symmetry and proportions of the columns and arches are almost perfect. At the end of the chancel is a beautiful painted window, the gift of Lady Herbert Edwardes, in memory of her husband. Above the chancel arch is another small painted window, erected by the Rev. and Mrs. Worthington Jukes to the memory of their little child. The transepts are separated from the nave by two carved screens, one of which is the gift of the Rev. C. M. Saunders, and the other of the Rev. A. Bridge, both chaplains of Pesháwar. One transept is set apart for *purdah* women, and in the other is the baptistry, the gift of the Rev. T. P. Hughes, which is adapted for the administration of holy baptism by immersion. The carved pulpit is the gift of Mr. Jukes. The handsome brass lectern is the gift of Miss Milman, sister of Bishop Milman of Calcutta, and bears the following inscription:—"In loving memory of Robert Milman, Bishop of Calcutta, who died 15th March, 1876. He preached his last Urdú sermon to the Native Christian congregation in the city of Pesháwar. His last English sermon was on behalf of the Pesháwar Mission. His last public act was an address to the pupils of the Pesháwar Mission School. 'I will very gladly spend and be spent for you.'" The communion-table is of Pesháwar carved woodwork. The book-desk on the holy table is the gift of Mr. Graves, who laid the foundation-stone of the church in 1882. The floor of the chancel is of Pesháwar pottery in different patterns. The kneeling cushion before the communion-rails was worked by the late Mrs. Freeman, who, together with her husband, was a large contributor to the church.

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

Bishop French. Many other texts adorn the building, and we especially notice the two following at the chancel end of the church: "The salvation which is in Christ Jesus," from 2 Tim. ii. 10; and, "Jesus Christ the same yesterday, and to-day, and for ever," from Heb. xiii. 8.

But the chief feature of the church is the screen, beautifully carved in wood, of different native Pesháwar patterns, which divides the chancel from the ambulatory behind it. In this ambulatory are placed mural tablets to the memory of deceased Pesháwar missionaries, on account of which the church is called All Saints' Memorial Church. The tablets are as follows:—The Rev. C. G. Pfander, D.D., 1825–1865, died 1st December, 1865, aged 62. The Rev. T. Tuting, B.A., 1857–1862, died 27th October, 1862, aged 36. The Rev. Roger E. Clark, B.A., 1859–1863, died 14th January, 1863, aged 28. The Rev. Isidore Loewenthal, M.A., 1856–1864, died 27th April, 1864, aged 38. The Rev. J. Stevenson, 1864–1865, died 23rd December, 1865, aged 26. The Rev. J. W. Knott, M.A., 1869–1870, died 28th June, 1870, aged 40. Alice Mary, wife of the Rev. T. R. Wade, died 8th October, 1871, aged 21. Minnie and Alice, infant children of the Rev. T. P. Hughes.[1] To these names must be added that of Miss Annie Norman, who died on the 22nd May, 1884, and that of Colonel J. W. Martin, who died at Torquay in May, 1886, and two children of the Rev. W. Jukes—Cyril Worthington, died 22nd May, 1883, and Eileen d'Aguilar, died 25th May, 1886.

The dome-covered cupola of the tower is seen from a great distance, and contains a fine-toned bell, which is heard all over the city and neighbourhood, the gift, many years ago, of the Rev. George Lea and other friends in Birmingham, to the Pesháwar Mission, through Colonel Martin. The cupola is surmounted by a large gilt cross, which was gilded at the expense of the Rev. A. Maitland, of the Delhi Mission, in 1887, showing the Christian character of the building, and distinguishing it from other public edifices in the city. Three memorial windows were erected over the main entrance door to the memory of Major James, Commissioner, by Miss James and Colonel and Mrs. T. M. Sym.

At noon on the day of the opening, the church was filled from end to end by a very large and attentive audience. The two transepts were then filled with English officers, amongst whom we noticed the Deputy Commissioner. One side of the nave was occupied by English ladies and their native sisters, and the other side by the men and boys of the congregation, and the members of the Punjab Native Church Council, who had received a hearty invitation from Mr. Hughes and Mr. Jukes to be present at the opening of the church, and to hold the eighth meeting of the Punjab Native Church Council in Pesháwar. The completion of the Indus bridge at Attock,

[1] Mr. Tuting died of cholera; Mr. Roger Clark of dysentery, "never regretting that he had become a missionary"; Mr. Stevenson of fever; Mr. Knott of heat apoplexy; Mr. Loewenthal was shot by his Sikh chowkidar, just after he had completed the translation of the New Testament into Pashtú. With the exception of Dr. Pfander, who died at home, all these died in Pesháwar.

and of the Punjab Northern State Railway to Pesháwar, enabled them to accept the invitation; and many native friends from different parts of the province availed themselves of the true Afghan hospitality which our Pesháwar hosts bestowed bountifully on us all.

Fourteen clergymen, five of whom were Natives, were present, and took part in the service; and, in the absence of our beloved Bishop French at home, it devolved on the Rev. R. Clark, senior representative of the Church Missionary Society in the Punjab, by the invitation of the missionaries, to say such prayers at the opening service as could be taken by an ordinary clergyman. The lessons were read by the Rev. W. Jukes and by the pastor of the church, the Rev. Imām Shah. A brief statement of the object of the service was made by the Rev. T. P. Hughes, who presented the pastor with a copy of the Holy Scriptures, in the original languages, and with the sacramental vessels of the church, which were then reverently placed by him on the Lord's Table. The sermon was then preached by the late Rev. Moulvie Imád-ud-din, chaplain to the Bishop of Lahore, from the words of our Lord: "If I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you" (St. Luke xi. 20). The sound of the psalms and hymns swelled loudly and harmoniously through the church, and the service was concluded with praise, thanksgiving, and prayer. The proceedings were very solemn, and verily God Himself was present with His people; and He made His presence felt, even as He had manifested it in an unmistakable manner at the first missionary meeting which had been held at Pesháwar thirty years before.

Some of our supporters in India may perhaps ask, "Why this apparent departure from some of the cherished traditions of the Church Missionary Society, by the erection of this beautiful church in one of their chief stations?" The answer is very clear. It is no departure at all. The object of the Church Missionary Society is to build in every heathen land living temples to the Lord, and to use whatever means will best conduce to this end. We wish to bring the people of this and of every land to the Cross of Christ. For nearly thirty years had the Gospel been preached in the bazaars and streets and villages of Pesháwar city and district, and it had been met with scorn and derision and insult. For the last few years the policy of our Pesháwar missionaries has been changed. The efforts which are now made are those of conciliation and friendship within the church, in the school, in the hujrah, and the anjuman. On the day on which the church was opened were seen, perhaps for the first time in Pesháwar, many leading native chiefs, who reverently sat behind the red cord which separated the unbaptized from believers in the faith of Christ, and who listened attentively to a Native Christian Moulvie as he preached to them boldly and very plainly the Gospel of Christ. There was no opposition at all. A leading Khán of Eusufzai was there, with members of some royal families. A Rajáh from the frontier afterwards took his place as a listener, if not a worshipper, in a Christian church. Expressions of approbation and congratulation were heard from Mohammedans

and Hindus in Peshâwar. "We serve God in our way," said they, "and it is right that you should serve Him in yours." Services of song and preaching have since then been daily held, and for the first time in the history of the Peshâwar Mission has a Christian church been thronged by people who are not Christians, and who are not yet willing to listen quietly to Christian preaching when delivered outside.

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

We had hoped that a new era in the history of the Afghan Mission had been entered on by the erection of this church in the Peshâwar city. An onward movement was made, and although we know that a mere building is nothing without God's presence and blessing in it, yet, if the cloud of glory fills this house, even as it filled the tabernacle and the temple of old, we still believe that this building will not be without its special service in the evangelization of the Afghans. Our prayer is that this new era may still be signalized by the coming of many Afghans into Christ's own fold; for "unto Him shall the gathering of the people be." The time for this has not yet come. May God hasten it in His own time! It is still found that beautiful churches do not necessarily make good Christians. The true temple is Christ Himself. Men also may become temples of the Holy Ghost, and then true Christianity will spread.

The church congregation consists almost entirely of Mission agents and their families. It is very seldom now that outsiders attend the church services.

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

It was once said of a minister, that he read the prayers so hastily,

and carelessly, that it was evident that "he meant *nothing* by this service," and regarded it only as a work to be performed. Our Peshâwar missionaries evidently mean *much* by this service, for they conduct it with reverence and devotion; or, as Lord Beaconsfield would have said, "with precision."

3. *The Congregation.*

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

Another convert was Fazl Haqq, a policeman, and afterwards a soldier; and a very true soldier of Christ. He was first known to the missionary when he followed him on his way home from the bazaar preaching. He received Christ like a little child, and was baptized. When the bazaar of Peshâwar was once placarded with a paper in opposition to Christianity, he waited till night, and soon after came smiling into the missionary's room in the City House with the words, "I've got it!" and produced from under his cloak the placard, which he had torn down at the risk of his life. He volunteered to go as a missionary to Káfiristan; and the first Christian missionary to that country was an Afghan. The account of his visit was published in the July number of the *C.M. Intelligencer* for 1865. He took some medicines with him, and wrote an amusing

account of his reception as a medical man, although he had only received one hour's instruction, together with some labelled bottles, from Mrs. Clark. In one place he doctored a girl, who was ill with neuralgia, but the girl still went on crying; on which the mother boxed her ears, saying that if she was not well, *she ought to be*, for she had had her medicine. In another place he witnessed the slaughter of twenty-eight armed Mohammedans by the Káfirs. "The Káfirs brought a drum and pipes, and began to sing and dance, throwing their hands and feet about, the women looking on; then suddenly, without one moment's warning, each Káfir's knife was unsheathed, and seen poised high above his head; and with a loud whistle, four or five Káfirs rushed on each Mohammedan, stabbing him in every part. The whole was over in a minute, and all had sunk down dead covered with wounds. They then beheaded them, and threw them all down into the river below." The body of gentle, loving, brave Fazl Haqq now lies in the churchyard of Abbottábád awaiting the resurrection.

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

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

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

"Some three years ago an officer wanted a trustworthy man to send to ascertain the number and condition of the Wahábis residing at Palosi,

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

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

We append a letter which was written by one of the Christian boys of the Baring High School to Miss Tucker of Batála when he was on a visit to his friends and relations in Pesháwar:—

"JANAB MISS SAHIBA SALAM,—The next day after reaching Pesháwar I went into the middle of the bazaar, and what did I see? Why, my cousin standing there. When he saw me he ran and embraced me, and shouted and cried so much that I stood in the bazaar astounded. As he was crying he said to me, 'You have dishonoured the whole family; but still it is all right. Come to our house, and we will say that you were never a Christian, but that your enemy had slandered you by saying so.' When I heard this I cried a great deal, so much so that many Mohammedans came round. Then, taking out my Testament, I turned to Rom. viii. 35, and read, 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?' Then all the Mohammedans spat in my face and said, 'This is an Infidel.' After this other Mohammedans came up, but turning their faces away they passed by. You see I am in a place of great temptation, so there is great need of prayer on my behalf.

"'The grace of our Lord Jesus Christ be with you. Amen.'

"'Be thou faithful unto death, and I will give thee a crown of life.'"

This boy is now a catechist preaching faithfully the Word of God in Nowshera, near Pesháwar.

4. *The Pastor and the Native Parsonage.*

The Parsonage has been built in purely native style, and is in all respects suitable to the wants of the native minister. It is airy and commodious, neat in appearance, and a dwelling worthy of the pastor of the Pesháwar Church.

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

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

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

"Generally, the audience is exceedingly troublesome, especially when the European missionary is not present. During the past year they have done their best to persecute us, sometimes following us to some

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

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

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

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

An interesting episode in the history of 1879 was a visit paid by the Rev. Imām Shah to Cábul, for the purpose of ministering to the Armenian Christians of that city. This little church numbered at the time of his visit only twelve souls,—three men, eight women, and one child,—and it had been deprived of spiritual ministrations since the last invasion of Cábul by the English, when two chaplains of the British forces ministered to its members. Mr. Imām Shah baptized eight persons and celebrated the Holy Communion, taking leave of the little congregation just three days before the massacre of the British Embassy occurred. The colony seems to be gradually dying out. For all practical purposes it is dependent for the rites of religion upon the Pesháwar Mission, and several members of the Pesháwar Church have come from this body of Armenians. Almost the whole colony of Armenians has now left Cábul, and is dwelling in Pesháwar.

It has been the custom of late years in Pesháwar to substitute religious conversation, as far as possible, for the bazaar preaching. Much angry feeling on the part of the people has been thus avoided. Open bazaar preaching was revived some seven years ago, and with it there was a revival of opposition, which has often been of a very violent and abusive character, borne with great patience by the Rev. C. H. A. Field. We wait for the time when the Afghans will of themselves turn to the Lord.

5. *The Hujrah, or Guest-house.*

The Mission owes the existence of this institution to Mr. Hughes, who, with intuitive knowledge of the character and customs of the

Afghans, had in this way adopted probably the best possible means of conciliating them. The influence which he gained amongst them in this and in many other ways was very great.

Many people from every part of the country were thus brought into close and friendly contact with the missionaries, who made use of their opportunities to tell to the Afghan people of the gentleness and meekness of Christ, and His great love for men. He Who never killed others to save Himself. He Who never sent any empty away. He Who loved His enemies, and died praying for His murderers, desiring no "Avenger." The number of Mission guests in this Hujrah sometimes amounted to forty or fifty at a time. Influential Kháns and greybearded Mullahs were often seen availing themselves of the hospitality shown by the Christian missionary, who after giving them a good meal would come and sit with them, and explain to them the Gospel. In the evening the large room inside the Mission-house was at times fairly filled with earnest men, seated on chairs or on the ground, who over a cup of tea would thoughtfully, quietly, for hours together, discuss the merits and claims of Christianity.

The Hujrah was supported by local funds at a cost of from Rs. 60 to 100 per mensem—Mission money which was well spent in Mission work. In the Missions of the Middle and other ages great attention was given to the entertainment of strangers. The missionaries won their way by their friendly hospitality, and by seeking to conciliate the chiefs of the countries in which they laboured. Too often has this been forgotten in our modern Missions. After a time it was felt, however, that the character of these visits to the Hujrah became altered, and that it had ceased in some degree to be a means of drawing men's hearts to Christ. The visits to it are now much less frequent than they were before.

6. *Itineration.*

Formerly the missionary in the Pesháwar Valley appeared to be safe nowhere. On one occasion in 1855 the Rev. R. Clark, when he was walking a few hundred yards beyond the limits of the cantonments, was met by Sir John Lawrence, then Chief Commissioner of the Punjab, and Sir Herbert Edwardes, then Commissioner of Pesháwar, who were driving past with a large escort: with many rebukes for his thoughtlessness, they ordered him to enter their carriage and to desist in future from such dangerous practices as taking a walk outside the boundaries. But now till quite lately we have been able to go everywhere, with apparent safety. The missionary is still welcomed, and often invited to stay in the Afghan villages. Itineration has been carried on vigorously by Mr. Field, who has made periodical visits into surrounding districts as he has found opportunity. He has done much in the way of the free distribution of the Holy Scriptures and religious literature. There has been opposition, and it is impossible to speak of results, but interest has been aroused in some places.

Many Christian missionaries are needed for Pesháwar, so that it may be possible to itinerate amongst the Afghans, who live not in the city but in the villages. The Rev. E. C. Stuart (after-

wards Bishop of Waiapu, in New Zealand) wrote in December, 1866, when Secretary of the C.M.S. Committee in Calcutta: "I join in the hope that, as a *fourth* labourer in this most interesting field, the Society may soon be able to send out a medical missionary." Archdeacon Pratt, in February, 1870, wrote: "This frontier Mission ought to be strengthened, and if possible *four* missionaries should be placed here." We must remember that Cábul, Káfiristan, Badakshan, and Turkistan, lie before us from Pesháwar, as well as Hazára and Kohat, and the Eusufzai country, and many of the Afghan tribes dwell in the immediate neighbourhood. The late Rev. F. E. Wigram, Honorary Secretary C.M.S., wrote in the Pesháwar Mission Record Book in February, 1887: "The great opportunities which Pesháwar offers for reaching the representatives of tribes coming in from Central Asia demand that it shall be strongly manned, and I should be thankful to see four men assigned to it, so that at least three ought ordinarily to be in residence, or be itinerating in its neighbourhood."

Excellent missionary work has been done in Nowshera from Pesháwar by Qazi Khán Ullah, and also by Moulvie Aziz-ud-din Khán in Haripur, Hazára.

7. *Women's Work.*

Several wives of missionaries, including Mrs. Robert Clark, Mrs. Ridley, and Mrs. Hughes, have worked at intervals in Pesháwar; but zenana work, properly speaking, was begun by Mrs. Scott (afterwards Mrs. Spens) in 1882. She was followed by Miss Annie Norman, whose memory still lives in many hearts although her period of service was short; Miss Phillips, 1884; Miss Worsfold, 1889; Miss Robertson, 1889–1892; Miss Houghton, 1894–1899.

Miss Annie Norman was the daughter of Sir Henry Norman, who had been one of the founders of the Pesháwar Mission thirty years before. In May, 1884, Miss Norman was taken ill with dysentery, followed by high fever. The doctors tried to send her away from Pesháwar to Murree. She arrived at Rawalpindi, and died there on the morning of Ascension Day, the 22nd May. When Mr. Jukes told her very gently that she was going to die, her face lighted up at once with joy and gladness. She sent many loving messages to her friends. To the poor people in her district at Kensington she sent the words, "Tell them it is not hard to die, it is only falling asleep in our Father's arms." At another time she said, "They say there is a shadow in death. There is no shadow where Christ is." She was sorry to leave her work, "having," she said, "done so little." "I wanted," she said to Miss Mitcheson, "to tell the women of Pesháwar of Christ. Now you must do so. Tell them to come to Christ." She asked Mr. Jukes to thank the Lord for all His mercies to her, and then she died. Her body was carried back by Mr. Jukes and Miss Mitcheson to Pesháwar, and laid in the native cemetery amongst the Native Christians; and there was "a general mourning in the zenanas, and amongst the people also." Several months before her death she said, "I love Pesháwar and the work so much that I should never wish to leave it." The Lord

has doubtless need of the young as well as of the old, for special service in heaven, where, whilst they rest from all labours and from pain, they rest not day nor night from praise. She died at the early age of twenty-seven.

Opposition to God's work has taken different forms in Pesháwar from time to time; but it always exists, and has frequently resulted in the untimely end of some particular branch. No less than eight schools which started well have had to be closed; and very many houses in the city have become apparently inaccessible.

The work at present (1903) consists of —

(1) Zenana visiting and teaching; (2) Schools (four in number); (3) Industrial School for widows or deserted wives; (4) Work in the graveyards, where on Thursdays many Mohammedan women come to visit ziárats or the graves of relatives; (5) Work amongst the weavers outside the city walls; (6) Itineration in villages.

This last-named branch, though by far the most promising part of the work, is only carried on with interruptions. It is capable, even under necessarily (and wisely) restricted conditions, of great development.

The staff consists of two European missionaries, one Bible-woman, five native teachers.

The Pesháwar Zenana Medical Mission was commenced in December, 1883, when the first C.E.Z.M.S. medical missionary reached Pesháwar. The following March, a small dispensary was opened in a secluded part of the city. This was the beginning. Now there is a well-built and commodious hospital, containing one large general ward, two smaller, and five private wards, with accommodation for thirty-nine patients, only women and children being admitted. The wards are respectively named "Barwise," "Lawrence," and "Clare" by the donors. The private wards are as yet unnamed. An operation ward was opened in 1900.

The number of patients treated, from January 1884 to 1899, is as follows:—

Treated in hospital	3,439
Treated in dispensary	94,666
Making a total of .	98,105

The workers have frequently had to be transferred on account of ill-health and other causes, and those in charge at present are Miss E. L. Mitcheson, L.R.C.P. & S. Edin.; Miss Holst, M.D. Brux.; and Miss Marks, L.R.C.P. & S. Dub.

The staff of native assistants consists of one dispenser and nine nurses. The Bible-woman, Grace, who had been working here since January, 1896, died at the close of 1898.

The patients visiting this Medical Mission are chiefly from the city and district, although a number come from regions beyond the frontier, as far as Dir, Kamer Khel, and Swat.

8. *C.M.S. Medical Mission.*

This Mission was founded in 1896 by Mr. Arthur Lankester, M.D., London, and by his brother, Mr. Cecil Lankester, M.R.C.S.,

L.R.C.P., who shortly followed him there. A serai in the heart of the city has been fitted up to form an excellent hospital. A dispensary has been formed at Lundi Kotal, beyond the Khyber Pass, in the direction of Cábul. During last year 499 in-patients and 27,627 out-patients were relieved. Dr. Browne, now in Amritsar, was for a time connected with the Medical Mission of Pesháwar. Dr. A. Lankester was himself one of the Amritsar workers; and when he went to Pesháwar his whole Indian staff consisted of seven Christian men who had been all trained in the Amritsar Medical Mission, where many of them had been converted.

9. *Káfiristan.*

As long ago as 1856 the attention of the Pesháwar Mission had been drawn to Káfiristan. In the winter of that year the first Káfir came down to Pesháwar, at the invitation of the missionaries, and was the guest of the Mission for several months, Sir Herbert Edwardes having presented Rs. 150 for the special purpose of entertaining him and of establishing friendly relations with a new tribe. The missionaries to Káfiristan were Fazl Haqq and Moulvie Nurullah, who were sent there in 1864, and who returned, after receiving a very hearty welcome from the people. The same welcome had been accorded to Syad Shah, and the invitation was again sent heartily by all the people that some English missionary would visit and if possible remain in their country. It appeared to be of great importance that friendly visits should be made regularly to Káfiristan. At one of the Káfir towns, Kamdesh, Syad Shah met with the celebrated Turukh Chumlu, called "Tor Chumlu," or the Black Chumlu, by the Pathans—a chief of renowned bravery, who had killed sixty men with his own hand. His brother, Turukh Mirakh, had slain 140 men. After Syad Shah had explained to him the accounts of the Creation, Deluge, and the life of Christ, Turukh Chumlu (as the representative of his tribes) said, "You must understand that we are an ignorant people. We worship idols because we know no better. If any one will come and teach us, we shall be very glad to learn better things. If the missionaries at Pesháwar will come and establish schools in our country, we shall be very glad, and we will learn more about God."

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

No European missionary has ever yet penetrated to Káfiristan. Dr. Downes, who started on the 15th April, 1873, to endeavour to do so, was forcibly brought back to Pesháwar by our English Government.

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

The opportunity has now been lost. Although the Parent Society some years ago sanctioned the sum of £100 for the maintenance of the communications with the intervening tribes, Káfiristan has now

been invaded and conquered by the Amir of Cábul; and many of the Káfirs have been reduced to slavery, and many of them have become Mohammedans. It is believed that Káfiristan as a country now no longer exists. Troops and Mullahs have been sent there to convert the people to Mohammedanism; and one hundred Káfiristan lads have been sent to Cábul to be trained as Mullahs.

There are many other subjects to which reference could be made in an account of the work of the Pesháwar Mission, especially to the translations of the Holy Scriptures which are being made into Pashtú, the Pesháwar Anjuman[1] and reading-room, and the noble Mission library which was formed by Mr. Hughes. May God long preserve our present missionaries in Pesháwar, that they may each year witness the growth and enlargement of the work, and in due time may see numbers of Afghans of many tribes, both rich and poor, Mullah and Fakir, prince and peasant, enter into the kingdom of Heaven, and willingly submit themselves to Christ, as their Prophet and King. At present the happiness and comfort of the Afghan tribes seems chiefly to lie in murder and treachery. Diláwar Khán, before he became a Christian, used to say that there was no happiness on earth like that of overtaking a flying foe, and raising the sword to strike him down. It has been said that it is so unusual for a good Afghan to die in his bed in a natural manner that it "excites suspicion"! They have yet to learn the happiness and comfort of love, even the love of Christ, Who came not to destroy, but to save men's lives.

10. *Hazára.*

Work in this district has been carried on for very many years. The Rev. J. Hinton Knowles of Kashmír formerly laboured here with much success. Miss Margaret Smith met here with many inquirers, some of whom became Christians. Moulvie Ali Syud, now in the Amritsar Medical Mission, became a Christian from Hazára, together with his son, Akbar Khán, who died in 1898. Miss Hull met with several inquirers in Hazára, and took them with her to Kashmír, where they were baptized. It is curious that the converts from Hazára have gravitated to two C.M.S. Medical Missions in Amritsar and Kashmír.

In the year 1891 a valuable Mission-house was given to the C.M.S. anonymously. This is now the C.E.Z.M.S. Mission-house, and it has been occupied by Miss Condon, Miss Werthmüller, Miss Kütter, and Miss Dawson.

[1] This consisted formerly of thirty-six Vernacular-speaking and fifty-four English-speaking members. It has a paper of its own, called the *Akhbar-i-Anjumani-Pesháwar*, which is conducted by the school staff. A monthly grant, Rs. 100, is given to this Anjuman by the Municipality.

CHAPTER XXII.

THE DERAJÁT: BANNÚ, DERA ISMAIL KHÁN, AND TANK.

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

"The Deraját is that long range of the Punjab Frontier which lies between the right bank of the Indus and the eastern slopes of the great Suliman Range, which separates British India from Afghanistan. It extends from the Salt Range, which is the southern limit of the Pesháwar Division, to the north-eastern frontier of the provinces of Sindh, and may be more than 300 miles long by 50 or 60 broad. Dera Ghází Khán and Dera Ismail Khán are each the headquarters of a British district, and derive their commercial importance from the fact that each stands opposite mountain passes on the border, through which the products of Central Asia are poured down into the Punjab and Hindustan, and the products of Hindustan and England are pushed up into Central Asia. The carriers of this trade are among the most remarkable people in the world, and are well worth telling of. They are the Lohani merchants of Afghanistan. For several months these enterprising merchant tribes, to the number of perhaps 2000, are every year encamped in the Deraját, and brought within our influence for good or evil; they leave, and carry their experience of Christians into the district strongholds of Islam—Cábul, Ghuzni, Kandahár, Herat, Balkh, Bokhara, Khiva, and Kokan.

"The settled tribes who inhabit the Deraját are hardly less interesting than their Lohani visitors, and have still stronger claims on us as our subjects. Common gratitude demands that we English should do all we can for this people; for in two great struggles the people of the Deraját

have come to our assistance and fought nobly on our side. In the war of 1848–49 it was the whole length of the Deraját border which gave us those levies of wild swordsmen, matchlock-men, and cavalry, which enabled us in a season adverse to the march of European troops, to shut up the rebel Dewan Moolraj in his fortress at Multán, and wrest from him one of the most fertile divisions of the Punjab. When the next struggle came in the terrible Sepoy Mutiny of 1857, the chiefs of the Deraját instantly took up arms, raised horse and foot, and hurried to our aid. From Peshâwar to Bengal these loyal men were once more found fighting our battles, in spite of the taunts of the Mohammedans of India."

Sir Herbert continued :—

"It cannot but strike us as very remarkable that this proposal to found a new Mission comes from one who is responsible for some 300 miles of the farthest and ruggedest frontier of British India; and that he who bids the proposal 'God speed' is responsible for the province whose manly races helped the English to reconquer India in 1857–58. The Punjab, indeed, is conspicuous for two things—the most successful Government and the most open acknowledgment of Christian duty. Surely it is not fanaticism, but homely faith, to see a connexion between the two? So long as the Punjab is ruled in the spirit of Colonel Taylor and Sir Robert Montgomery, a blessing will surely rest upon it. As one whose lot is cast with theirs, I felt thankful even to read their letters, and to carry such plans before you; but I am doubly thankful to your Committee for yielding to their appeals in the midst of your world-wide difficulties. Even during the hour that I was with you, I was struck at hearing of appeals from the heart of the Sikh country, from Rajputana, from Sindh, from North-West America, from Japan, and from several other places, while a falling off was reported in your income. May these difficulties be lessened, not increased, by your answering this call from the Deraját. Walking by faith, and not by sight, may you be followed into new territory by the increased sympathy of all who know whose inheritance the Heathen are."

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

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

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

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

After these heart-stirring representations, the following Resolu-

tion was passed at a meeting of the General Committee of the Church Missionary Society, on 14th October, 1861 :—

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

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

This is another instance of a C.M.S. Mission in the Punjab being established by a Christian layman. The Amritsar, Simla and Kotgarh, Kangra, Kashmír, and Pesháwar Missions, and now that of the Deraját, were all of them established by Christian Government officers, who were many of them men of the highest ability and distinction in the Punjab. General Reynell Taylor, C.B., C.S.I., who gave £1000 to the Society to establish the Deraját Mission, and who also gave Rs. 100 a month to that Mission, as long as he remained in India, used once to be called the "Bayard" of the Punjab Army. When a young Lieutenant he commanded an army of 10,000 men; and his deeds of prowess are still spoken of on the frontier, where his name is a household word for skill and courage. It was said by his comrades that he feared nothing but God upon earth. The only person who knew what he did was himself, and he was habitually silent about it. And yet so gentle, and lovable, and beloved was he, that the Natives used to say that there were two ferishtas (angels) amongst the English in the Punjab; that they were so good, that if only all the English had been like them the whole country would have become Christian by seeing them and witnessing their actions, without the aid of any missionaries at all; and that these two ferishtas were Sir Donald McLeod and General Reynell Taylor. In 1852 Lord Dalhousie wrote to the latter:—

"My dear Taylor,—The power of encouraging and awarding such men as yourself is one of the few things which makes the labour and anxiety of ruling men in some degree bearable. I have seen your progress with great satisfaction. I earnestly hope you will have future opportunity for gaining distinction, which you are so well fitted to win. Farewell, my dear Taylor, always yours sincerely,

"Dalhousie."

In 1855, on his return from furlough, Lord Dalhousie wrote :—

"I am heartily glad to get you back again, and you may be assured I have not forgotten your claims, nor will lose sight of your interests." (See *Life*).

Of the religious life of General Taylor we first read in Edwardes's *Two Years on the Punjab Frontier*, vol. i. p. 252, in the following letter to Herbert Edwardes, dated 13th February, 1848 :—

"Do you have service on a Sunday : or if you do not, will you? We are four Christians here ; and when the blessing is promised to the two or three that gather, surely it ought to be done. John Holmes always attended prayers at Peshâwar, and was pleased to do so. I was asked by Madad Khán only a few days ago, whether the laws of our religion prescribed any regular worship? I am not for displaying the matter unnecessarily, but surely this is wrong. I could add plenty of arguments, but you can well imagine them. Only do not think that I wish to assume the Mentor, or that if you have any repugnance to the arrangement, that I shall think you a worse man, or a worse Christian, than myself, or others ; but I really think what I propose to be the duty of every man. I know how much happiness it leads to."

It was General Taylor who, when in political charge of our army at Ambeyla, where we suffered severe loss, in November, 1863, called our Christian officers and soldiers together to prayer, with the following words :—

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

"(Sd.) REYNELL G. TAYLOR.

"CAMP UMBEYLA PASS,
"*Sunday, 22nd Nov.*, 1863."

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

"At that time (22nd November) our troops were greatly harassed with duty, our losses in officers and men had been severe, and our leader, Sir Neville Chamberlain, had been wounded and taken from us. The invitation to dedicate a day to prayer was most kindly and readily received by all ; and I trust I shall not be supposed to build too much on it, if I say that, on looking back, it appears as if the course of the campaign had worn a different aspect from that day. I do not think it can be wrong to call attention to this, because there is the best warrant for hoping for great results from united prayer. Having ventured to ask my fellow-Christians to pray at a time of difficulty, I am irresistibly impelled to exhort them to give thanks for victory, success, and restoration of peace. Our lips cried 'God have mercy'; let them not fail to say 'God be praised,' when honourable and useful results have

been granted to our efforts. . . . I have felt that it would be unworthy, when my own convictions of what is right are so strong, were I not to have the courage to move again in the cause of God's honour, and that of our Saviour Jesus Christ."

The Lieutenant-Governor of the Punjab, in a Minute written on his retirement in March, 1877, could say of him that "there is no officer in the Punjab Commission, which has included many honoured and distinguished names, whose services have been more eminent than those of Major-General Taylor. The Government which General Taylor has served so long and so faithfully, his brother officers in the Punjab Commission, and the people of the province whose best interests he has ever had at heart, join in regret at his departure, and in esteem for a character in which there is nothing that is not worthy of honour." He honoured God, and God honoured him. The donations of General Reynell Taylor to the Deraját Mission, from first to last, are computed at more than Rs. 30,000.

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

We proceed to give a short account of the Deraját Stations; and first of—

1. *Bannú.*

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

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

"The Bannúchis, or, as they generally style themselves, Bannúwáls, are bad specimens of Afghans. Could worse be said of any human race? They have all the vices of the Pathans[1] rankly luxuriant, the virtues stunted. Except in Sindh, I have never seen such a degraded people. They are not of pure descent from any common stock, but represent the ebb and flow of might, right, possession, and spoliation in a corner of the Cábul Empire, whose remoteness and fertility offered to outlaws and

[1] The Pathans are the same people as the Afghans.

vagabonds a secure asylum against both laws and labour. Let the reader take these people, and arm them to the teeth, then throwing them down in the beautiful valley I have described, bid them scramble for its fat meads and fertilizing waters, its fruits and flowers, and he will have a good idea of the state of landed property and laws of tenure as I found them in 1847. Owing no external allegiance, let us see what internal government this impatient race submitted to; in truth, none. Freed from a king, they could not agree upon a chief; but every village threw a mud wall around its limits, chose its own malik (master), and went to war with all its neighbours. The introduction of Indian cultivators from the Punjab, and the settlement of numerous low Hindus in the valley, have contributed, by intermarriage, slave-dealing, and vice, to complete the mongrel character of the Bannú people. Every stature, from that of the weak Indian to that of the tall Duráni; every complexion, from the ebony of Bengal to the rosy cheek of Cábul; every dress, from the linen garments of the south to the heavy goatskins of the eternal snows, is to be seen promiscuously among them, reduced only to a harmonious whole by the neutral tint of universal dirt.

"But the Bannúchis do not constitute the entire population of Bannú: there are three other classes of men whose influence materially affects the valley. These are the Ulema or Mohammedan priests, the Hindus, and the Waziri interlopers.

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

"Far otherwise was the position of the despised Hindu. However keen the Bannú summer sun, he was not permitted to wear the sacred turban. If he made money, as he often did, he dared not show it. Notwithstanding all these disabilities, the Hindu was the superior of his Mohammedan master, who could neither read nor write, and had therefore to keep Hindus about his person as general agents. Bred up to love money from

his cradle, the common Hindu cuts his first tooth on a rupee, wears a gold mohur round his neck for an amulet, and has cowrie shells (the lowest denomination of his god) given him to play with on the floor. The multiplication table, up to one hundred times one hundred, is his first lesson; and out of school he has two pice given to him, to take to the bazaar and turn into an anna before he gets his dinner.

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

Respecting the Mullahs, or Mohammedan priests, Mr. Ibbetson, in his Punjab Census Report of 1881, wrote: "These sainted men are rotten with iniquity, and the corrupters of the village youth. When offered what they think insufficient they then take more by force, or pour out volleys of curses and of the most filthy abuse." Hence the saying, "Give the dole, or I will burn your house down." The following are two of the proverbs of the country: "In the morn the Mullah prays, O Lord God, kill a rich man to-day!" "Mullah, will you eat something? In the name of God, I will. Mullah, will you give something? God preserve me, I will not."

It was in the spring of 1848 that Sir Herbert Edwardes, then a young Lieutenant in the service of the East India Company, achieved by his personal influence and tact in a few months the bloodless conquest of the Bannú Valley—a valley studded with 400 forts, which all the might of a military nation like the Sikhs had failed to subdue.

The district has an area of 3831 square miles, with a population of 332,000 souls. The earliest occupants, of whom traces remain in Bannú were the Greeks. As each year's Indus floods subside, Hellenic sculptures and coins are brought to light. Between the Macedonian occupation and the immigration of the Pathans into Bannú, there is a blank of one thousand years, anarchic and traditional. Then the name of the land was Daud or Marsh, for there was much water. But the Bhannadzais dug drains and sowed corn, and said, "Let us call this place Bannú, after our mother, for it is fruitful even as she was." However stony the ground may be in Bannú, we learn that God is able of these very stones to raise up children to Abraham.

General Reynell Taylor wrote in 1861:—

"Are these provinces of the Indus deserving of vigorous action? We know of none more so. Whoever holds the Punjab, dominates

over the North-West Provinces, and through them over Bengal. Let Christianity obtain a position there, and it will command attention, and, like a city set on a hill, shed the light far and wide. There, in these provinces of the Indus, we find a confluence of languages and races, and through these, as they are won over, the truths of the everlasting Gospel may permeate the millions of Hindustan, and penetrate the rugged passes of the frontier mountains."

Sir Robert Montgomery wrote in 1861 :—

"It is my earnest prayer that the knowledge of the true God will, from the Pesháwar frontier to Sindh, cover the vast Suliman Range, and enter the houses and hearts of the myriads of Central Asia."

The C.M.S. Parent Committee themselves wrote in 1862 :—

"The men in the Deraját are the advanced bodies of new nations beyond, fragments providentially thrown forward, so as to catch the first rays of advancing civilization, and through whose intervention Christianity with its improving influences may penetrate through the defiles of the mountains, till it reaches the tablelands of Cábul."

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

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

Bannú was formerly an out-station of Dera IsmailKhán. In 1883 it was occupied by a resident missionary, the Rev T. J. Lee Mayer, who did brave and faithful work there for ten years, bearing many hardships and occasionally rough treatment at the hands of the Waziris. His attention was given to preaching, to translating various works, including parts of the Scriptures, into Pashtú, Belúchí, and Brahui, and to the development and superintendence of the Mission school. In five years the number of pupils rose from fifty to 207, and, though the school was temporarily emptied four times when boys became Christians, its influence throughout the district was real and active in conciliating the opinion of the better classes of Natives. Some of Mr. Mayer's old boys are now in good positions, and are, he writes, "always glad to see him." In 1887 considerable commotion was caused by the conversion to Christianity of the son of one of the chief men of the place. The Mission compound was surrounded, and, to save resort to arms, the Civil Officer of the district recommended that the friends of the young man should be allowed to take him home for ten days. This was acceded to, and when the time had elapsed the persecuted

youth professed his willingness to remain altogether with his family as a Mohammedan.

In 1893 Dr. Pennell was sent out by the Society to occupy Bannú, then without any missionary, and a Medical Mission was started. Out-patient work began at once, and accommodation for in-patients was arranged for soon after. Patients attended in great numbers, not only from the Bannú District itself, but also from the tribes beyond the border, and this work has continued ever since to be the most prominent feature of the Mission. By its means prejudice has in a great degree been overcome: instead of the turbulent words and occasional violence formerly met with, the preacher is now generally able to gain a quiet and attentive audience. Regular exposition of Christianity is daily carried on with both out-patients and in-patients. By the year 1895 there was accommodation for thirty in-patients, and the beds have been nearly always full. In October, 1902, two new wards were opened by Mr. H. Harcourt, C.S., District Judge, bringing the number of beds up to fifty, besides a room for isolation cases, and one or two small rooms for paying-patients. Many Afghans come several weeks' journey for operations or other treatment, carrying back with them to their distant and, to the missionary, inaccessible homes some knowledge of Christianity and portions of the Scriptures.

Side by side with this energetic work in his dispensary, Dr. Pennell has been able to look after the High School, to which is attached a Hostel for the students, and to extend its influence by opening a class for the University Entrance Examination. This means not only a large increase of school fees, but the retention of youths under Christian influence at an age when they are best able to appreciate and most likely to receive it. A boarding-school worked under the immediate superintendence of the missionary has afforded many additional opportunities for Christian work. But a special educationist is greatly needed. Pioneer itinerating work has been prosecuted not only in the outlying villages of the Bannú district, but far up over the border among the valleys, especially in the Upper Kurram Valley, where the Shiah Mohammedans have shown themselves very hospitable and attentive to the missionary and grateful for the medical and surgical benefits conferred on them.

Several converts have been gathered from among the people of the Bannú and surrounding districts, and, though some have relapsed subsequently under temptation, others have stood firm and are now witnessing to their new faith.

There is as yet no preaching-place in or near the bazaar, and the open market, especially in the hot weather, is a trying place to preach in. A printing-press and bookbinding shop are attached to the Mission, and give employment to some of the converts.

The unselfish devotion of Mr. Mayer and Dr. Pennell is not to be estimated merely by the number of known converts. The Waziris are a hard people, but the seeds of truth have been sown among them, as well as among the Ghiljais, Khattaks, and Marawats, and fruit will be found under God's blessing even though it be after many days. Meanwhile, to those who can

appreciate heroism (and none the less because it has been exhibited in the highest of all causes) the story of the lonely frontier Mission at Bannú must ever come close home.

It has long been desired to remove the present little church in the Mission compound to a site on the main road close to the Waziris' serai, which is crowded by multitudes of hill people every Friday. It is about eighty yards from the city gate, and could be used as a preaching chapel, as well as a church, and have a bookshop at its gate. It would thus be a means of bringing Christianity before the notice of the people more than the present little church can do.

2. *Dera Ismail Khán.*

Dera Ismail Khán is the headquarters of the Deraját Mission. The inhabitants of this district are favourably distinguished from the neighbouring Afghans as "being peaceable, industrious, and unostentatiously hospitable." In religion the people are Sikhs, Hindus, and Mohammedans. The latter owe special gratitude to the British Government, for during the supremacy of the Sikhs their religious feelings were grievously outraged, their mosques desecrated, and the public exercise of the Mohammedan religion forbidden.

The first missionaries in Dera Ismail Khán were the Rev. T. V. French and the Rev. R. Bruce, who commenced the Mission in April, 1862. We have no published accounts of the way in which their missionary labours were commenced. But we remember how Mr. French itinerated in every direction amongst the people, till one day he was carried into Dera Ismail Khán half dead (to use his own expression) from one of the villages, in January, 1863. We remember also how Mr. Bruce so won the hearts of the people, as he travelled everywhere on foot, with one servant, and a single mule for his baggage, as to make us even now doubt whether it was an advantage to the cause of Christ's kingdom generally, when he left India in 1868 to plant the standard of the Cross of Christ in Ispahan. Mr. French and Mr. Bruce were followed by the Rev. D. Brodie (from 1867 to 1872), and afterwards for a short time by the Rev. R. Bateman. The Rev. H. S. Patterson arrived in 1865, the Rev. W. Handcock (from Peshâwar) in 1866. The Rev. W. Thwaites arrived in Dera Ismail Khán in 1871, and remained there till he was transferred to Peshâwar in 1888. The Rev. F. Papprill was appointed to Dera Ismail Khán in 1887, and was transferred to Simla in 1900. In 1890 the Rev. D. Davies reached the Station, and laboured there until his retirement in 1894, and the Rev. A. H. Storrs who is now in charge arrived from Tarán Tarán in 1899. The Rev. John Williams joined the Mission in 1865; and the Rev. Mulaim-ud-din (Deacon 1885, and Priest 1896) in 1866. Mrs. Thwaites returned to Dera Ismail Khán in November, 1883, and died of fever in Sheikhbuddin on the 24th July, 1884, leaving five children with her widowed husband. Bishop French thus wrote of her:—

"Since my last visit Mrs. Thwaites's removal by death has been a sore bereavement to the Mission, for she was a true mother to it, and worked with single-hearted and untiring devotion to its best interests."

Several ladies have laboured at Dera Ismail Khán, and have been cordially welcomed by the people—among them Miss Johnson, Miss Werthmüller, Miss Adams, and Miss Tomkins.

The late Rev. F. E. Wigram, when Hon. Secretary of the Society, visited the Mission at Dera Ismail Khán in March, 1887, and recorded his conviction of the importance of the Station as a missionary frontier outpost, and his hope that additional labourers might be sent out.

This was realized in 1890, when Rev. D. Davies became Principal of the school. From that time to the present this important institution has steadily increased both in numbers and in influence.

Its chief weakness in the past, as with most mission schools, has been the lack of Christian masters in the teaching staff. At present there are four old Batála students on the staff, one being the headmaster.

The number of pupils in the Dera Ismail Khán school is now 306. The school has prospered greatly from the exertions of the Revs. H. J. Hoare and C. D. Fothergill; but it has also suffered much from constant changes. Amongst the pupils of this school who have become Christians we may mention the names of Mr. Ephraim, formerly headmaster, and Mr. Henry, who has exerted much Christian influence in many ways. Mr. Khem Chund, B.A., late headmaster of the Multán C.M.S. school, was prepared in the C.M.S. College at Islington for missionary work, but is now the head clerk in the Commissioner's office. Mr. Christopher became a pupil in Mr. Rodgers's Normal School in Amritsar. The converts from this school in 1874 were baptized under circumstances of great trial. We have everywhere proofs of the blessing of God on faithful labour spent in mission schools.

A pretty and suitable church was erected by Mr. Thwaites in 1880. There were eighteen Christians in Bannú in 1883, and twenty-four in Dera Ismail Khán. There are now sixty-one in Bannú, and fifty-four in Dera Ismail Khán.

The work of the C.E.Z.M.S. ladies has been one of steady progress, and has helped in no small measure to open the way for work among the men. As an example of the sympathetic interest shown by the people towards the Mission, when the Rev. R. Clark laid the foundation-stone of the Women's Dispensary in March, 1894, the Indian gentlemen present on the occasion contributed Rs. 800. It is hoped that a hospital will be built in the city shortly.

The Mission has been strengthened by the appointment of the Rev. A. H. Storrs and Dr. W. B. Heywood. The latter has opened a Medical Mission, thus forming another link on this important frontier.

3. *The Tank Mission.*

The Rev. Henry Venn, who for so long a time was the Honorary Secretary of the C.M.S. at home, used to speak of *persistence* as being one of the principal qualifications of a true missionary.

This valuable quality was certainly possessed by the Rev. John

Williams of Tank. Called to the work of a missionary in 1865 by Bishop French (when he was sent out by the C.M.S. in 1862 to establish the Deraját Mission), John Williams joined the Dera Ismail Khán Mission with all his heart, and he never left it. He remained in Tank till his death there on the 10th August, 1896, and he lived there with his family almost alone as a Christian teacher and a medical missionary.

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

The offer was thankfully accepted, and Dr. (afterwards the Rev. Dr.) Williams was appointed; and from that time forward our dear brother was enabled to live almost alone, as a Christian teacher and medical missionary, forty-two miles away from Dera Ismail Khán, and from all European sympathy and help. He did a work in Tank which probably no European could have accomplished. By his gentle and winning manners, his kindness to the people, and his medical skill, he won his way amongst the whole Waziri clan in such a manner that he was probably the only Christian man in India who could travel unarmed and without any escort, yet uninjured, through the length and breadth of that wild mountainous country of fanatical Mohammedans.

The number of visits to his hospital during 1883 was 16,030, of which 6933 were those of new patients, and very many of them were hill-men. The daily average of patients was about 70; the number of minor operations performed was 154; the monthly expenses of the hospital work was Rs. 45; and Rs. 17 per month, in addition to the above sum, was required for English medicines. During the hot season the shade of a large tree formed the hospital, in which some 25 indoor patients were received. In the winter it was far too cold for the sick to lie under a tree, and Dr. Williams made application for a building capable of receiving 25 patients during the cold weather, and also for a zenana ward.

The needed building for the accommodation of patients was soon erected. Friends in England, and especially in Kendal, gave liberal help. A grant of Rs. 1000 was given by the Punjab Government, who repeatedly bore witness to the influence which John Williams had gained over these wild tribes, and to the political advantage which they had received through his means. The people of Tank themselves contributed no less than Rs. 650 to it.

When the Waziris attacked and burnt Tank in 1879, they placed a sentry of their own over the Christian Hospital, and over the house of their Christian friend and teacher, from whom they had often heard of the Gospel of Christ, and thus ensured his safety in perilous times,

Bishop French wrote in February, 1883:—

"I have been pleading for the Tank Mission this morning, of which my old student, John Williams, is the medical missionary. I was pleased to collect about £11, a large sum for Dera Ismail Khán. One gentleman, who has never been to church before here, put in £5. In the case of a people like the Waziris, with whom we have had so many feuds, who commit so many frontier raids, which our frontier army has to punish, it is surely the very genius of the Gospel to return peace for war, and love for hatred, and messengers of healing for the emissaries of rapine, war, and bloodshed."

John Williams was ordained Deacon by Bishop Milman on the 18th December, 1872, and Priest by Bishop Matthew in 1893.

Mr. Williams left behind him a widow and six children; and he also left behind him the name of a Punjab missionary of whom it can be said, in the words engraved on a tomb in Exeter Cathedral (quoted by Bishop French in his reply to the instructions of the C.M.S., when he set out to found the Deraját Mission), "that this man put his hand to the plough and never looked back."

The Rev. John Williams will be long remembered on our Dera Ismail Khán frontier. Some of the Waziris visit the grave of their old friend and benefactor and place flowers upon it, as a tribute of their affection for him. Others take some of the earth and mix it with water and drink the mixture, believing that in this way their disease will be removed.

CHAPTER XXIII.

THE BELÚCH MISSION.

THE Belúchís occupy the south-east part of Afghanistan, and have many of their kinsfolk as British subjects in the district of Dera Ghází Khán, a long narrow tract due south of Dera Ismail Khán, on the Punjab frontier. On the east of Dera Ghází lies the Indus; on the west the Suliman Range, some of whose peaks tower 8000 feet high. Canals from the river and freshets from the hills render part of the land fertile, while wells also protect a limited area; but otherwise the soil remains almost uncultivated, the rainfall being very scanty. The climate is from the same reason dry, and intensely hot.

The people, except the Hindus of the towns, are almost entirely Mohammedan, and the men of the Belúchí tribe number about 100,000. They are fond of horses, and have a good breed of wiry and enduring animals partly derived from Arab blood; and like an Arab a Belúchí will not easily part with his mare, unless she is barren. The people are ignorant, bigoted, and brave, and have received high commendation from more than one English officer for simple fidelity and truthfulness, though modern changes do not favour such simplicity. They know little or nothing about their own religion, but they become foes to any one who changes it for Christianity.

The Belúch Mission was started in answer to an appeal made by a missionary whose name cannot be passed over without dwelling somewhat on his career. George Maxwell Gordon was the son of a well-known Member of Parliament, whose talent and force of character enabled him successfully to oppose Daniel O'Connell in the House of Commons. He was educated under the Rev. H. Moule at Fordington, near Dorchester, together with Bishop Moule and Archdeacon Moule of China, Rev. H. C. G. Moule (now Bishop of Durham), and the late Rev. R. R. Winter, head of the S.P.G. Mission at Delhi. In 1857, when just eighteen, he entered Trinity College, Cambridge, and in the last year of his course his "first and great sorrow"—the loss of his dearly-loved sister Barbara—gave him, as he himself wrote, "a starting-point towards the apprehension of pardon and acceptance through Christ." He was described by a friend as "a quiet but quite decided and steady Christian at Cambridge"; but "his great spiritual lift was experienced" when he went as curate to Dr. Marsh at Beddington in 1862. There he had, beside what he called "the heavenly calmness" of Dr. Marsh, and "the bright ardent faith and the comprehensive love" of his

daughter, the companionship for a time of Mr. French, and this no doubt helped to draw him toward the missionary life. On Dr. Marsh's death, in 1864, he went on a tour in Palestine with the Rev. A. W. Thorold (afterwards Bishop) and the late Mr. Robert Hanbury, M.P., and on his return to London he took up a curacy at St. Thomas's, Portman Square, under the Rev. H. T. Lumsden, "a long-tried advocate of the C.M.S.," and threw himself with ardour and success into the work of sympathetic ministry among the poor. The influences at Beddington, in his tour, and now at Marylebone, all combined under God to turn his thoughts to foreign missionary work, and in 1866 he was accepted by the Society, and went out to Madras. Here his health failed almost at once, and he was sent on a sea-voyage to Australia, where he met the Rev. H. B. Macartney, who spoke of him "as the means of connecting me with Bishop Sargent and other missionaries, so that the Australian revenue which now flows from Australia to India [between £1200 and £1500 a year] had its source in him." Returning to Madras, he began work again; but in 1869 his health at that time again gave way, and just about that time he was offered the Bishopric of Rockhampton, in North Australia. On consideration, however, he decided to join his friend French in the Punjab, and after a lengthened tour in Persia, where he may be thought to have made his first serious acquaintance with Mohammedans, he reached Lahore at the end of 1872. From there he began his itinerating career, which took him over a great part of the Punjab west of Lahore, including Pind Dadan Khán, Shahpur, Multán, Dera Ghází Khán, and tracts west even of this up to Quetta and Kandahár.

When making the proposal to give the Gospel to the Belúchís through a Mission which should include regular medical work, Gordon himself gave Rs. 10,000 toward the cost, and operations were commenced in April, 1879, when he met at Dera Ghází Khán his two colleagues appointed to the work. These were Rev. Arthur Lewis, Scholar of Queen's College, Oxford, who afterwards wrote his biography, and Dr. Andrew Jukes, who gave up a practice in Yorkshire to go out as medical missionary to the Belúchís. From April to June they remained at Dera Ghází, pitching their tent at first in a pomegranate garden just outside the city wall; a small one-room bungalow was obtained for shelter from the midday sun, and Dr. Jukes soon had plenty of patients, while Gordon preached in the bazaar in the evenings. Sometimes a Hindu of more than average intelligence would invite a philosophic discussion of religious doctrine, while at another time a Nawáb receiving the missionaries as his guests would ask questions on the points that specially trouble Mohammedans in our religion. The choice of location for the Medical Mission was left unsettled for a time till the missionaries should get better personal and local knowledge, and also obtain familiarity with the language, and eventually it was decided to occupy Fort Munro in the hills during the hot weather and Dera Ghází Khán for the rest of the year. The Government, through the Deputy Commissioner of the district, built a house for the doctor in charge, a dispensary, and two wards, the arrangement being that

the Mission should hold the building free of rent while making all necessary repairs, and getting Rs. 55 per month for maintenance of the work in its lay aspect of practical benevolence, during the months the dispensary remained open—that is, during the hot season. Mr. Gordon visited Kandahár again in 1880 in company with Bishop French; his health had become weakened, and he needed a change, and hoped that the higher elevation of Quetta or Kandahár would benefit him, while he might find spiritual work of some kind under the stirring conditions of the time. Sir Louis Cavagnari had been massacred at Cábul, and the Afghan War had been renewed. In July came the disastrous battle of Maiwand; the remnants of the British army retired to Kandahár, and were shut up there with the garrison till Lord Roberts's brilliant march from Cábul and his victory over Aiyúb Khán outside the city retrieved the honour of the British name. Meanwhile during the siege several sorties were made from time to time, and in one of these, on 16th August, some wounded soldiers were left two or three hundred yards outside the Cábul gate. Gordon had been performing the duties of chaplain to the British force, and, characteristically taking deep interest in the doings of his soldier congregation, was watching operations from the wall. He volunteered to go out with some others and bring in the wounded to a place of safety, and it was while he was actually on this errand of mercy that a bullet from the enemy pierced his side. Thus, in the language of the poet he loved so well, he "crowned a happy life with a fair death." We shall never know in this world the influence really worked by the personal holiness of George Maxwell Gordon, but his memory is an inspiration to quiet, strenuous, self-denying saintliness and consecration in the highest of all careers.

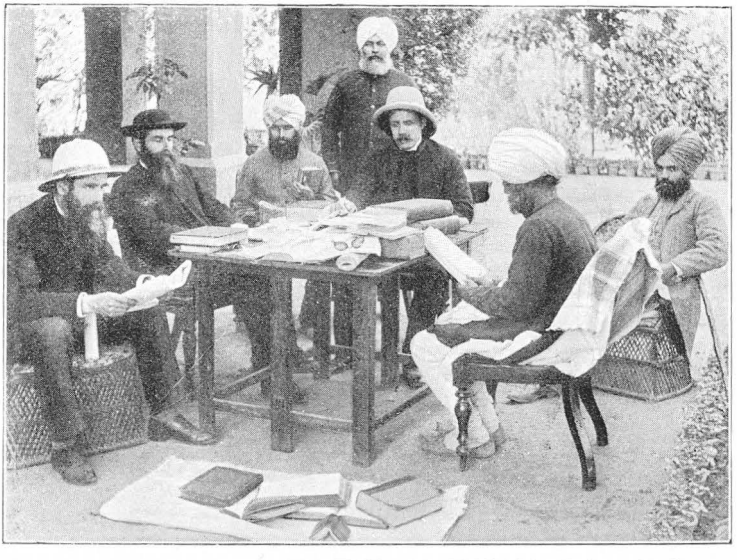
In 1882 Mr. Lewis opened a primary school, which met with much opposition, the boys and masters being enticed away. Yet perseverance after a while obtained fair success, and the school was kept up till Mr. Lewis was invalided home in 1889. The Rev. W. E. Davies came out as reinforcement in 1887, through pecuniary help received partly by Mr. Lewis, partly from the Gordon Fund, the interest of which recently amounted to about Rs. 4000. "Captain" Allison of the Church Army and Mr. Charles Mathews also laboured at Dera Ghází for a time in connexion with Mr. Lewis. The Rev. M. H. Izhák, who joined the Mission as a catechist in 1879 and was ordained Deacon in 1883, is a man of good Jat family in the district. He went to Sindh as a young man, heard the Gospel there, and was baptized by Mr. Sheldon. When he heard that a Mission was to be opened among his own people, he desired to join it, and has worked for many years among his neighbours, being enabled to overcome the hatred entertained for him by his relatives at first when they heard of his becoming a Christian. Mr. Davies remained only about a year in Dera Ghází Khán, and was then transferred to Multán. The work of the Mission has indeed been prosecuted among serious and special difficulties, being generally undermanned, and its continuity has depended chiefly on the medical work. A few successful operations in the early days brought the hospital into good repute,

and Dr. Jukes's earnest and beneficent work of healing recommended his evangelistic teaching to many who otherwise would not have listened. Converts have been few, yet the workers believe that the power of the Gospel is making way. The general feeling of the people is no doubt more friendly than it was, and meanwhile witness is being borne with faithful persistency to the truth. Dr. J. O. Summerhayes joined Dr. Jukes in 1896, but was subsequently transferred to Quetta, while Dr. Jukes himself, whose long and devoted service has associated his name closely with Dera Ghází Khán, has been compelled through serious illness to continue his missionary work in another part of the Punjab, namely Kotgarh. A sad tragedy happened in August, 1900, when Dr. Smit, a newly arrived recruit of great promise, was out with a party on a small lake-like tank at Fort Munro, and thought he would take a swim. He had only just come up from the trying Ghází heat, and the cold water and the exertion of swimming proved too much for him. In sight of numbers of his friends he suddenly sank, without their having any chance of saving him. A mysterious and humbling dispensation! There are now three doctors at Dera Ghází—W. F. Adams, S. P. Barton, and Eleanor I. Dodson, with Miss Jane Harrison of the C.M.S., and Miss A. Saunders of the C.E.Z.M.S. The Indian workers include Rev. M. H. Izhák, ordained Deacon, Ghulám Kádir Sháh, senior catechist, and Dr. Naqir-ud-din, house surgeon.

There is no doubt that the importance of Dera Ghází Khan as an actual frontier post has been lessened by the development of Quetta as a military station, but yet it is of great urgency to occupy a place which has frequent and close communication with travellers and visitors from beyond the British frontier. Every year British influence becomes a closer fact to tribes previously inaccessible and in fact almost unknown, and this means increased opportunities of carrying the message of the Gospel, if only, under the quiet but unfailing call of God, men full of the Holy Ghost, and willing to endure all hardness as good soldiers of Jesus Christ, are forthcoming.

URDÚ NEW TESTAMENT REVISION COMMITTEE.

Back Row.—First Assessor. Rev. Tara Chand. Assistant of Chief Reviser. Second Assessor.
Middle Row.—Honorary Assessor. Rev. J. T. Scott, D.D.
Rev. H. U. Weitbrecht, Ph.D. Rev. W. Hooper, D.D. Rev. W. Mansell, D.D.
Front Row.—Rev. G. J. Dann. Mr. Chandu Lal. Rev. C. A. R. Janvier.



GURMUKHI NEW TESTAMENT TRANSLATION AND REVISION COMMITTEE.

(Rev. E. Guilford, Rev. E. Newton, and Dr. F. Newton, with Native Christian and Sikh helpers)

CHAPTER XXIV.

MULTÁN.

MULTÁN[1] was at one time an important seat of government and trade-centre, the key as it was called of the Punjab and of India; and even now, though the modern railway system is modifying the old trade-routes, merchant caravans coming from Cábul and Kandahár often halt here on their way south to Hindustan. Up to 1818 it formed, with the district of which it is the capital, part of the kingdom of Kandahár, but it was taken in that year by Runjeet Singh, and annexed to the Punjab, which passed into British hands in 1849. In the events immediately preceding this great political change Multán holds a conspicuous place. The able governor of the Multán province, Mulráj, resigned his post under suspicion of peculation, and the two English officers, Vans Agnew and Anderson, sent down on behalf of the Sikh Government at Lahore to take over charge of the district and treasury, were murdered, with the acquiescence if not connivance of Mulráj himself, who raised the standard of revolt. Lieutenant (afterwards Sir Herbert) Edwardes was at that time (April, 1848) bringing the Bannú district into order, but on hearing of the disturbance at Multán he at once marched down with a mixed force of Sikhs and Afghan levies, and, after fighting two successful battles, compelled Mulráj to retire within the city, and kept him there for months, until a British force under General Whish came up and effected its capture, thus putting an end to the power of the rebel governor.

The district of Multán has a very small rainfall, about seven inches yearly on the average; in summer it is intensely hot—for several months the thermometer reaches 100° in the shade, and remains at that figure during a good many nights. In the cool season, on the other hand, it is sometimes really very cold in the early morning, and Mr. Bomford records one occasion (on 8th February, 1887) when the thermometer actually went down to 19° Fahr. The climate though so hot is generally healthy, cholera being all but unknown. Irrigation is largely practised, and with its aid excellent crops are raised in favoured spots. Inundation canals (so called because they run only when the rivers are at flood level) are numerous, often called by the names of their

[1] In giving this account of Multán, free use has been made of materials gathered from time to time by different writers—notably the Rev. T. Bomford and the Rev. G. Yeates.

excavators, or the ruler under whose auspices they were opened. In the immediate vicinity of the city there are pleasant gardens growing oranges, pomegranates, and peaches, while groves of date-palms give a picturesque shade.

The city itself, with a population of some 87,000 souls, stands on a huge mound of débris of past "generations of houses," and is irregularly built, with narrow streets. The people live for the most part in the open air, sleeping for more than half the year under the open sky. A Persian couplet says—

> "Of four things famed Multán's the seat,
> Dust and beggars, tombs and heat."

Religious mendicants abound, and are held in veneration alike by Hindus and Mohammedans. North of the town is the conspicuous shrine of Shamas-i-Tabrez, who is said to have suffered martyrdom here by pulling off his skin. He also, because refused the use of a baker's kiln in the street to parch his pulse, drew down in anger the sun toward Multán and left it nearer to the city than to any other part of the world; hence the great local heat, which is proverbial. Another famous shrine is that of the saint Baháwal Hakk, whose tomb is visited by pilgrims from China as well as from Arabia. Among these many are seeking rest to their sin-stricken consciences. Once a woman was observed by a missionary touching one of the graves with her forehead, and muttering the prayer, "Pardon mine iniquity."

Multán was first occupied by the C.M.S. in February, 1856, on the suggestion of Sir Donald McLeod, who himself drew up the paper[1] making the recommendation, and work was commenced by the Rev. T. H. Fitzpatrick and Rev. W. J. Ball, both of Trinity College, Dublin. During the Mutiny in 1857 the local authorities thought that the bazaar preaching should be discontinued, but Mr. Fitzpatrick did not see the necessity, and the question was referred through Mr. (afterwards Sir Robert) Montgomery for the opinion of Sir J. Lawrence, who allowed the preaching to be continued, but directed that the missionaries should "avoid all angry discussion." The preaching was carried on as usual.

The first baptism was in 1860, and four others followed in the same year; but Mr. and Mrs. Fitzpatrick were obliged on account of ill-health to return to England, where Mrs. Fitzpatrick died soon afterwards. Mr. Fitzpatrick returned in 1863 to Amritsar; but his constitution was too enfeebled to stand the climate of India, and he retired to England, where he died in 1866 at Dalston, an important parish in Cumberland, of which he was in charge.

Mr. Fitzpatrick was succeeded by the Rev. George Yeates, also a Dublin graduate, who worked in Multán till 1873, assisted at different times during this period by three missionaries trained at Islington—the Revs. H. S. Patterson, W. Soans, and A. B. Spaight. At Multán itself Mr. Yeates, principally from private funds, erected suitable school buildings, where some 250 boys now receive a

[1] It was copied out by Mrs. McLeod only three weeks before her death, in 1855.

good secular education, and also have daily teaching in the Word of God. In 1884 this school was raised to the standard of a High School, educating up to the University Entrance Examinations. At Shujábád, some twenty-six miles south-west from Multán, another school was carried on for some years, but it was never satisfactory, and ceased to exist (as a mission school) in 1886. At Baháwalpúr, the capital of the Native State of that name, some sixty-two miles south of Multán, a large mission school was started, and has been maintained, the sole witness for Christ in that part.

The results of these schools are good enough to justify the expenditure of money on them. Conversions indeed have been rare, but they have been real. One of the native clergy of the Punjab is a man trained in the mission school in Multán; and one of the most active evangelists in the Punjab was another old pupil baptized as a student—the first-fruits of the Gospel among the actual Natives of Multán. But, as often said, results must not be measured by the number of conversions only. Beside the few who have grace and courage enough to obey the dictates of conscience by confessing Christ before men, there are scores of young men who leave the Multán schools convinced in their hearts that He is the Great Teacher of the world, and the Bible a revelation from God. They continue to study their Bibles in their own houses, and very often strive to follow its teaching in practical life, thus acting more or less as a leaven among their more ignorant neighbours, in the way of raising the ethical standard of the people. Many Government officers compare the mission school students with those of the purely secular Government schools, as being "more truthful and more trustworthy."

From 1870 to 1881 the Mission was largely worked by one man, a layman, Mr. W. Briggs, who had left the army to engage in missionary work. Mr. Yeates, it has already been said, went home in 1873, and for four years Mr. Briggs was alone—the only missionary in the south-west of the Punjab. In 1887 the Rev. J. S. Doxey, an Oxford man, came out and worked for four years, and then in 1881 the Rev. T. Bomford of Cambridge began his long and faithful service of twenty-two years. In 1887 Mr. W. Khem Chand, an educated convert of the Dera Ismail Khán mission school, took charge of the Multán school. In 1889, too, a small church was erected for the congregation to meet in.

The most interesting feature, however, of the later history of the Multán Mission has been a systematic attempt, begun and prosecuted under manifold difficulties, to reach some of the agricultural population and to preach the Gospel over some of the 20,000 square miles untouched by any other Mission. Previous efforts in this direction had been few. Mr. Yeates indeed, on his way to Baháwalpúr to visit the school there, used to preach at the places he passed through. Mr. Patterson preached between Multán and Bannú, and on one occasion Mr. French made a tour in the southern part of the Multán district; but nothing regular was done. Since then, however, the itinerating work has persistently been attempted as far as the weakness of the Mission staff allowed. Mr. Bomford in particular

showed great energy and perseverance in trying to cope with the difficulties of distance and climate while carrying out the orders of the Master that the poor should have the Gospel preached to them; and his accounts given of the work from time to time were most graphic and interesting. His tours included much of the neighbouring district of Muzaffargarh, where for four years, 1873 to 1877, sympathy and active interest were shown by the Deputy Commissioner, then Mr. J. D. Tremlett. The Rev. H. T. H. Rountree from 1881 to 1883, the Rev. T. Holden from 1884 to 1887, the Rev. R. J. Kennedy from 1888 to 1890 (all Islington men), (Mr. Kennedy took his degree at the London University after becoming a missionary), the Rev. C. E. Barton 1893 to 1898, and the Rev. W. F. Cobb, who joined in 1894 (both graduates of Cambridge), were co-workers with Mr. Bomford at different times. Mr. Cobb was joined in 1898 by a Trinity College, Dublin man, the Rev. E. Johnson-Smyth. It is an interesting point to notice the number of men sent here from Dublin.

The opposition offered to the preaching of the Gospel changes indeed its form, and becomes less openly hostile and violent. In 1870, as the native preacher was wending his way one afternoon to the preaching stand through the little knots of people standing in the great bazaar, two Multánís fell upon him furiously, threw him down, and, after shamefully maltreating him, ran away with his Testament. Next morning the book was found in the city police office torn to pieces. Such occurrences as this have ceased long since.

Women's work at Multán was commenced by Mrs. Briggs, a native lady who was led to Christ from Mohammedanism in Pesháwar through the instrumentality of the Rev. J. MacCartie. She was baptized there in November, 1861, and shortly after married Mr. Briggs. Wherever she went Mrs. Briggs was a true missionary, ever seeking to make Christ known to her countrymen and countrywomen in schools and zenanas, as well as in her own home. At Multán the work was commenced under the auspices of the Female Education Society, and Mrs. Briggs worked till 1882, being joined in 1880 by Miss Briggs, who as Mrs. Bomford continued to work in the zenanas. Mrs. Briggs's health gave way in 1882, and she left Multán finally in 1884, and died at Dharmsálá in August, 1887. In November, 1883, two ladies were sent out—Miss Robinson, who continued till March, 1886, and Miss Waiser, who married in 1884. In December, 1885, two more ladies were sent—Miss Wadsworth and Miss Eger, M.D., who are still connected with Multán, having been lately transferred, as also was Miss Lina Eger who went out under the F.E.S. in 1889, to the C.M.S. Miss M. L. H. Warner joined the staff in 1902.

There are over one hundred Christians of our Church in Multán, nearly half of whom live in cantonments and are clerks or railway servants. It may be said, What are they among the 87,000 inhabitants of Multán? Still more, what are they among the 1,800,000 souls whom the Multán missionaries—the one or two men stationed here as representatives of the Church of Christ—are vainly trying to reach?

CHAPTER XXV.

QUETTA.

THE valley of Quetta lies on the important frontier route which leads from Jacobabad and Sibi up through the Bolan Pass to Kandahár. The town of Quetta is situated at the northern end of the valley, at an elevation of 5900 feet above the level of the sea. The distance from Sibi by rail is 100 miles, and on to Kandahár about 180. This part of the road lies over the Khojak Pass, 7200 feet high,[1] which has been tunnelled—the railway is laid as far as Chaman, our frontier post. The Quetta valley, together with Mastang and Sharod, was given by Ahmed Sháh to Nasír Alí Khán, Khán of Khelát, for his services against Persia in 1768–1769. English occupation began in 1876, and in 1879 there were hardly any European houses there, or any good bazaar. This part of the country is fertile and well watered. The languages spoken in Quetta are Persian, Pashtú, Brahui, Punjábí, and Urdú. The Brahui language is very ancient, having no near affinity with either Persian, Pashtú, or Belúchí. The Brahuis are mentioned by Pliny in connexion with the Bactrians near the Oxus. They are nomadic, and live in tribes under chiefs; in physique they are small and spare, but active and enduring, keen hunters, and keen, too, as to what they can get generally. In religion they are orthodox Sunnis, but not fanatical. They have a liking for the English, taking service without scruple in regiments. They sometimes intermarry with Pathans. Examination of the map of Central Asia shows that Quetta and Pesháwar have claims to be considered the keys of our missionary position as regards the evangelization of many countries. Beyond Quetta lie Kandahár, Herát, Panjdeh, Sarrakhs, Bokhára, and the Oxus. Here we reach the confines of the vast plain which, as Cardinal Newman has written, stretches along the breadth of Asia, "the by-way, or broad horse-path, of restless populations seeking a home." "From the heart of the North," says Hutton, "there issued in successive swarms, not armies but whole nations, with wives, children, herds and flocks, cutting their way with the sword. The shepherds of Scythia seated themselves on the greatest thrones of Asia." These restless hordes, however, even in the times of their greatest might, were not unvisited by Christian teachers. As early as the sixth century there were Christian congregations important enough to have a metropolitan bishop at Samarkand, and in the early part of the fourteenth century,

[1] The hills near Kandahár can occasionally be seen from the top of the Pass, but when the writer visited the Khojak hill in company with Dr. Sutton there was little to be seen but mist. As Dr. Sutton said, "we viewed the mist, but missed the view."

not very long before the savage triumphs of Timar, it is said that no fewer than twenty-five archbishops recognized the ecclesiastical authority of the Patriarch of Babylon as the Head of the Eastern Church. This widespread Christian organization in Central Asia has all but disappeared. The Romanists on their part began missionary work in the East in the last decade of the thirteenth century under Nicolas III. Many preachers, chiefly Franciscans, were sent out. Mention of one, John de Monte Corvino, has been made in the chapter on Batála. Many converts were doubtless made, but the Church fell because the foundations on which it rested had been suffered to decay. Christ was not so witnessed to man as to bring man to Christ. The object then was to bring men into subjection to the Church of Rome, from the mistaken belief that this would bring them into obedience of the faith of Christ. Such a system could not stand in the face of social and political revolutions like that of Tamerlane. As the Rev. Dr. Smith writes in his work on Mediæval Missions, he "became a universal conqueror. He overturned all institutions, and introduced new order which excluded Christianity. The Church disappeared. The Church was defective because the religion of the heart was believed to be the prerogative of the few, and a ritual devotion, born of ignorance, the duty of the many. . . . We are forced to the conclusion that it is mainly due to Rome's ripening corruption, and to the decay of Christian life in her heart and memories, that India and China and other countries of the East are still in the darkness of Heathenism or Mohammedanism." The likeness of Buddhism in some of its features to the forms and practices of Roman Catholicism has often been noticed, and it seems not impossible that many of these forms of modern Buddhism as they now appear in China and Tibet may have had their rise in the debased and idolatrous Christianity practised in Central Asia in the mediæval period.

The Quetta Mission was commenced by the Rev. G. Shirt and Dr. S. W. Sutton in April, 1885, but the former died after only two months' work, causing a loss which if Missions depended only on human power might well be called irreparable. George Shirt was rapidly becoming a chief leader in missionary work, and in the diocese generally. With very considerable talents, and especially that of acquiring Indian languages, and making good use of them both by word of mouth and through the agency of the press, he was noted everywhere for his simplicity of character, self-denial, and devotion of heart and life, which, as in the case of George Maxwell Gordon, was observed rather in his actions than in his words. As pliable as a child to the touch of love, and to the guidance of God's Spirit acting through His Word, he was steadfast and immovable in the maintenance of his Christian principles, and he never swerved from the purpose for which he came to India, namely the manifestation of Christ to the Gentiles, and the resurrection of men dead in trespasses and sins through the Death and Resurrection of Christ. He won his way wherever he went, amongst both Europeans and Natives, by his natural force of character, and by the reality of his religious faith. His name will come before us again in dealing with the Sindh Mission, where he laboured energetically for some twenty

years; but Quetta will always be remembered as the scene of his death. Even in his short time there he had already begun bazaar preaching, which he conducted in Urdú and Persian alternately, and managed to establish very friendly relations with the Sayyids, chiefs of the village of Kiráni, about five miles from Quetta, and the end came suddenly and unexpectedly on 16th June, 1885. Much kindness and sympathy had been shown throughout his illness by many friends, and the attendance at the grave (of Europeans and Natives alike) was large and sympathetic. It was felt that a brave soldier and a faithful servant had gone home.

The Rev. H. G. Grey was appointed to succeed Mr. Shirt, but both he and Dr. Sutton returned home on short sick-leave after severe attacks of typhoid fever, and soon after their return to Quetta Mr. Grey was appointed to the Divinity College, Lahore, Dr. Sutton being left in sole charge—the Quetta Mission had been, as he wrote, "in existence for eleven years, and undermanned for nine and a half years." After Mr. Grey came for a time the Rev. C. M. Gough, subsequently in charge of Nárowál. The Rev. D. C. W. Harrison then went to Quetta, but after a short residence was obliged to leave in consequence of serious illness. Dr. M. Eustace for a time became colleague of Dr. Sutton. Dr. J. O. Summerhayes took up the medical work in 1898, and was joined by Dr. H. T. Holland in 1900, and the Rev. A. E. Ball was transferred from Karáchí to assume general charge of the work. In 1901 the Rev. A. D. Dixey joined the Mission. A Mission-house has been built, together with a C.M.S. Hospital for men and a C.E.Z.M.S. Hospital for women. There are twenty-eight beds in the C.M.S. Hospital, which were occupied in 1902 by 592 in-patients. The out-patients during the same time numbered 19,342 persons.

The C.E.Z.M.S. is endeavouring to maintain a strong Mission in Quetta, and Miss Wheeler, M.D., Miss Seaton-Smith, M.B., Miss White, and Miss Eva Warren are now there together with Miss Shaw. Work began in December, 1895. A three-roomed cottage was fitted up as a dispensary, and in the following March patients began to arrive. Next month a temporary hospital was rented in the native part of the city, and soon afterwards a site for a permanent building was procured on the verge of the town, with nothing on the east between it and the mountains but pure country. Here the hospital has been built round the four sides of a square. The out-patient block consists of an entrance, a yard, the out-patients' waiting-room, the dispensary, a consulting-room, and a drug store. The south block consists of the operating-room and a small and a large ward. The east block contains two more small wards, the kitchen, and the quarters for the hospital workers. The north block consists of servants' houses and go-downs. The buildings are mainly of sun-dried bricks, with iron roofs. The name given to them is "The Good Shepherd's Hospital," and the conspicuous sign is a red flag with a white cross surmounted by a crown. There is accommodation for twenty-two in-patients. The institution was opened with a short dedicatory service on 8th July, 1898. The number of in-patients in 1902 up to the 1st October was 673; out-patients, 17,985; operations, 189.

PART IV.

THE SINDH MISSION OF THE C.M.S. AND THE C.E.Z.M.S.

CHAPTER XXVI.

KARÁCHÍ.

THE operations of the Society in Sindh began on the invitation of Colonel Preedy, Colonel Hughes, and other Christian officers, in 1850, when the Rev. C. C. T. Schreiber was sent out to Karáchí. Five months later his wife died, and not long afterwards he left this part of the Mission-field, and was succeeded by the Rev. A. Matchett and the Rev. James Sheldon. All three had been trained at Islington. Mr. Matchett was an Irishman, who paid special attention to the Mohammedan controversy, and had the happiness of baptizing one of the most interesting and spiritually-minded converts that have been given to us in North India, Abdullah Athim—a name well known in the Punjab for honest and energetic work in the service of Government. He died in July, 1896, full of years and honour. Mr. Matchett himself died in 1883. During the Mutiny some measures were used by him to which the Commissioner of Sindh took exception in the unsettled state of the country, and a correspondence ensued. When the Commissioner some time later was resigning his charge, he wrote to the missionary expressing his regret that he was almost the only man with whom Mr. Matchett had had a difference, but, as it had been on his part in the conscientious discharge of duty, he hoped it would not be allowed to interfere with the kind regard in which he wished to be held by Mr. Matchett.

On the departure to England of Mr. and Mrs. Sheldon on 13th May, 1881, an address in affectionate terms was presented to them, together with a purse of four hundred rupees, by their Indian friends in Karáchí. Such occasions, though not to be sought after, refresh the spirit of the worker amid many discouragements.

The Rev. J. J. Bambridge succeeded Mr. Sheldon at Karáchí, and worked with intelligent zeal and devotion till 1887, when he went home on furlough. Returning again, he renewed his labours till 1891, when he was invalided home seriously ill, and was not able to return. The Rev. A. E. Ball and the Rev. W. J. Abigail then carried on the work until the former was removed to Quetta; the Revs. R. Heaton and R. Sinker were helpers for a time.

In 1884 the Rev. B. M. Ghose was appointed pastor to the native congregation, and Mr. Bambridge endeavoured loyally and sympathetically to give him such a prominent position among his people as would draw out his full energies. The Karáchí Church Missionary Union was formed in 1883 by the European Christian residents in the Station, with the aim of (1) assisting the efforts of the local Church Mission by prayer and united action, and (2) helping Indian Christians to realize their oneness with European believers as members of the one Church of Christ. It has proved itself of value in these ways, and the Society owes much to the practical and continued sympathy of a good many English residents who from time to time have given their money, their prayers, and even personal labours, in helping forward the work.

A Church Council for Sindh, distinct from that of the Punjab, was also established in 1883, composed of delegates from the Karáchí and Hyderabad congregations, to be joined by others from any future C.M.S. congregations hereafter to be formed, and it was an essential feature of the plan to undertake distinct evangelistic work among the Heathen.

The Karáchí High School is an important institution, which has received much attention from successive missionaries, and from none more than from the Rev. W. J. Abigail, at present in charge. The work done in it has always been good, but the staff has at times been sadly undermanned. Mr. Heaton helped for a brief term, but was transferred to Upper Sindh in 1889, and from there was invalided home. Mr. Sinker, who came out in 1895, went home in 1898, requiring a drier climate for his health. Mr. Ball, as already mentioned, has been transferred to Quetta.

The C.E.Z.M.S. began work in 1880, when the Misses Thom went out hoping to labour among the women and girls. Their health, however, failed while they were still studying the language. Miss Vette and Miss Piggott were the next two appointed, and Mrs. Scott, who as an honorary worker had gained some experience in Pesháwar, kindly undertook to start the two young missionaries in their new work. The little party, however, was soon broken up, and Miss Vette (as Mrs. A. E. Ball) was left to carry on the schools which had been begun. In 1885 Miss Condon was appointed to the work, and with her was associated Miss Brenton Carey, who was married in 1897 to the Rev. R. Sinker, and died in July, 1901, while Miss Condon was compelled to leave Karáchí in 1894 owing to ill-health. The present staff includes Miss B. B. Carey, Miss Prance, and Miss Grant, with others in local connexion, and nine Native Christian teachers. The number of children in the six schools (conducted in three languages, Gujrátí, Sindhí, and Marāthí) is about 500.

On the whole the history of Mission work in Karáchí is a chequered one, nor can it be said that as yet any large movement has been started towards Christianity.

CHAPTER XXVII.

HYDERABAD.

In the time of the Amirs, until the conquest of the province by Sir Charles Napier, Hyderabad was the capital of Sindh. The town is situated on a limestone ridge about three miles from the Indus. Though hot in summer, its climate is healthy, and the cold weather is bracing and invigorating. The south-westerly breeze which prevails from March to September, while hot and dusty by day, is cool and pleasant at night. Visitors approaching the town are struck by the peculiar appearance given to the houses by the innumerable ventilators erected on the house-tops, so built as to catch the breeze. The population numbers about 56,000, of which two-thirds are Hindus and one-third Mohammedans.

The District or Collectorate of Hyderabad lies along the east or left bank of the Indus, between 27° 15′ and 24° 13′ N., is 216 miles in length and 48 miles in breadth, and has an area of 9218 square miles, with a population of about three-fourths of a million. In the villages the Mohammedans outnumber the Hindus in the proportion of three to one. Sindhí is the language of the province, and the only language understood by the great majority of the people, though the educated classes, chiefly Government officials, know more or less English, and those who have dealings with Europeans show some slight knowledge of Urdú.

The commencement of Mission work in Hyderabad dates from 1856, when the Rev. A. Burn, late chaplain of Kotri, joined the Society as a missionary, and with the Rev. A. Matchett began breaking ground here as the second Station in Sindh, Karáchí being the first. After them came the Rev. C. W. H. Isenberg (son of the Abyssinian missionary), who after working five years retired in broken health to Germany in 1869, and died there the following year. Among his last words were those of a hymn he had translated into Sindhí, "Safar puro thio, dar pal pahingo" (The journey having been completed, open Thou Thy door!).

Mr. Burn built the Mission-house in 1864 with money he had received for performing chaplain's duties. Major (afterwards General) Haig gave the Society a bungalow in Kotri, in which a boys' school was carried on for several years. Eventually the house was sold, and with part of the money a boys' vernacular school was built in 1881 close to the Mission High School. This institution commenced by Mr. Burn has been carried on for thirty-seven years, and though converts from it obtained directly have been few, yet its influence has been

felt all over the province. Latterly, besides the Government school, two other schools have been started by influential Hindus, and the competition of these necessarily affects the number of pupils in the mission school. In 1902 there were 217 pupils in the two schools. Various efforts have been made from time to time to get in touch with young men of the town; among these may be mentioned several courses of English lectures given by residents and visitors besides the missionaries themselves. Such work must be maintained in the prayerful faith that the constant dropping of Truth will at last wear away the stones of ignorance and error, and the whole structure of Hinduism and Mohammedanism will, in God's own time, crumble away.

One of the workers of Hyderabad who seems to demand special notice was George Shirt, an Islington man, who laboured with rare ability and devotion for twenty years among the people of this district; and who, whether teaching in school, or translating the Scriptures, or preaching in the bazaar or by the wayside, was, as a brother missionary wrote of him, "so true, so thorough." He left Hyderabad for Sukkur in 1885, and went up to Quetta in March, 1886, where he died in June of that year. His wife was a great help to the Mission, especially in the mission school for girls. When Mrs. Shirt left Sindh in 1881, a native gentleman gave Rs. 100 to found an annual prize in her name to commemorate her work among the women of Hyderabad. Another gentleman presented the school with handsomely framed portraits of Mr. and Mrs. Shirt to be hung on the school walls.

It cannot be said that the Hyderabad Mission has had large manifest results. Some ten years ago, under Mr. Heaton's earnest efforts, there was a considerable stirring of religious inquiry among a group of Sindhí young men, Hindus, educated in the mission school; and one of them, Mr. B. C. Banerji, a Bengali of keen intellect, was actually baptized on 26th February, 1891, but, a short time after, he came under the influence of Roman Catholic priests, and was re-baptized into their communion. Several of his friends who had been fellow-inquirers with him, but had not been previously baptized, followed his lead and became Roman Catholics.

In recent itinerations in the southern part of the Hyderabad District special attention has been given to the low-caste Kolis, Megwars, and Bhils, whose mother tongue is a corrupt form of Gujrátí. They are very immoral, very ignorant, and very slow to learn, but some few among them seem anxious to receive Gospel teaching and to live better lives.

CHAPTER XXVIII.

SUKKUR.

SUKKUR as a Station of the C.M.S. was first occupied in 1885 by the Rev. G. Shirt and the Rev. A. W. Cotton, but only in 1889 does it appear to have been definitely recognized as a permanent Station of the Society. For several years Mr. Cotton worked almost alone. The Rev. R. Heaton came out in December, 1890, and in March, 1891, Mr. Cotton went home on furlough so broken in health that he was not allowed to return. A few weeks later Mr. Heaton was ordered home by the doctors, and did not return till the end of 1892: thus during one and a half years Upper Sindh remained without any European missionary, and the small Christian congregation was ministered to by the Rev. Q. K. Nehemiah. A small church was built, and opened on the Feast of the Epiphany, 1894, in which year Mr. Heaton's health again broke down, and the doctors compelled him to go to England. In January, 1895, the Rev. A. E. Redman assumed charge, since when work has been going on quietly but faithfully. In November, 1887, the Rev. S. A. Selwyn, with the Rev. Ihsan Ullah as interpreter, paid a passing visit of three days, during which mission services were held in the Mission church. In 1898 there were interesting baptisms of sixteen persons (seven men, five women, and four children), Punjábí brickmakers, who first heard the preaching of the Gospel near Hyderabad, and afterwards invited a Christian man of their own class to come and teach them. Later on they moved into the Sukkur District, and the continuation of their Christian teaching was arranged for by getting another Christian brickmaker from the Punjab to come and teach them, working among them at the same time for his living. After more than a year of probation they were considered fit for baptism. Two or three others of the same class have since been baptized, and all are still carrying on their old trade of brickmaking.

The C.E.Z.M.S. started work in Sukkur in 1888. Miss M. H. White (afterwards Mrs. Doveton), Miss Shaw, Miss Brook, Miss Gordon, Miss Piggott, Miss Compton, Miss Driscoll, Miss Barton, and Miss Ward, have been among the workers. Some medical work has been done, and a brave attempt at itineration made among the towns and villages of part of the large district attached to the Mission. The story of Church of England Missions in Upper Sindh tells of

weakness in numbers, and consequent want of continuity in work, but it is impossible to read it without thanking God for the single-hearted devotion of the workers. A list is appended showing names and periods of service of most of the missionaries sent out by the Society to Sindh. Where only one date is given, it signifies that the missionary is still in the field:—

A. Matchett, 1852–1863.
J. Sheldon, 1854–1881.
P. Goodall, 1854–1861.
A. Burn, 1852, A.C.S., C.M.S., 1856–1865.
C. W. H. Isenberg, 1864–1869.
J. W. Bardsley, 1866–1868.
G. Shirt, 1866–1886.
A. Yarnold, 1871–1876.
A. E. Cowley, 1872–1876, and thence to N.-W. Canada.
J. J. Bambridge, 1876–1893.
A. E. Ball, 1880.
J. Redman, 1880.
A. W. Cotton, 1883–1891.
R. Heaton, 1886–1894.
W. J. Abigail, 1889.
A. E. Redman, 1893.
D. A. Canney, 1894–1898.
R. Sinker, 1895–1902.
J. R. Fellows, 1899.

PART V.

OUR PRESENT POSITION AND OPPORTUNITIES.

CHAPTER XXIX.

THE POLITICAL ASPECT OF MISSIONS.

We confine our remarks on this, as on other matters, to events which have occurred in the Punjab. The words of Sir John Lawrence, in his celebrated State paper issued after the Mutiny, deserve constant attention: "All measures which are really and truly Christian can be carried out in India, not only without danger to British rule, but on the contrary with every advantage to its stability. Christian things done in a Christian way will never alienate the Heathen. About such things there are qualities which do not provoke, nor excite distrust, nor harden to resistance. It is when un-Christian things are done in the name of Christianity, or when Christian things are done in an un-Christian way, that mischief and danger are occasioned. Measures of Christian duty will arouse no danger; will conciliate, instead of provoking; and will subserve the ultimate diffusion of the Truth among the people."

Experience in the Punjab and Sindh has proved that Mission work, when it is carried on in a Christian way, is a cause of strength, and not of weakness, to a Christian Government. We have seen that our Government has ever been strongest where Missions have been most encouraged, even under the most difficult circumstances, and amongst the most fanatical populations. Out of weakness came forth strength; and this strength, which came to us from the very people from whom danger was anticipated, and who were believed to be a source of weakness, turned the tide of battle in our favour at Delhi. The officers who were most trusted by the people, and whose guidance was most readily followed by the chiefs, were those who were most active in promoting the diffusion of Christianity. They were those who loved the people most, and felt most sympathy for them, and were in return most beloved by them. A Native has no respect for those persons who have no religion, or who do not consistently follow out the requirements of their own faith. A sincere and unostentatious recognition of Christianity, and a regard for its precepts, ever elicits their confidence and regard.

We record with thankfulness the fact that, with the exception of Mr. Gordon, who was killed in succouring English soldiers in Kandahár, no missionary of the Church Missionary Society has ever yet been struck down or killed by any Native in the Punjab or Sindh.[1]

The events to which we are about to allude took place many years ago, and have reference to the action of the Supreme Government alone. The Punjab Government have ever frankly avowed the convictions on which their whole policy regarding Christianity has been based. We refer to these events, simply on account of the principles involved, which are those now sanctioned by our Government throughout India.

In the month of May, 1859, six Natives were baptized in the native church in Amritsar. Mr. Cust the Commissioner, Mr. F. Cooper the Deputy Commissioner, Mr. Cordery the Assistant Commissioner, and Mr. John Chalmers the officer then commanding the 24th Regiment of Muzbee Sikhs, were present at the ceremony. The Viceroy immediately wrote a despatch to the Secretary of the Punjab Government, through Mr. C. Beadon, Secretary to the Government of India, Foreign Department, to inquire into the circumstances of the case. The reply of the Lieutenant-Governor was written by Mr. (afterwards Sir R. H.) Davies, then Secretary to the Punjab Government, and acknowledges that the officers were present at the baptism; and adds that Mr. Cust, "whilst carefully observing his duty from interfering by his official acts in the religious affairs of any sect, maintains his right to attend on the religious ceremonies of his own Church, so long as the public service is in no way affected, or the principles of toleration compromised. The Hon. the Lieutenant-Governor, I am to say, coincides in the sentiments thus expressed, and Mr. Cust does not appear to His Honour to have acted in any way inconsistently with his duty to the Government, nor is he aware that the practice prevalent in such matters in the Punjab materially differs from that which Mr. Cust states to have been the course pursued on the present occasion."

A despatch from the Governor-General in Council was then issued, which was followed by a Parliamentary paper entitled *East India* (*Baptisms at Amritsar*), No. 81; and it is now generally understood that the presence of Government officers, in their private and unofficial capacity, is formally sanctioned and allowed at all Christian services.

The second event is connected with the baptism of several sepoys,

[1] One ordained missionary, the Rev. A. R. Hubbard, and two unordained missionaries, Mr. D. C. Sandys and Mr. L. Rock, of the Society for the Propagation of the Gospel, were killed during the Mutiny at Delhi; and a missionary of the Church of Scotland, the Rev. T. Hunter, was also killed during the Mutiny at Siálkot. The Rev. Levi Janvier, of the American Board of Missions, was killed by a Sikh, at a fair at Anandpúr, in the Hoshiárpúr District, on the 24th March, 1864; and the Rev. Isidor Loewenthal, of the same Society, was shot by his Muzbee Sikh chowkidar in Pesháwar, on the 22nd April, 1864. As far as we know, no one of these cases had any direct connexion with missionary effort.

together with their families, in the 24th Punjab Native Infantry Regiment of Muzbee Sikhs. These Muzbee Sikhs, who formerly were a fierce and lawless tribe, "half thugs and the rest thieves," had been enlisted and sent by Sir John Lawrence, to take part in the siege of Delhi, where they became remarkable for "their valour and a certain turbulence of spirit." Amongst the spoils of Delhi, after the capture of the city, there happened to be some Christian books, which some of the men read; they then applied to their Christian officers for advice and information respecting them. The officers gave their men the information they sought, encouraged their inquiries regarding the Christian religion, and obtained for them the help of Christian missionaries, and when some of them were baptized were present, in a private capacity, at their baptism. Services were then held for the Christians, which were speedily attended by forty-five sepoys, one of the native officers, and many naiks and havildars. The regimental Sikh guru himself volunteered to read the Psalms and Lessons at these services, and his offer was accepted.

The Supreme Government at once stepped in, and practically, though no doubt quite unintentionally, arrested the movement, by an order which shut the lips of the Christian officers from conversing with their men upon religious subjects. The officers at once withdrew from giving any active assistance to the inquiries of the men; the school was for a time broken up; the missionaries were deprived of facilities which they had enjoyed, and the spirit of inquiry was checked. An account of the whole matter was published by the C.M.S. at home, and communications were made to the Secretary of State in England.

The publication of all the circumstances of the case resulted happily in the restoration of liberty of action to Christian regimental officers, in respect of unofficial Christian intercourse with their men; and we here refer to it in order to show that this liberty of action is now conceded to officers by the Supreme Government. The position of missionaries in cases where a spirit of inquiry manifests itself in a native regiment was defined in orders issued in 1860 at Peshâwar by Major-General Sir Sydney Cotton, that:—

"1. They should at all times have free access to the Native Christians of the regiment, in their huts, in hospital, and on all occasions, so long as the men's duty was not interfered with; but, when in the lines, the religious instructions should be confined to the Christians only.

"2. Missionaries must on no account enter into any conversation or discussion of a religious nature with any other soldier or individual in the lines of the regiment, this being forbidden by the regulations of the Service; but *out of the lines* no impediment was to be placed in the way of the men attending their meetings and listening to their instructions."

A general officer at home, about the same time, published a memorandum on "the conduct of European officers towards native soldiers in respect of religious questions," in which he writes:—"I may add what I know to be a fact, that, speaking of them as a body, officers who openly avow their Christian principles, and maintain a consistent Christian life, are more respected by both Mohammedans and Hindus,

and have more of their confidence, than the great majority of those who, thinking to conciliate their men, are ready to take part with all alike. . . . Our sepoys (in the Madras Presidency), both Mohammedan and Hindu, have never evinced the slightest objection to Christian schools, on religious grounds; but they have freely resorted to them for the better education of their own children, for whom they have sought admission as a matter of indulgence. It has been a common practice with our men, whenever the opportunity has offered, to send their children to missionary schools."

The Marquis of Ripon in one of his speeches at home after his return from India observed:—"The Natives of India manifest respect for any man who has strong religious convictions, and acts up to them. I saw not a few instances of that description in regard to various individuals in that country."

Before the publication of the order referred to, the sepoys in the 24th Native Infantry had flocked to both school and church. At one time every native officer in the wing of the regiment quartered at Khairabad near Attock was always present, at least once, at the Sunday services, and many of the native officers came twice, together with their sepoys. A considerable number of men had been baptized. It was evident that the whole regiment was contemplating the possibility of coming over in a body to Christianity. If one regiment of Muzbee Sikhs had become Christian, the other would probably have followed. The whole of the hitherto lawless and dangerous tribe of Muzbee Sikhs would under these circumstances have doubtless become Christian, and probably be now deriving benefit from the teaching in church and school, and from regular Christian instruction given by their own native pastors to old and young. So important did the movement at the time appear, that the desire was expressed that the regiment should be made over to the Punjab Frontier Force, to be cantoned (as the Guide Corps and the Gúrkha regiments now are) in some fixed locality, where the wives and families of the men might live, and opportunities for Christian instruction be given to all who desired it. We believe that a proposal was made that two regiments of the Frontier Force should be given in exchange for this regiment, and that it was declined. The officer who had raised the regiment, and had led them with such splendid results at Delhi, was no longer in command, and after a short time he left the corps; other officers, some of whom had little or no interest in the Christian movement, were appointed to the regiment, and we believe at the present time not one Christian sepoy remains in it.

An opportunity for Christianizing a whole clan, and that one belonging to the dangerous classes, was thus neglected and lost. The acquisition of a tribe like this, who are unconnected by caste with either Hinduism or Sikhism, would not only have been unattended with danger, but would have been a source of strength to our English Government. A whole tribe would have become attached to us by ties which would have made it their interest for ever to stand by us both in weal and woe. But the opportunity is now past and gone. We refer to it with reference to the future,

rather than the past. It is evident that, if ever in God's good providence any similar event should again occur, the neglect of an opportunity like this, whether from indifference or from a false and foolish timidity of offending native religious prejudices, would be a political blunder, and an error in one of the principles of statecraft, which should never be made by any good Government, whether in Europe or Asia. The instincts and the policy of our Punjab Government have always been from a political point of view for the interests of our English rule in India.[1]

It is interesting to observe that, at the very time when the events referred to were taking place in India, Lord Palmerston, the Prime Minister, and Sir Charles Wood, the Minister of State for India, were receiving a deputation on the subject of Education in 1862, which was introduced by the Archbishop of Canterbury, and consisted of members of both Houses of Legislature, of men of high positions in various professions, and the representatives of missionary societies of all denominations. Sir Charles Wood spontaneously acknowledged to the deputation that "no persons could be more anxious to promote the spread of Christianity in India than they. Independently of Christian considerations, he believed that every additional Christian in India is an additional bond of union with England, and an additional source of strength to the Empire."—"And," Lord Palmerston added, "I think we are all agreed as to the end. It is not only our duty, but it is our interest, to promote the

[1] Sir John Lawrence attributed the Indian Mutiny to our timidity, as a Christian nation, in matters of religion. His words to the Bishop of Oxford, shortly before he was sent forth as Governor-General of India, which were repeated by the Bishop at a public meeting in 1864, were as follows:—"I can go further, and I do declare that I believe that what more tended to stir up the Indian Mutiny than anything was the habitual cowardice of Great Britain as to her own religion. It had a twofold effect; and I witnessed it myself in India. It led many of the Natives to believe that we were altogether atheistical, and not to be trusted; and it led the more thoughtful ones to say, 'These men do not believe; it is impossible for men to believe and not to care about their belief, therefore their apparent unconcern is only a veil thrown over some deeply contrived scheme which is to effect their hidden purpose'; and so the cowardice which lay upon the surface was so palpable to their eyes, that they took it to be something which was to draw their attention away from a secret scheme of forcing them into Christianity, against which they rose in that terrible rebellion." It may be regarded as an axiom in the world's history, that to fear God ever leads to prosperity; but to fear men more than God ever leads to ruin (1 Sam. xv. 24-29).

Sir Herbert Edwardes maintained that the Mutiny was "caused not by attempts to disseminate Christianity, but by our keeping back Christianity from the people. It was caused not by a knowledge of Christianity, but by an utter ignorance of what it is. 'Here is the little cartridge,' said the sepoy, 'with its beef fat. I put it to my lips as a Hindu, and I at once become a Christian. I taste beef. Beef is my god. I have insulted and defied my god. I have tried to eat him, and am no longer a Hindu but a Christian.' So also with the Mohammedan. 'This little cartridge,' said he, 'is mixed with pig's fat, the very abomination of us Mohammedans. If I put this cartridge to my lips and taste it, I renounce Mohammed and his law, and am no longer a Mohammedan but a Christian.' Both Hindus and Mohammedans, with this conviction in their minds, made a stand, and said, 'We rebel against this cartridge.' This, then, was the foundation of the Indian Mutiny." This misconception could never have taken place if we had not systematically kept the people of India ignorant of our Christianity. See *Life*, vol. ii. pp. 249 and 296.

diffusion of Christianity, as far as possible, throughout the whole length and breadth of India."

In Lord Lawrence's *Life*, vol. ii. p. 313, he (Lord L.) gives it as his opinion that "nothing will more easily conduce to the strength of our power in India than the spread of Christianity."

It is interesting also to remember that the baptism of the head of the Punjab nation, the Maharájah Dhuleep Singh, took place with the cordial sanction of the Marquis of Dalhousie, then Governor-General of India; and the ceremony was performed by a Government chaplain, the Rev. W. J. Jay, in the presence of Mr. Buller the Judge, Mr. Cunningham the Magistrate, Colonel Rowcroft the Commanding Officer, Colonel Alexander of the Artillery, Major Tudor Tucker, Dr. Login, and other Government officers. In his great Minute of the 28th February, 1856, immediately preceding his departure from India, Lord Dalhousie alludes to this baptism of the Maharájah as remarkably signalizing the period of his Government. The *Friend of India* wrote respecting it, that with the exception of Prester John, in whom, despite Marco Polo, our faith is exceedingly limited, and a Roman Catholic Shogoon of Japan, Dhuleep Singh was the first of his rank in Asia to become a Christian.

We remember also that the baptism of Master Rám Chandar, then Mathematical Teacher of the Government College at Delhi, took place at Delhi on the 11th May, 1852, by Mr. Jennings, the chaplain, with the full sanction of Mr. Thomason, the Lieutenant-Governor of the North-West Provinces; in the presence of Sir Thomas Metcalfe the Governor-General's Agent at Delhi, Mr. Gubbins the Judge, Major Lewis of the Artillery, and Dr. Ross the Civil Surgeon.[1]

The reception which the Native Christians of the Punjab gave to King Edward the Seventh, then the Prince of Wales, at the City Mission-house, Amritsar, on the 24th January, 1876, was an event which will never be forgotten by any one who was present on that occasion. An address, together with copies of the Holy Scriptures in the vernaculars, was presented to His Majesty by the Kanwar Sahib Harnam Singh (now Kanwar Sir Harnam Singh, K.C.S.I., the brother of the late Rajah of Kapurthalla, who had become a Christian some months before), Master Rám Chandar (the Director of Public Instruction in the Patiala State), and Mr. Abdullah Athim (then an

[1] Master Rám Chandar's Treatise on *Maxima and Minima* was published by the Honourable Court of Directors of the East India Company, through Professor De Morgan, "for circulation in Europe and India, in acknowledgment of the merit of the author, and in testimony of the importance of independent speculation, as an instrument of national progress in India." A dress of honour and a purse of Rs. 2600 were given him at the same time by the Company, through Colonel Maclagan. Master Rám Chandar had met with two difficulties before he became a Christian. The first was that "the English themselves could not believe in Christianity, because, as a Government, they did not exert themselves to teach it; and the second, that a person who believes in God stands in need of no other religion." He was "undeceived of his first impression by seeing enlightened and well-informed Englishmen kneeling and praying devoutly in the Delhi Church." He afterwards became Director of Public Instruction in the Patiala State. He died in 1882.

Extra Assistant Commissioner), in the presence of many hundred Native Christians, who had flocked together to see the eldest son of the Queen, their future Emperor and King. It was then felt by all that the Native Christians of India had become, as they said, a *qaum*, a recognized class amongst the people of India, than whom more loyal subjects of the Empress-Queen did not exist in the whole land.

The address which was given to the Native Christians of the Punjab by the Viceroy, the Marquis of Ripon, in the Alexandra School, Amritsar, has been already referred to (see p. 63).

Another matter which practically and greatly affects the results of Missions from a political aspect is the Government order which prohibits all Government works from being performed on the Sunday, except in cases of emergency. Mr. Cust, in his review of Lord Lawrence's *Life*, in the *C.M. Intelligencer* for September, 1879, tells us that when Lord Canning came as Viceroy to visit the Punjab he "heard with surprise, but received the rebuke with courtesy, that in the Punjab no official moved his camp on the Sunday; and when his lordship was received on arrival by a company of men distinguished in peace and war, who had marched on the Saturday night, so as not to disturb the Viceregal arrangements, he was struck by the silent reproof, and no tent was ever again struck on a Sunday. In the North of India, for more than a quarter of a century, no official order has been issued, no regiment allowed to march, no labour sanctioned on the public works on a Sunday; and this not from the operation of any law, or the influence of clergy, but from the quiet and unostentatious example and orders of God-fearing men in authority. We doubt not that such is the practice all over India."[1]

In Lord Lawrence's *Life*, vol. ii. p. 321, we read: "It may not be amiss to add that the closing of all public offices, and the suspension of all public works on the Sabbath, in obedience to the standing order of the Supreme Government, are duly enforced within these territories."

The Government order is as follows:—

"*From the Secretary to the Government of India, to the Venerable Archdeacon J. H. Pratt, Public Works Department, No.* 537C—3382. *Dated Simla, 25th July,* 1864.

"In compliance with the request contained in your letter dated the 5th July, to the address of the Secretary to the Government of India in the Home Department,[2] I am directed to forward the accompanying copy of Public Works Department Circular No. 51 of 18th June, 1861, which contains the latest orders issued from this Office prohibiting the carrying on of Public Works on Sunday.

"*Circular No.* 51, *dated* 18*th June,* 1861.

"I am directed to request that general attention may be called to the standing order[3] of the Department, prohibiting work on Sunday, which there is reason to believe is disregarded by some Officers without any

[1] Would that Mr. Cust's recital of facts and his charitable hope represented the present position of things. We fear not!

[2] On suspension of Public Works on Sunday

[3] Public Works Code, chapter viii. section i. para. 11.

justification of emergency, i.e., *bonâ fide* danger to life or property. It is the duty of Superintending Engineers to check this at once.

"2. The order is as applicable, I am directed to observe, to what are undertaken as Famine Works as it is to others. In such cases, indeed, there is never any emergency as regards the object; and there can be no difficulty in arranging for the payment of wages to regular attendants on the work, whilst a violation of the rule would be peculiarly inappropriate in a work of charity. It is desirable to call the attention of Officers in charge of such works to this, where it has not already been enjoined or thoroughly understood."

The following order was put forth by Sir Donald Stewart (Commander-in-Chief) in consequence of a Memorial drawn up by Bishop French in 1883:—

"*Reliefs and Movements.* 1360 Simla, the 20th March, 1885, copy of a General Order which it is hoped will prevent a recurrence of the irregularity commented on in the Memorial. G.O. It having been brought to the notice of the Commander-in-Chief that in several instances lately the orders and the customs of the Service requiring troops on the line of march to halt on Sundays have been infringed, His Excellency directs that no movement of troops shall take place on Sunday, except when absolutely unavoidable."[1]

Missionary work in the Punjab has been also greatly affected and benefited by the erection of English churches, which were built in all our Stations, through the influence of Sir Robert Montgomery, the second Lieutenant-Governor of our Province, in 1860–61. The following is taken from the Government document respecting their erection:—

"The Honourable the Lieutenant-Governor has been strongly impressed with the advisableness of constructing, at the expense of the State, small churches on the Gujranwala plan, at fifteen of our smaller Stations. Every Station in the Punjab would then have a building devoted to public worship, in which the residents could assemble. The Kháns of the Deraját who went to Siálkot to attend the Governor-General's Durbar in March last, saw for the first time a Christian church. They visited it, and asked eagerly about the mode of conducting worship, whether there was a pádre, etc. This is not to be wondered at. The Deraját had been under British government for upwards of eleven years, and, although there were four Civil Stations and a large body of Civil and Military officers, there was not a single public building in that land devoted exclusively to Christian worship; nor until very recently has a clergyman ever been appointed there. . . . Impressed with these views, His Honour the Lieutenant-Governor, in submitting the Public Works Budget for 1860 and 1861, made provision for the erection of fifteen small churches. . . . Taking the average cost of such structures at Rs. 4000, the total amount required for the fifteen would be Rs. 60,000; and for the expenditure of this sum His Honour strongly recommended the sanction of the Supreme Government, proposing to spread it over two or three years, and guaranteeing that it would free the Government from any further demand. In reply the Governor-General was pleased cordially to approve of the object."

Wherever in the whole Punjab a Native visits an English Station, he may now behold a building set apart for the worship of God, and

[1] See *Bishop French's Charge*, Nov. 23, 1885, p. 66.

learns that we are not the prayerless, godless people that many supposed us to be.

Respecting our system of *Government Education*, we have still necessarily a weakness, which affects the whole of India, both religiously and politically. Together with secular knowledge, our Government cannot inculcate the fundamental principles of the Word of God. Knowledge is power, and we have given to our young men to eat of the tree of knowledge. It is manifest that some of our Indian subjects, who through knowledge are rapidly obtaining power, are becoming politically our opponents. They have no religious principles which would lead them to attach themselves to a Christian Government. If Missions ever attain the success which all Christians desire, a great political advantage will be gained.

The same may be said respecting our *municipalities*. The best preparation for self-government is the inculcation of those principles which lead men individually to govern themselves, in their own lives and families. As long as men are evil, much good cannot be expected of them. "An evil tree cannot bring forth good fruit." "Make the tree good, and its fruit good." Our Government is now placing power in the hands of the people, and the people are now rapidly discovering the power for good or evil which is conferred upon them by education, rapid locomotion, and freedom of speech and of the press. Everything, therefore, that has reference to practical morality, honesty, and truth must be of great importance to all persons who have any official connexion with the Government or the people. True Christianity is the very essence of liberty; and the capacity and power for self-government, in every sense of the word, will then be gained by the people. Until a proportion of them sufficient to leaven the whole community have become true Christians, self-government without Christianity may be only a calamity.

We have seen how Lord Lawrence and his lieutenants were willing to stake their political reputation, and the fate of the Empire, on the issue of their Christian action and example, and they stood and prospered. They knew what they believed and Him in Whom they trusted. The result has proved them to be politically right. Christianity enjoins the wide promulgation of the Gospel, with perfect religious toleration. When our Punjab rulers promoted the wide extension of missionary efforts, both from political and religious considerations, and at the same time practised religious toleration, they obeyed the injunctions of Christianity, the nation became exalted, and the throne established.

Our Christian system of religious toleration is well enunciated in the memorable words of Mr. Maine, uttered on the 31st March, 1869, when, speaking on the part of Government, he said, "We will not force any man to be a Christian. We will not tempt any man to be a Christian. But if he chooses to be a Christian, it would be shameful if we did not apply to him, and his, those principles of equal dealing between man and man of which we are in India the sole depositories."

Sir Donald McLeod tells us that "the prayers and exertions of a Christian people are required to press on the Government the necessity of doing everything a Government legitimately can do to promote the progress of Christianity and a sound morality throughout India, whether they can take a direct part in spreading the former or not. Above all, they should be urged to send out Christian rulers—men who are faithful, and are not ashamed of the Gospel."

We have here referred to events which took place in the Punjab many years ago, because no account of C.M.S. missionary work in the Punjab would be complete without it; and because the history of the past will be our best guide in all future events. The results of Christian Missions in a country like India can never be without their political aspect. We gratefully acknowledge that in no heathen country in the world, as far as we know, are greater opportunities allowed to missionary work by any Government than they are in India. Religious toleration and protection are afforded alike to Christians, Hindus, Mohammedans, and Sikhs; and religious liberty is given equally to all. The Christian magistrate protects all persons, of whatever faith and creed, from ill-treatment and wrong on account of the religion which they profess.

As regards the wisdom and power of a Government like ours, in a country in which we are privileged to labour as missionaries, we may refer to the words of an ancient ditty by Piers Plowman, showing what the policy of England has been from the beginning, by which she has gradually become what she now is:—

"Let might help right,
And skill before will,
And right before might,
Then goeth our mill aright.
But if might go before right,
And will before skill,
Then is our mill misdight."

CHAPTER XXX.

MISSIONS TO MOHAMMEDANS.

THE total population of the world is estimated at 1,500,000,000: of these, nearly one-seventh are Mohammedans, namely 214,775,000, who are distributed as follows:—

In Europe	5,750,000
In Asia	169,000,000
In Africa.	40,000,000
In Australasia	25,000

More than one-fourth of these are citizens of the British Empire, the portion of the Mohammedan population of India alone being returned at the Census 1901 as 62,458,061, and therefore have a special claim on the charity of their more favoured fellow-subjects.

The largest number of Indian Mohammedans is in Bengal, where there are (including the Bengal States) 25,495,416 of the 62,458,061 Mohammedans who are in India. Dr. Macdonald of Calcutta drew attention to the fact that during the decade ending in 1891 the number of Mohammedans in Bengal increased by nearly two millions, whilst there was a slight decrease in the number of Hindus.

Next to Bengal, the Punjab and its dependencies have the largest number of Mohammedans in India, namely 16,574,971, there being—

12,783,475	in the Punjab Proper.
1,357,647	in the Punjab States.
2,154,695	in Kashmír.
279,154	in Belúchístan, etc.
16,574,971	

There are 6,973,722 Mohammedans (and 41,315,864 Hindus) in the United Provinces of Agra and Oudh (including States); 2,732,931 in Madras and Madras States; 4,600,875 in Bombay and Bombay States; 924,656 in Rajputana; and 5,155,489 in the Central Provinces, Native States, Burmah, etc.

The power and influence of Mohammedan Empires and States is everywhere decaying, or is only upheld by Christian countries. In Lord Curzon's very valuable book on Persia a poem of Sir Alfred Lyall is introduced, in which a native Mohammedan king says:—

"Shall I stretch my hand to the Indus,
That England may fill it with gold?
Shall my left beckon aid from the Oxus?
The Russian blows hot and blows cold.

And the lord of the English writes, 'Order
And justice, and govern with laws';
And the Russian, he sneers, and says, 'Patience
And velvet to cover your claws.'
But the kingdoms of Islam are crumbling,
And round me a voice ever rings
Of death and the doom of my country;—
Shall I be the last of its kings?"[1]

In one of the reports issued by the British and Foreign Bible Society we read:—

"Islam is a declining and retreating power, but it is significant that it still possesses the countries which it won and dominated in its prime. In the later Middle Age it was the Mistress of Palestine: it had subdued Antioch, which had once stretched its Patriarchate over the East, and fostered churches as far as the Wall of China; it had silenced the Christian schools of Alexandria; Hippo and Carthage and Tagaste and every sacred spot of the African Church, the memories of Augustine, of Alypius, of Cyprian and Tertullian, of Monica and Perpetua—the regions that had been hallowed by innumerable martyrs—were all overrun by the teachers of Mohammedanism. Even in Europe Christianity was assailed, and the cry of the Muezzin was heard from a hundred minarets in the city where Chrysostom preached to Christian emperors. Besides these, there was Arabia, and especially there was Persia, with its mediæval universities, from which the culture and the literary influences of Mohammedanism extended over the civilized world. In all these countries the Scriptures, in polyglot variety, are being freely circulated, and from all of them within this latest year comes a testimony—clearer from some, less emphatic from others, but distinct in its unanimous agreement—that never has the Mohammedan mind been more open to read the Evangel than now, or more ready to respect the claims of the Son of God."

A question is sometimes put whether Christianity can ever make any real way against Mohammedanism. Lord Curzon, writing from Persia, says, "Against the impregnable rock-wall of Islam, as a system embracing every sphere and duty and act of life, the waves of missionary efforts beat and buffet in vain. Votaries are held in complete thrall from the cradle to the grave. Not so much a state Church, as a Church state, the undergirders of society are of ecclesiastical fabrication. Wrapped in this paralyzing creed, the Mohammedan lives in contented surrender of all volition, deems it his highest duty to worship God, and die in sure and certain hope of Paradise. Missionary treasure and self-denial are here largely spent in vain. The work of Christian missionaries lies rather in the secular and physical, than in the spiritual aspect of missionary enterprise—in schools, charity, medical aid, etc."

Yet the missionary believes that the Gospel of Christ is the

[1] It is said that in 1857, after the Treaty of Paris, the Ottoman Empire possessed an area of 193,000 square miles, and a population of 17,400,000. In 1878, after the Treaty of Berlin, the area was 120,000 square miles, with a population of 9,600,000. In 1899 its area was 81,200 square miles, and its population 6,300,000, or, if Bosnia and Herzegovina are excluded, the area was but 57,000 square miles, and the population 4,700,000, i.e. Turkey had then not quite one-third the area she had forty years ago, and but one-fourth the population.

power of God to *all who believe and accept it*; and that when faithfully preached it is "mighty before God to the casting down of strongholds . . . and of every high thing that is exalted against the knowledge of God." Wherever there is faith, whole mountains of difficulties and oppositions are cast into the sea, through Him Who has all power in heaven and earth, and Who has promised that His presence shall be with His servants to the end of the world.

As regards the descendants of Ishmael, from amongst whom Mohammedanism sprang, we find encouragement from what is said in the Word of God of his birth and life. He was one of the few men to whom a special name ("God heareth") was given by the angel of God before his birth. His mother was told that he should be "a wild ass among men," his hand "against every man" and "every man's hand against him," yet he should "dwell in the presence of his brethren." And, after having marvellously preserved the mother and her child in the wilderness of Beersheba when Hagar fled from the face of Sarah, "God was with the lad, and he grew and dwelt in the wilderness, and became an archer." He died when one hundred and seven years old, leaving twelve sons, among whom were Nebaioth and Kedar. The prophecy of Isaiah lx. 7 has yet to be fulfilled, that "all the flocks of Kedar shall be gathered together unto Thee (to Christ), the rams of Nebaioth shall minister unto Thee: they shall come up with acceptance on Mine altar, and I will glorify the house of My glory."

May we not even now, with the eye of faith, see stretched out before us in Mohammedan lands a great army of future Christian preachers and apologists, still waiting to be gathered together to minister to Christ, and waiting to be accepted as sacrificed to Christ, and thus joined to His Church?[1] They are waiting till, in obedience to the call of the Church of Christ, "His people shall offer themselves willingly to Him in the day of His power." Whether this will be before Christ's coming, or at His coming, we cannot tell.

It would appear that Mohammedanism is but a heresy of Christianity. It had its rise in the error and superstition and idolatry of so-called Christians,[2] and it can be conquered only by the

[1] This was Bishop French's view, who wrote from Muscat (just before his death): "I long for the prayers of intercessors, offering this simple request, that as the Arab has been so grievously successful an instrument in deposing Christ from His throne (for this long season only) in so many fair and beautiful regions of the East. . . . so the Arab may in God's good providence be at least one of the main auxiliaries and reinforcements in restoring the great King, and re-seating Him on David's throne of judgment and mercy, and Solomon's throne of peace, and, above all, God's throne of righteousness" (*History of the C.M.S.* vol. iii. p. 533).

[2] See Dr. Christopher Wordsworth, Bishop of Lincoln, on *The Mohammedan Woe, and its passing away*, p. 7:—

"Consider now, what was it which gave birth to Mohammedanism? It was the smoke which darkened Christendom at the beginning of the seventh century, when that religion arose; it was the smoke arising from the bottomless pit, opened by the falling star; it was the smoke of error, of superstition, of idolatry, of bitter strife amongst Christians, engendered amongst some who once shone as 'stars' in the firmament of the Church, especially such false teachers as Arius, Nestorius, Eutyches, Apollinarius, and others. All writers on the

word of Truth, by the true Light that expels the darkness, and by the Life which can raise the dead. The Word of God must be preached in the power of the Holy Ghost with simplicity and fidelity. We see in many places around us that a dead Christianity can have no effect before a living Mohammedanism.

Mohammedanism has in recent years electrified and horrified all Christendom by its massacres of Christians in Armenia. Dr. Wordsworth gives his authorities for saying that such actions are in accordance with their religion. The command of God has been in the minds of Turkish pashas, who thought that they had a mission from God to execute it; and that vengeance was denounced against all who do not fulfil it. He quotes M. D'Ohsson,[1] who, having passed in review the acts of the several caliphs, sums up his narrative as follows: "Thus we see, since the establishment of Mohammedanism, the entire East presents only a theatre of carnage and of horror under almost all these caliphs, who made rivers of blood to flow over these vast and miserable countries."

We read in history that the countries which were devastated by Mohammedanism, as Asia Minor, North Africa, Syria, and Persia, were those *Christian* countries which worshipped devils and idols of gold and of silver and of brass and of stone and of wood, and repented not of their idolatries (see Rev. ix. 20). Other idolatrous *Non-Christian* countries were punished after a different and a milder manner. They had not had the same opportunities of knowing God. We read that although "Persia and Spain were permanently subdued in two or three campaigns, it was three centuries before Mohammedans made any lasting impression on India."

It is thus acknowledged that Mohammedanism is only the natural consequence of the ignorant, dead, and apostate Christianity, as it appeared to men to be in the time of Mohammed. If we would have Mohammedanism give way to Christianity, and to cease to be, as it always has been, a power for evil, the only true way is for us to present to the Mohammedans the light and life of Christianity as it is declared to us in the Word of God. If we were now again to present Christianity to Mohammedans as a Gospel veiled in ceremonies, debased by superstitions, or altered into another Gospel by omissions or additions, we should then only bring back Mohammedanism amongst ourselves. Mohammedanism, or some similar scourge, might then again become the instrument in God's hands of devastating countries in modern days, or even of removing the candlestick of Christian light from our midst.[2]

history of Mohammedanism agree in this, that it was due to the heresies and schisms of Christians, and to their creature-worship and idolatry; and it was used by God to sting like the scorpion, and as a plague to spread like locusts, and to destroy degenerate Churches. Yet further, the Koran itself—the Bible of Mohammedanism—is 'compounded of Christian heresies' and 'compiled from apocryphal Gospels.'"

[1] M. D'Ohsson was a Native of Constantinople, who wrote, from intimate knowledge, of the history of the Ottoman Empire, in his *Tableau General de l'Empire Ottoman*, t. i. p. 231. Paris, 1778.

[2] This is allowed by all our principal writers. We will mention only one other writer. Maurice, in his *Religions of the World* (Boyle Lectures), writes:

No spurious Christianity will overcome Mohammedanism, or chase it out of a country. The Mohammedan needs God as a living personal being, and needs to know Christ as the image of the invisible God. No mere human ideas or notions can therefore counteract Mohammedanism. The substitution of anything which is not the simple, pure Word of God, the addition of anything that is merely human, or the omission of anything that is Divine, will only tend to *produce* Mohammedanism, or something like it. It will only lead to failure in all our Mohammedan Missions. If, however, we introduce the Word of God as it is, without any admixture, there is nothing in Mohammedanism, there is nothing in earth or hell, which can resist it,—it will make its way wherever it goes. The introduction of vital Christianity depends very much on ourselves. It depends on what we are, and on what we do. It depends, in our land of the Punjab, on the ceremonial and on the teaching of our Church amongst Europeans, as well as on the efforts of the

"You say that Islamism has not fallen before the Cross. No, but Islamism has become one of God's witnesses for the Cross, when those who pretended to bear it had really changed it for another standard" (p. 238).

See also p. 23:—"If we pursue the inquiry fairly in this case, we shall be led, it seems to me, to the discovery of the real ground of the Mohammedan might, and perhaps to regard the continuance of that might through so many ages not wholly as a calamity. In the Christian nations which were permitted to fall under the armies of Islam, almost as much as in those which were avowedly Pagan, the sense of a Divine Almighty will, to which all human wills were to be bowed, had evaporated amidst the worship of images, amidst moral corruptions, philosophical theories, religious controversies. Notions about God more or less occupied them, but God Himself was not in all their thoughts. . . . This, where it encountered no like or equal feeling in the minds of those among whom they came, made them invincible. Here was the life of their armies . . . they were bowing to a truth. . . . Let us go yet further and say: It was a mercy of God that such a witness, however bare of other supporting principles, however surrounded by confusions, should have been borne to His Name, when His creatures were ready practically to forget it.

"The Mohammedan conquests, though so mighty a testimony against Christians, were not a testimony against the Gospel, but for it—a testimony to one necessary and forgotten portion of it—a proof that if the Church of Christ forgets its own proper position, God can raise up the strangest instruments to do His work."

The historian Hallam says: "The Mohammedan conquests are less perplexing to a calm inquirer than their cessation, and the loss of half the Roman Empire than the preservation of the rest."

The 9th chapter of the Book of the Revelation is generally supposed to refer to the Mohammedan power, darkening the Sun of Righteousness, the truth and the cause of Christ. The Moon, or the Church, was already darkened by men's idolatries and worldliness and vices. This power spread wherever men had not the seal of God in their foreheads—in Judea, Asia Minor, Syria, Turkey, Persia, and North Africa. Its king was the angel of the bottomless pit, Apollyon the Destroyer. This power emanated just after the Emperor Justinian had built St. Sophia's, in Constantinople, the grandest Christian church which had then been seen on earth, and it culminated about the time when St. Peter's was being built in Rome. Men had departed from the Truth of the Word of God. In the chapter referred to, the worship of demons is first spoken of as being prevalent amongst men of that time, then that of idols of gold and silver and brass and stone and wood, which cannot see, or hear, or walk; then follow murders and sorceries, fornication and thefts. If this was the state of the so-called Church of Christ of that age, the rise and the spread of Mohammedanism may be easily accounted for.

missionaries. It depends on the example which is given to the Heathen and Mohammedans around us, by those who are called Christians.

What, then, is our true policy at the present time? The Punjab is the border Province between the Mohammedanism of Central Asia and the Hinduism of India. The Punjab seems thus to be a natural base of missionary work in Central Asia. Of the 26¾ millions of the population of the Punjab, more than 14¼ millions are Mohammedans, 10½ millions are Hindus, and 2 millions are Sikhs. The Amritsar District may be considered the border-land between Hinduism and Mohammedanism. To the north of it, the districts become more and more Mohammedan, and to the south more and more Hindu. The Amritsar District, and indeed the Amritsar city, contains more Mohammedans than Hindus. According to the census of 1891,[1] the population of Amritsar city was 63,366 Mohammedans, 56,652 Hindus, 15,751 Sikhs, and 997 others. Out of 555 adult converts who were baptized in Amritsar between 1852 and 1883, 253 were converts from Mohammedanism. Of nineteen Indian clergymen connected with the Punjab and Sindh, ten have been converts from Mohammedanism.[2]

We English people in the Punjab have been placed by God's providences in the midst of Mohammedan people. The whole line of the Punjab and Sindh frontier is becoming now thrown open more and more to missionary effort, from Kashmír to Karáchí. Whether we will or no, we are coming into very close contact indeed with Central Asia, which up to the very walls of Constantinople and Jerusalem is almost entirely Mohammedan.

What, then, does the guidance of God's providences appear to be as regards our Punjab Stations? Our line of frontier Christian Mission Stations is occupied by only one Church and by one Society. No Society but one of any Christian Church or denomination is doing any missionary work whatever, or has any part whatever in seeking to present the Gospel of Christ to the Mohammedans all along the vast frontier which borders on Central Asia. To the Church Missionary Society is given the privilege of carrying on Missions amongst Mohammedans in *ten* different languages, and amongst at least *six* different races of people.

We believe that God's providences are thus calling on our Evangelical Church Missionary Society to strengthen its Missions to the Mohammedans all over the Punjab, and especially on the

[1] At the time of going to press, the Census returns under Religions are not available. The population of Amritsar in 1901 was 162,429.—ED.

[2] The names of the clergymen connected with the C.M.S. in the Punjab, of fifty-three gentlemen connected with the C.M.S. who are occupying various positions in the Punjab, of twenty-six clergy and leading men in other Punjab Missions, and twenty-seven other converts holding honourable positions in parts of India other than the Punjab (South India excepted), i.e. the names of 115 Christian converts from Mohammedanism of some distinction, are given, with particulars about them, in a little work by the late Rev. Dr. Imad-ud-din, of Amritsar, entitled *Some Results of Christian Work amongst Indian Mohammedans*, translated by Dr. H. Martyn Clark, M.D, medical missionary of Amritsar.

frontiers. Pesháwar is one of the decisive points of action, as much in a missionary as it is in a political point of view. Pesháwar should be for Afghanistan and for Central Asia what Amritsar is for the Sikhs and for the centre of the Punjab, and what the S.P.G. Mission and the Cambridge Brotherhood are for the south of the Punjab.

Missionary influence from Pesháwar should extend to Cábul, Samarkand, Bokhara, Khiva, Tashkend, and many other countries and cities still wholly unevangelized.

The C.M.S. Missions to Kashmír, Hazára, Bannú, Dera Ismail Khán, Dera Ghází Khán, Multán, Quetta, and to Sindh, should all of them be gradually and strongly reinforced.

Once again: Nothing is impossible with God; for "no word from God is devoid of power." What though the besetting sin of the Moslem is pride and wilful hatred of Christ, the Son of God: yet the Gospel is the power of God to subdue this pride; and this determined will, with all its fatalism, shall then give way to the will of God in Christ. They will then, as so many of them already have done, yield themselves to Christ; and, like one of our own English writers confess that

"The proudest heart that ever beat
Hath been subdued in me;
The wildest will that ever rose
To scorn Thy cause, and aid Thy foes,
Is quelled, my God, by Thee.

"Thy will, and not my will, be done;
My heart be ever Thine.
Confessing Thee, the mighty Word,
I hail Thee, Christ, my God, my Lord,
And make Thy Name my sign."

ARCHDEACON HONE.

They will then be true Moslems, "resigned to the will of God"; and our strongest foes may then become our greatest allies in the cause of Christ. But Christ must Himself conquer them. He can do so. We cannot.

CHAPTER XXXI.

OUR NEED OF CHOSEN AGENTS.

We have seen that the Punjab is still almost entirely a missionary sphere of labour. There are as yet but few converts in it. The field is a most promising one, but it is one which has yet to be cultivated. Christianity has effected a lodgment in it, "but there remaineth yet very much land to be possessed."

For our converts we must indeed have native pastors; but our chief want in the Punjab is that of evangelists. Our native pastors for the present must be also evangelists; and our evangelists must be also pastors, to feed Christ's sheep wherever they may be found. Our model must be St. Paul, in his relations both with his converts, with the Jews, and with the Heathen also. We must everywhere "teach" the disciples, and "evangelize" the Heathen. It is evident also that our evangelists in the Punjab must be Natives as well as Europeans; for India must be won for Christ by them, as well as held by them for Him when won; even as it has been in part won by them for England, and is now held in a great measure by them. To use their own expressions: The handle of the Gospel axe must be cut from the branches of their own tree; their own country's dog must be put after their own country's hare. The Church must be the Mission, and the Mission must be the whole Church. The work must be carried on by both Europeans and Natives combined; for in our present circumstances we meet with failure only when it is left exclusively in the hands of either Europeans or Natives, of ministers or laymen. As long ago as 1870, the Parent Committee wrote: "In the Punjab we want men to serve not only as native pastors but as native evangelists. There is an energy and fire about the men of the Punjab which, if sanctified, particularly qualifies them to fall into the front rank with European missionaries. There is no reason why there should not be raised out of such materials an aggressive as well as a pastoral agency" (*C.M. Intelligencer*, December, 1870). We work not only for the people, but we work also by them. Let the Natives of this country only follow after Christ, and He will make them to become fishers of men. They are many of them by nature fitted to become leaders.

For such a work we need help and helpers of every kind, women as well as men of every class in society, both Europeans and Natives, and we believe that God will supply all our need. His workers have many different gifts and endowments to qualify them for His service, based on their capacities to receive them and abilities to use

them. All these are all given by the same Spirit. They are appointed to many different offices, for different services and administrations, which are all given by the same Lord. And there are many different effects and results, which are wrought in the exercise of these gifts, and in the performance of many services in the different offices, which are all given by the same God, Who worketh all in all. It is our part to pray, and to watch, and to wait for workers, and to receive and enlist from every quarter whomsoever He may send, whenever He sends them, and, having trained them, to employ them in His service. We have seen that many of our Lord's choicest servants in the Punjab have been distinguished officers of the Government, who have held high positions in the country. The Church needs them all. And it needs also the very lowest Native or Eurasian or European in the Province, if only he be a true servant of Christ. God made them all, just as they are. "He made the sun and moon; He made the stars also." Even the weakest can desire, with Baxter, to bring some water to cast upon the fire, even though he has not a silver vessel to bring it in. We need every kind of talent; for the Spirit of God, when poured into different vessels, acts in different ways, under many different circumstances, for many differing needs. And one worker succeeds another, just as he is needed; for the great worker is God, and men are fellow-workers with Him. Generation after generation of workers passes away, but He remains the same. "He removes the workers, but carries on the work." Earthly suns go down, but His glory never sets. When one worker dies, or is removed to another sphere, He visits His people in the persons of other workers, and carries on the work; just as in the days of old He visited the children of Israel in the person of Moses; and when Moses died, He called on Joshua, another servant, to "arise." He works in them mightily and effectually, by word and deed, through mighty signs and wonders, by the power of the Spirit of God, to make the Gentiles obedient. And the work must prosper, as far as it is His, simply because it is His.

The Church Missionary Society is only one source from which Mission agents are supplied. We must enlist agents from every source, for every kind of Christian work. On the 1st January, 1862, General E. Lake, then Commissioner of Jalandhár, spoke thus at the Lahore Missionary Conference:—

"We want chiefly in missionary work that spirit which has created a large force of volunteers in all parts of England, and which has extended even to this capital. We have, so to speak, a standing missionary army in India, which is totally inadequate to its wants. We must supplement these insufficient agencies by a volunteer force, which must be recruited chiefly from the lay members of the Church, both of Europeans and Indians. Much of the work now devolving upon missionaries must be done by laymen, or the work of evangelization will be greatly retarded. The lay element in this country which now often hinders the work may be largely used in promoting it. Do we wish to see preaching more powerful to the saving of souls? Let our preachers be relieved of secularities, that they may give themselves unto prayers and the ministry of the Word. Do we wish to see itineration more successful? Let laymen be more consistent, God-fearing, Christ-loving

men, so that missionaries may be able not only to point out what Christians ought to be, but what Christians are. Do we desire the native brethren to love us? Let us show them how we love each other, and let us hold out the right hand of fellowship to all Native Christians who are Christians indeed, for the Lord's sake. In thus sharing the labours of missionaries, we shall imbibe some of their missionary spirit; and we shall do good not only to the souls of others, but also to our own. Let no man refrain because he thinks he can do nothing. There is this blessedness in labouring for Christ, that He measures not our labours by their results, but He has Himself told us that a cup of cold water, given in the name of a disciple, shall in no wise lose its reward; and we know that the widow's two mites were more valued by Christ than all the gold that the rich men poured into His treasury. He will honour every effort, however humble, if it is done to the glory of God."

For missionaries to the people of the Punjab we especially now need men of power, who will become *leaders* in this work. Dr. Maclear writes in his *Apostles of Mediæval Europe*: "If we turn to the most eminent apostles of the mediæval period, we cannot but be struck with the immense influence of individual energy, and the subduing force of personal character. Around individuals centred not merely the life, but the very existence of the Churches of Europe. Where others trembled, they showed no fear; where others ventured nothing, they ventured everything."

We read in history of two noble men who lived together as teacher and pupil in a school of great repute, at Bec, in Normandy, who afterwards did much to mould our Church of England in its present form, and who successively became Archbishops of Canterbury. Their names were Lanfranc and Anselm. It is said of them that they were "attracted to each other by a common sympathy, and were bound together by a common object, namely, that of educating and elevating the bold, arrogant, ambitious Norman race." For this object they lived; they attracted men of like minds to them; and they succeeded in their undertaking. In the whole of Asia there could be perhaps hardly a greater work that could be attempted by our great teachers and pupils in our Universities of Cambridge and Oxford, or in our great public schools, than that of educating and elevating the bold, chivalrous races of the Sikhs and Afghans. In the Punjab we have seen that many great men have been attracted to each other by this common sympathy, and have attracted others to them. In missionary matters Bishop French attracted to the work Mr. Knott and Mr. Gordon, and others also. His missionary spirit awakened the same spirit in many, and quickened the spirit of missionaries everywhere.

We need now more men of position, learning, and influence for the Master's work in the Punjab, and in the many countries round it, in this meeting-place of creeds and systems, amidst the collision of rival doctrines, to stamp their spirits on some of the noblest races in Asia, and yet men do not offer themselves for the work. We remember George Herbert's words, written in 1625, by one who himself was a member of a noble house in England:—

"It hath been formerly judged that the domestic servants of the King of Heaven should be of the noblest families on earth; and though

the iniquity of the late times have made clergymen meanly valued, and the sacred name of priest [or of missionary] contemptible, yet will I labour to make it honourable, by consecrating all my learning and all my poor abilities to advance the glory of that God that gave them; knowing that I can never do too much for Him that hath done so much for me as to make me a Christian. And I will labour to be like my Saviour, by making humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus."

Time was when great and noble men of the highest birth thought it their greatest honour to be permitted to devote their lives to the service of God in missionary enterprise. Columba, A.D. 521 to 597, we are told, was of the royal family of Ireland. Columbanus, A.D. 559 to 615, who evangelized Austrasia and Burgundy, was the son of noble parents in Leinster. At thirty years of age he went forth with twelve associates from the Irish monastery of Bangor, after bidding farewell to his country, and never expecting to see it again—an expectation which was realized by almost all missionaries in those days; for God then trained His servants for lives of faith, by enabling them to leave *all* and follow Him, and then do deeds of hardness. It is said that the school he formed in Luxeuil was "the most celebrated and the most frequented school in Christendom in the seventh century. As it always happens, when a great centre of Christian virtues is formed in the world, light and life shone forth from it, and lightened all around with irresistible energy." Winfred (St. Boniface), 680 to 755, who did so much to plant and extend the faith of Christ in Thuringia and Hesse, and who became Metropolitan of Mayence, and exercised jurisdiction over Worms, Spires, Cologne, Utrecht, and the newly-evangelized tribes whom he had won over to the Christian faith, was the son of noble parents living near Exeter. He died a martyr's death in Frisia, and is still known as the Apostle of the Teutons. Missionaries then usually formed communities, concentrating their strength so as to enable them to do their work more effectively. They generally set forth in companies of twelve or thirteen, whose ranks were often recruited by strong-bodied earnest men who gave themselves for life to the work of God, and who loved not their lives unto the death; who went forth in such numbers that the doubt has been expressed whether England of the present day sends out as many missionaries to the whole world as she sent, at the end of the seventh and the beginning of the eighth centuries, to one province of Germany alone. "No stories," it is said, "were listened to in those times in the Anglo-Saxon monasteries with greater zest and avidity than those which were connected with the adventurous Missions" of these great and holy men. In those days men Christianized whole districts and countries. They literally "through faith subdued kingdoms," because they "obtained the promises." What but our own lack of faith and zeal and love prevents men from doing so now also? Our lament in the present day, like that of Richard Baxter in his, is "not that bad men are so very bad, but that good men are so little good."

The spiritual power of leading souls to heaven was recognized

in former days as the greatest glory which princes or great men could gain on earth. They first learned to conquer self, and then to conquer others for God. They worked not for life, but from life. They lent themselves to be the instruments of God, not because they thought themselves holier or better than others, but because they believed that God had called them to the work of making His Gospel known.

We therefore pray for men—men whose hearts have been stirred up to come out singularly for God—who do not wish to be so much of a piece with the common thread of life, as of the purple which is embroidered on it—men who have been specially prepared by God for that work which God has prepared for them; who will devote the peculiarities of their nature, whatever they may be, to the Redeemer's service.

Our appeal is still to our Universities, both at home and in India. In the Life of Bishop Mackenzie, first Bishop of Zanzibar, East Africa, we read the following words, describing the way in which he became a missionary: "I am now twenty-eight. It is high time I was doing something. I have given this place (Cambridge) a good trial, and I am thoroughly dissatisfied" (p. 18). "If others will not go, I will. The only thing, I think, which has prevented my doing so, once and again, has been a tacit resolution not to put the case to myself as clearly as possible; for as soon as I did that, the case seemed clear" (p. 72). "My positive reasons are that there is difficulty in getting men to go out, and I have no reason to give against going, therefore I ought to go. Like labourers in a field, each should go where he is most wanted" (p. 87). After he had gone out to East Africa he wrote: "As for myself, I have not a shadow of regret at the change of occupation. On the contrary, I am full of thanks to Him Who gave me the good will, as I cannot help regarding it, and gave me strength to carry out the purpose, and has so fully recompensed me for my sacrifice" (p. 82).

Let *Christian* men, whether European or Indian, follow the promptings of their spiritual life, and go forth in faith, with a full conviction of duty, and earnest prayer for God's guidance and help. All real missionary work is carried on simply by faith in God. The missionary looks to Him for *everything*. It is God Who undertakes for him, guides him, does all for him, and helps him in everything. The missionary leaves himself, and all his work, and all he has, entirely in God's hands, and looks to Him to order everything in whatever way He sees to be best. And then difficulties vanish, as far as it is good that they should disappear; and everything is ordered for him in a manner far exceeding his highest desires or conceptions. He dwells with the King. In his work He holds him up, and he is safe. God is our King. He commands deliverances for Jacob.

All true faith has in it an element of venture. In faith in God's promises and commands Christ's soldiers may venture much, and they will not be disappointed in their expectations (1 Sam. xiv. 6). They may go wherever God sends them. They may attempt whatever work God gives them to do. They can even walk on troubled

waters, if they have faith. And then He Who gives them faith will testify to it, as much as He did to those heroes of old, to whose deeds of faith the whole Word of God bears testimony. We have never heard of any true man who ever regretted that he became a missionary, or who was disappointed with his work, or found God's promises untrue. We have never heard of the friends of any missionary who regretted that they had sent him, from the days of the Apostles up to the present time; the experience of all true missionaries has ever been the same. Jesus said unto His disciples, "When I sent you without purse, and scrip, and shoes, *lacked ye anything*? And they said, *Nothing*" (St. Luke xxii. 35).

Let us cease for ever to speak of giving up anything. We do not give up anything by becoming missionaries. But we receive much. God gives, and not we. Christ gave up much, and we gain much. When we become like Him, we can perhaps give something, and give up something, and ourselves receive the promised hundredfold. The Christian life is one of asking, and receiving, and giving. The same Master Who said, "*Ask*, and it shall be given to you," said, "*Whosoever hath* it shall be given to him, and he shall have more abundance"; and also said, "*Give*, and it shall be given unto you, good measure, pressed down, and shaken together, and running over." The same word "shall be given" is used in all cases; thus showing us that "to ask" is the way "to receive," "to have" is the way to receive "more abundantly," and "to give" is the way to receive "to overflowing."

If any doubt whether God has called them to this work, the doubts may generally be removed by a candid answer to two easy questions: 1st, "*Can* I go?" and 2nd, "*Will* I go, if God sends me?" When the heart is filled with faith and love, ten thousand difficulties and objections vanish at once; and men are willing, and are even desirous, to do *anything* whereby the Kingdom of the Redeemer may be advanced in the world.

We need now many labourers for missionary work in the Punjab. We need preachers, both for the pulpit and the bazaar, itinerators, writers, translators, medical missionaries and educationists; but we specially need leaders and chiefs, ready to be foremost in action, and wise in council. We want true men, who will ever seek to draw the world into the Church, but not the Church into the world; for Christians are not of the world, even as Christ was not of the world. They who go to the front of the battle get the blessing and the victory, for they are worthy because trained in trial and danger. Christ conquered in the wilderness. The wilderness is a surer place for victory, and perhaps safer from danger, than the garden. They who stay at home, bearing on their persons no trace of the conflict from which they shrink, will afterwards wear a different crown. We would therefore again plead for leaders; we should thankfully welcome to this work some men of noble birth, if God were pleased to send them. We need men who can speak and write well; men of noble minds, with hate of hate and scorn of scorn, as well as love of love; real men, whose leading the people will willingly follow.

Lord Mayo (the late Viceroy) wrote: "I believe that more is to be done with the chiefs of India by personal influence and oral advice, by visiting them in the way they think most suitable to their dignity, in conformity with ancient usages, and by exalting them in the eyes of their subjects, than by the best letter-writers or the wisest orders. But to do all this *a man* is wanted. Personal influence is still in India the most potent engine we have at our disposal. In fact I find that no man who does not possess it has a chance of succeeding with a Native Chief" (*Life*, vol. i. p. 212).

When Sir Herbert Edwardes was in Peshâwar the Afghan Chiefs said that they would "sooner ride after him than after any other man they knew." Great minds show great sympathy and consideration for the people, and this, especially in India, wins their confidence and affection. Sir John Malcolm wrote: "No business, however urgent, and no meal, however hungry I am, is allowed to prevent the instant access of any human being, however humble he may be. He is heard and answered, either at the moment or at an hour appointed by myself." The writer once witnessed a little action of Sir Henry Lawrence, which at the time made a great impression on him. Sir Henry was about to take an evening excursion with Lady Lawrence, when he received a note from Rajah Tej Singh about some local improvement. He at once changed the object of the drive; for "everything that comes from a man of his position," he said, "deserves immediate attention." No wonder that he won all hearts and gained such vast influence amongst the people.

We can, in the Punjab, provide any kind of work, under almost any circumstances, which men may desire or prefer. We remember how in former days St. Bernard loved the valleys, and Benedict the hills; how St. Francis preferred the towns, and Ignatius the great cities. Each mind has its own preferences, and in this country there is work for all, under circumstances of almost every kind, to suit the tastes and talents of all.

English people may sometimes live long in India, even when they come out late in life; and work may thus sometimes be found even for those who are no longer young. Bishop Wilson came out in 1832, when he was fifty-four years old, and he lived and laboured in India for twenty-five years, until his death in 1857. A lady (A.L.O.E.) who died in the Punjab, came to India in 1875, also at the age of fifty-four. She laboured in Batâla for eighteen years, spending both hot and cold seasons in the plains. By her writings, example, and active labours she influenced India probably even more than she had previously benefited England, although her name is a household word in England, and wherever English is read.[1]

Those persons who give themselves up to work for God, according to His will, will always complete, in God's own way, the work which He gives them to do, whether their lives be long or short. "Solomon *finished* the house of the Lord, and the king's house; and *all that came into Solomon's heart to make in the house of the*

[1] See Appendix, where the number of her works published in India is given.

Lord, . . . he prosperously effected" (2 Chron. vii. 11). When God is with men, let them do all that is in their heart (1 Chron. xvii. 2).[1] We are confident that He Who has begun a good work in us, will perfect it until the day of Jesus Christ (Phil. i. 6).

And then, when all is done, death will be ours, a gift from God as truly as life has been; for "all things are ours, whether life or death." Death, too, is reckoned in the inventory; and a noble treasure it is. Augustine says: "No one will die who has not to die some day; and there is no bad death which is preceded by a good life."

The following letter from Archbishop Wake to Schwartz and Geriche, missionaries of the S.P.C.K. in South India, was written in 1719:—

"Let others indulge in a ministry, if not idle, certainly less laborious, amongst Christians at home. Let them enjoy, in the bosom of the Church, titles and honours, obtained without labour and without danger. Your praise it will be (a praise of endless duration on earth, and followed by a great recompense in heaven) to have laboured in the vineyard which yourselves have planted; to have declared the name of Christ where it was not known before; and through much pain and difficulty to have converted to the faith those among whom ye afterwards fulfilled your ministry. Your province therefore, brethren, your office, I place before all dignities in the Church. Let others be pontiffs, patriarchs, or popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee: ye have acquired a better name than they, and a more sacred fame; and when that day shall arrive when the Chief Shepherd shall give to every man according to his work, a great reward shall be adjudged to you.

"Signed Gulielmus Cant., from our palace at Lambeth, January, 1719."

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[1] "Whatsoever we ask, we receive of Him" (1 John iii. 22). When Steinberg, the Bengal missionary, was once very ill, he prayed to God to give him ten more years of life. He then recovered his health. When the ten years for which he had asked drew to an end, he told his wife that his time had come, and then died. He received what he asked. Whosoever hath faith in God, and 'shall not doubt in his heart, but shall believe that those things which He saith shall come to pass; he shall have whatsoever he saith" (St. Mark xi. 23).

CHAPTER XXXII.

ORGANIZATION.

We do not propose in this edition of the History of the C.M.S. Punjab and Sindh Missions to enter into the question of the C.M.S. Native Church Council. The whole matter was fully detailed in the last edition of this History, and the opinions of Indian Christians on many important subjects were given at length. The great principle of the C.M.S. in all its Missions is the development of Native Churches, with a view to their ultimate settlement upon a self-supporting, self-governing, and self-extending system. This is agreed to by all their own missionaries and by the vast majority of the leaders both in the Church of England and in all other Societies and Churches. The great question before us is how this may best be done. It is certainly true that the Native Christians, with but very few exceptions,[1] have not risen to the position of that independence and power of initiative in the Church of Christ which was expected of them in apostolic days, and which was anticipated in the present day amongst ourselves. The late Rev. H. Carless, C.M.S. missionary in Persia, after a visit to India some years ago, wrote:—

"I shall often think of the Punjab in prayer, that the Native Church may be so strengthened and blessed that it may be able to stand alone. At present it strikes me that the Indian Church is far too dependent on Englishmen and the English Church for any very vigorous independent growth to be possible; but I trust there will be more and more independence in the future, and that the seeds of a Native Episcopate may soon be visible."

As regards the natural progress of Missions in India generally, it was the opinion of Bishop Johnson, given as Metropolitan after visiting every part of India, and having had unusual opportunities of personally witnessing missionary operations in many places, that

[1] The exceptions in the Punjab are those of (1) the Rev. Imad-ud-din, who from the first has taken a line of his own as a great Christian writer and a great preacher; (2) the Rev. Ihsan Ullah, who became for a time a missioner to the Churches, and was paid by them; (3) the Rev. Kharak Singh, who always took an independent course; (4) the Rev. Imām Shah, who went on a Mission to the Church in Cábul in 1879 from Peshâwar; (5) Messrs. Fazil Haqq and Syad Shah, who went on Missions from Peshâwar to Káfiristan. In other Societies the case of the Rev. K. C. Chatterjee, the Presbyterian minister of Hoshiárpúr, and the Rev. Tara Chund, of the S.P.G., formerly at Delhi, now in Indore, may be named, both of whom are paid by their Societies.

the missionary body should occupy a central position in strength, one of the body acting as head. From this centre, when well established, workers should be sent out in what may be described as skirmishing order, but never getting out of touch with the centre, until the time seems to have come for occupying certain places as outposts. In conducting evangelistic work the different agencies should act in concert, so as to make an attack in force, and avoid spending strength in desultory warfare. A catechist should not be stationed at an outpost till the people show in some practical way their desire to have him. Outposts would in time increase in number; and as converts are gained, each outpost would become a pastorate, with its own priest and deacon, along with a catechist. Each of these pastorates would in time have its Church Committee, or Parochial Council. These parish centres would be grouped round a district centre, with an experienced priest as President of a District Church Council; and gradually the system would develop, so as to need a Bishop (in the first instance an Assistant Bishop). His Lordship thought it would be well if, allowing for circumstances, these principles could be applied to Missions in the Punjab; and Bishop French expressed his own strong approval of systematic distribution and development of the work in this way.

In 1881 Bishop Johnson, in his Episcopal charge, alluded to the appointment of Assistant Bishops, whether Native or European, as most likely to suit the present needs of India; but he looked forward to a future time when Native Bishops might be appointed, even to the "sees of Calcutta, Madras, or Bombay, under a Native Metropolitan."

In the S.P.C.K. Report of 1791 we are told that "we ought in time to give the Natives a Church of their own, independent of our support. We ought to have Suffragan Bishops in the country, who might ordain deacons and priests, and secure a regular succession of truly apostolical pastors, even if all communication with the parent Church should be annihilated" (see *Records of the Early History of the Tinnevelly Mission*, by Bishop Caldwell).

"I cannot think," said Sir Bartle Frere at the Church Congress meeting at Derby in 1882, "that in a Diocese like Madras, and under suffragans like Bishops Sargent and Caldwell, anything but good could follow the appointment of Native Co-adjutor Bishops. Many years ago I ventured to express an opinion, that for the complete organization of the English Church in India it would be desirable to have at least one Bishop for each nation speaking a distinct language, in which Missions of our Church were actively at work" (see *C.M. Intelligencer*, May, 1888).

Bishop Welldon, the late Metropolitan of India,[1] in speaking at Allahabad to a large number of Indian Christians on the 7th November, 1899, said:—

"It is certain that Christianity in India must be not English but Indian Christianity; it must develop national lines in accordance with

[1] Bishop Welldon retired in 1902.

the capacity and character of the nation; nor is there any probable event of Christian history which could afford me a keener pleasure than if I should live to see the beginning of a Native Indian Episcopate. For it is my conviction that India is destined, under Providence, to enrich the shrine of Christian learning and piety with a contribution hardly less valuable—and it may actually prove even more significant—than the different nations of Europe, Greece, Italy, Germany, and England, as they became Christianized, have successively laid upon its altar."

At the Allahabad Conference of C.M.S. missionaries in December, 1898, the subject of the organization and development of the Native Church was long and carefully considered, and the resolutions passed are well worthy of attention. The whole subject was earnestly pressed on the early attention of the Parent Committee of the Society.

Our success in the evangelization of the Heathen must depend greatly on the spiritual condition of our Christian congregations, and their attitude towards the non-Christians around them. On this point the words of Bishop Caldwell of Tinnevelly deserve study. He says:—

"My plan was *to make the congregation the centre round which all work revolved.* I set myself, with my native assistants, to invite individuals personally to attach themselves to the congregation; and as soon as any person was in this way brought under systematic Christian influence, I stirred him up to bring over his relations and friends. *The plan of making the congregation the centre of all work*, and endeavouring to make each convert a missionary to his friends, as I have since acted on in Tinnevelly, *is such as might be safely acted upon everywhere.*"

Our Society has great reason to be thankful for the help given to them by many of their friends in the Punjab and Sindh Corresponding Committee. Our Bishops have been our Presidents; and on no occasion has their counsel and help ever been asked in vain. The leading members of our Committee have been during late years: Mr. (now Sir W. Mackworth) Young, to whom our Society owes a large debt of gratitude, Colonel E. G. Wace, who died on 24th March, 1889, Mr. J. D. Tremlett, Mr. Baden Powell, Mr. R. T. Burney, Dr. Dallas, Dr. Brown, Dr. Dickson, Mr. F. C. Channing, Colonel J. B. Hutchinson, Mr. R. Maconachie, Colonel Broadbent, Colonel J. A. L. Montgomery, Colonel G. Marshall, Mr. W. B. Harington, Mr. C. F. Elliott, Mr. J. Sime, Mr. J. Harvey, Dr. H. Hendley, and others. We have received much help also, in our Corresponding Committees, from the Rev. T. R. Wade, the Rev. Rowland Bateman, and the Rev. Dr. Weitbrecht. For many years have these and other friends gone on, year by year, giving their valuable help and their still more valuable time to the cause of Missions, dealing with complications and difficulties which few men could solve save those who, from long experience and knowledge of India, have been able to deal with them. For all this help bestowed we give thanks to Him Who gave them to us for our help.

CHAPTER XXXIII.

CONCLUSION.

As regards the past, we who are missionaries in India have need of *humiliation* and *confession*. Communities have to make confessions, as well as individuals. Missionaries are in no ways perfect. We are only sinful men and women, acting according to the grace which we have received. The writer of these pages, and those of us who have been long in this country, cannot but mourn over many opportunities which have been neglected, or which have not been fully made use of, amongst both Europeans and Indians.

We must confess that we have not given ourselves to prayer and to the ministry of the Word as we should have done; and the entering of many things into the heart and mind has often choked the Word, and it has become unfruitful. Instead of encouraging ourselves in the Lord, and in the Word of His grace (in the use of every means which He has given us), and being bold through His presence and strength, we have too often looked to man for support and help. The want of more faith towards God, and of more love towards man, has often been painfully felt. We cannot but especially remember our sins against each other, which have often weakened our strength at times when all our efforts should have been directed against our common foes, and none against each other. We feel that we are unprofitable servants. Our cry must ever be for mercy, that "God may be merciful to us sinners." We need grace, mercy, and peace from God the Father, and from Jesus Christ our Lord.

But we have need also of great *thankfulness* and *praise* for what God has done through us. Notwithstanding all our defects, we have obtained mercy; and the grace of our Lord has abounded exceedingly with faith and love which is in Christ Jesus (1 Tim. i. 13, 14).

We do not speak here of worldly changes and improvements, but solely of the progress of Missions, in the Punjab. As we have already dwelt on the work of the Missions of the C.M.S. and the C.E.Z.M.S., we would now refer briefly to the Missions of other Societies who are labouring with us in the Punjab; and first let us speak of the *Ludhiána Mission of the American Board of Missions*, who were the first to enter the field, and through whom the C.M.S. was invited to the Punjab.

They have ten main Stations in the Punjab: Lahore, Jalandhár,

Hoshiárpúr, Ludhiána, Ambála, Sabáthu, and Firozpur; besides substations in Philour, Kasúr, Khanna, Jagráon, Ani, and Rúpar. The number of American missionaries is twenty-three. The number of ordained Indians in the Punjab is twenty, and there are twenty-three lady missionaries. The number of Christians is 6001, of whom 2083 are communicants, 542 being added during 1902. There are 348 students in the college reading for degrees, and connected with the University in Lahore, of whom thirty are Christians. In the Punjab there are sixty-two schools, with 4398 pupils.

The *S.P.G.* and the *Cambridge Mission* are labouring in Delhi and the South Punjab, with branch Missions in Rewári, Karnál, Gurgáon, Rohtak, Bahádargarh, and other places; and a Zenana Mission in Simla. Nine ordained missionaries are connected with the Cambridge Mission in and around Delhi; and three Europeans and two ordained Indian missionaries are connected with the S.P.G. Twenty-four ladies from England or from India are connected with the Mission. A college is carried on, with sixty students preparing for the B.A. and M.A. degrees, with a boarding-school for twenty-three students, and a hostel for six Christian students. There are also four boarding-schools, and thirty day-schools with 1514 pupils, of whom seventy-one are Christians. There are 1083 Christians who are connected with the Mission. 108 baptisms (including thirty-nine adults) were recorded in 1902.

The *Baptist Missionary Society* is labouring in the Punjab in Delhi, Bhiwáni, Palwál, Kharar, and Simla. There are eight missionaries, two assistant missionaries, with 445 Church members and 1360 Christians. There are 658 scholars in schools. There are eight English lady missionaries connected with them in the Baptist Zenana Mission.

The Punjab Mission of the *Church of Scotland* was established in 1857. It has six principal Stations in Siálkot, Wazírábád, Daska, Gujrát, Chamba, and Jammú; and also work in a large number of villages. It has ten missionaries and four ordained Indian pastors, and fourteen European lady missionaries. 5337 baptized Christians are connected with this Mission, of whom 344 were baptized in 1902.

The *American United Presbyterian Society* was commenced in 1855. It is labouring in twelve missionary districts: Siálkot, Pasrúr, Gujránwála, Gurdáspúr, Pathánkote, Jhelum, Bhera, Zaffarwál, Jhang, Rawalpindi, Háfizábád, and Lyallpur. It has seventeen ordained missionaries and thirty-nine lady missionaries; with eleven Indian pastors and 194 native workers. It has twenty-three organized congregations, three of which are self-supporting. 517 new members were received on profession in 1901, making 10,745 members altogether. There are seventy-two boys' and fourteen girls' schools, with 2375 boys and 527 girls, with 112 male and twenty-six female teachers; and 110 Sunday-schools, with 3704 pupils and 217 teachers. There were nine students last year in the Theological Seminary.

We begin the work of the new century with much hope, and great confidence in God's ever-present guidance and help; and we

look to Him for an ever-increasing blessing. As in past years we have received many and great mercies, so we believe that the lands of the Punjab and Sindh may be glad and rejoice, believing that the Lord will do still greater things for us (Joel ii. 21). We believe that as "the Lord hath been mindful of us" in the past, so He will bless us in the future. "He will bless them that fear the Lord, both small and great." "The Lord shall increase [us] more and more, [us] and [our] children"; for we believe that we "are blessed of the Lord, which made heaven and earth" (Ps. cxv. 12–15).

We believe that with this new century we are entering entirely on a new phase of our work in the Punjab and Sindh. We can now see that much of our work in the past was merely tentative. We have found out what work we should endeavour to do, and how we may best do it. We have seen that all men and women workers need some superintendence. We have seen that the Europeans generally may be best employed in directing the higher education of the people, and especially of the Christians, and in the training of the Natives for direct work amongst their own people. We have seen how the greatest of all missionary duties is that of training men and women to teach others, and thus preparing them to be missionaries and teachers. We have seen that Natives, when trained, may be put in charge of congregations, and even of districts; and that responsibility thrown on them leads only to greater efficiency. We have seen that, where gifts and talents are very varied, we shall all of us do most in God's cause by using the talents which we possess, rather than by working on other lines for which we have no special gifts. We have seen that, where missionaries are doing a good work in any place, changes to other spheres may prove disastrous, although the need in other places may be very great. We have seen also that, when workers are losing touch with the people, change may be desirable. We have seen the value of great centres, like Amritsar, in well-chosen places, in preference to that of many isolated Stations which have little or no connexion with each other, and which do not help forward each other's work. We have seen that there is no necessity that every Station should attempt to carry on every kind of missionary work; and that it is far better to do a little well, than to attempt to do much badly. Everything that is attempted in all our Stations should be well done, and should be the best of its kind. We have seen that every missionary should seek to be more like Christ, both in His spirit and teaching and manner of doing things; and should seek to train disciples around him to carry on the work permanently, after he himself is gone. We have seen the great and many benefits which Missions have received from the godly lives and from the practical help of Christian laymen, both men and women, who have been living around us.

We enter on a new century of work not only with thankfulness and hopefulness, but with a deep sense of our need of wisdom and of love in preaching the Gospel of Christ in this heathen land. We know that Christ crucified is "the power of God, and the wisdom of God"; and that "in Christ are hid all the treasures of wisdom

and knowledge." In our "lack of wisdom we ask of God, Who giveth to all men liberally, and upbraideth not"; and we would "ask in faith, nothing doubting," that it may be given to us.

The Church of Christ in this land is beginning to assume form, and is increasing. We have to take our part in marking out what that form shall be. As wise master-builders, we desire to lay the foundation only in Christ; for "other foundation can no man lay than that which is laid, which is Jesus Christ." As ministers of the Church of England, we believe that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

We have seen in other countries how a mutilated Gospel has no power of life, and cannot lead men to God. It is then no longer "the power of God unto salvation to every one who believeth it," but rather (as in the case of the Mohammedans) it brings only ruin and destruction, both temporally and spiritually, to thousands and millions of people in those nations who accept it. The doctrines of this "different Gospel" (Gal. i. 6, R.V.) can produce only heresies and schisms. They become powerless for good, and carry death ultimately with them to those who receive them. We witness the present state of Syria and Asia Minor and Armenia and North Africa. The best protection and remedy for the Armenians in the midst of the Mohammedan atrocities which they still endure would be, we believe, their simple acceptance of the Word of God, *just as it is*. The command is to them, as it is to us, "Ye shall not add to the Word which I command you, neither shall ye diminish from it, that ye may live and possess the land which the Lord the God of your fathers giveth you." We believe that God is still the rewarder of those who seek Him. For Protestant England to teach to heathen or Mohammedan nations any other Word than the Word of God would be worse than a mistake—it would be a crime. It would be to preach to them not life, but death; not peace and happiness, but desolation and misery and destruction. With all who call on the name of Jesus Christ in simplicity and sincerity we will preach only the Gospel, and nothing else; and "the Lord will bear testimony to the Word of His grace," and great multitudes of heathen and Mohammedans will believe in Christ.

We desire to maintain in all our C.M.S. Stations in the Punjab and Sindh a faithful living ministry, both in the Church and in the Home, according to the Word of God, to every Christian man, woman, and child, whether living in the towns or in the villages. As long as Hindus and Mohammedans witness evil in the lives of the Christians around them, they will not be attracted to Christianity.

We desire also to give a careful education to every Christian child, whether boy or girl, whether rich or poor, both in religious and secular matters, in our boarding or our day schools. We shall then send them forth, wherever they may go, well fitted for life's work, and filled, we may hope, with the Spirit of Christ, by which alone

they will be able to live as Christians in a heathen land, and to exert Christian influence on others.

We desire the practical training in the work (as well as by study and by prayer) of good native agents, both men and women, both for evangelistic and educational purposes, under the eye of English or native superintendents. Every Station in the country is now calling out for efficient native workers in the villages, as well as in the towns.

We are thus endeavouring, with other Missionary Societies and Christians in the Punjab and Sindh, to fulfil the great command of our Lord to His Church, to build a house for God in this land, that He may dwell therein. We believe that God has called us to this work; and we therefore apply to ourselves the words which David gave to Solomon: "Take heed now; for the Lord hath chosen thee to build a house for the sanctuary: be strong, and do it" (1 Chron. xxviii. 10). We are told to do it according to the pattern of all that we have received by the Spirit, according to all that we have been made to understand in writing from the hand of the Lord, even all the works of this pattern. We are told to be strong and of a good courage, and do it; and not to fear nor be dismayed, for the Lord, even our God, is with us. He will not fail us or forsake us until all the work for the service of the house of the Lord be finished. The promise was also given by David to Solomon, that there shall be with thee in all manner of work every willing man that hath skill for any manner of service; also the captains of all the people will be wholly at thy command (1 Chron. xxviii. 19–21). God is able to give this to us also.

The time may be very near when this people in the Punjab and Sindh will "offer themselves willingly" for this work. They will then rejoice when they offer themselves willingly, because "with a perfect heart they offer willingly to the Lord." And then will the song of praise burst forth again from His obedient people: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as Head above all. Both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious name" (1 Chron. xxix. 11–13).

Yes, then will come the rejoicing and the blessing. The Lord will Himself enter into His temple, which His servants have built for Him. The people will then be His people, and God Himself shall be their God. May God hasten it in His own time.

TABLE I.

The following Table shows the Mission Staff at each Station in different years, from 1873 to 1902.

	1873.			1883.			1893.			1895.			1897.			1902.		
	Missionaries.	Lady Missionaries.	Native Clergy.	Missionaries.	Lady Missionaries.	Native Clergy.	Missionaries.	Lady Missionaries.	Native Clergy.	Missionaries.	Lady Missionaries.	Native Clergy.	Missionaries.	Lady Missionaries.	Native Clergy.	Missionaries.	Lady Missionaries.	Native Clergy.
CENTRAL STATIONS.																		
Amritsar	6	3	1	6	8	1	6	18	3	9	26	3	7	20	3	6	19	1
Batála and Fathgarh	..	..	..	1	3	1	4	7	2	3	5	1	4	6	2	3	3	1
Nárowál	1	..	..	..	..	..	3	4	1	3	4	1	3	3	..	2	2	..
Ajnála	..	..	..	..	..	..	..	5	1	..	4	1	..	5	1	..	3	1
Khatrain	..	..	..	..	..	..	..	..	..	..	3	..	..	2	..	..	1	..
Bahrwál	..	..	..	..	..	..	1	2	1	1	1	1	..	3	1	..	..	1
Tarán Táran	..	..	1	..	..	..	1	4	..	1	2	..	1	2	..	1	5	1
Jandiála	..	..	..	..	4	1	..	3	..	..	1	1	..	4	1	..	3	1
Clarkábád	..	..	..	1	1	..	..	5	1	1	1	1	1	4	1	2	3	1
Jhang Bar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..	1
Montgomerywala	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Lahore	3	..	1	2	..	2	2	..	..	3	..	1	3	..	1	4	2	2
Pind Dádan Khán	..	..	..	1	..	1	1	..	..	..	..	..	..	..	..	..	..	..
Total	10	3	3	11	16	6	18	48	9	21	47	10	19	49	10	19	41	11
FRONTIER AND SINDH STATIONS.																		
Simla	..	..	..	1	..	1	..	..	1	..	..	1	1	..	..	1	..	..
Kotgarh	2	..	..	1	..	..	1	..	..	1	..	..	1	..	..	3	..	..
Kangra and Dharmsálá	1	..	..	..	2	..	1	2	1	1	2	1	2	2	1	3	1	2
Kashmir	..	..	..	2	..	..	5	4	..	5	5	..	6	6	..	5	6	..
Islamabad	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..
Peshawar	2	..	1	3	3	1	6	7	1	2	7	1	5	5	1	5	5	2
Bannú	1	..	..	1	..	..	2	..	..	2	..	..	4	..	..	2	..	..
Dera Ismail Khán and Tánk	3	..	1	1	..	1	2	3	2	2	2	2	3	3	1	4	2	1
Dera Ghází Khán	..	..	..	1	..	1	2	2	1	4	2	1	4	..	1	2	3	1
Multán	1	..	..	3	..	..	2	3	..	3	3	..	3	..	1	3	4	1
Quetta	..	..	..	..	..	..	3	..	..	3	3	..	2	2	..	4	4	..
Sukkur	..	..	..	..	..	..	2	4	1	1	4	..	1	4	..	1	5	..
Hyderabad	..	..	..	2	..	..	2	3	..	2	4	..	2	4	..	2	3	..
Karáchi	..	..	..	2	1	1	3	4	1	3	4	1	4	4	1	2	3	..
Abbottábád	..	..	..	..	..	..	..	..	..	..	2	..	..	3	..	..	1	..
Total	10	..	2	17	6	5	31	32	8	29	38	7	38	33	6	37	39	7
GRAND TOTAL	20	3	5	28	22	11	49	80	17	50	85	17	57	82	16	56	80	18

Note.—The number of missionaries at each Station includes those who were on furlough at home.

TABLE II.

The Number of Indian Christians in the different Stations in connexion with the C.M.S.

	1873.	1883.	1888.	1893.	1894.	1895.	1896.	1897.	1898.	1902.
CENTRAL STATIONS.										
Amritsar	190	433	680	472	510	550	394	423	597	467
Majitha	..	..	..	..	..	..	..	..	..	69
Batála	..	..	363	959	621	622	619	637	604	747
Nárowál	..	..	176	1335	1340	1451	1500	1316	1237	1366
Ajnála	..	..	394	349	426	443	286	159	203	275
Bahrwál	..	..	..	249	220	270	267	277	230	240
Tarán Táran	..	..	45	158	173	186	217	221	226	521
Jandiála	..	..	24	27	53	68	58	100	63	55
Clarkábád	..	212	250	389	431	459	619	735	804	1031
Lahore	180	265	197	194	223	206	206	181	505	317
Jhang Bar	..	..	..	..	..	..	..	..	..	4699
Total	370	910	2129	4132	3997	4255	4166	4049	4469	9787
FRONTIER AND SINDH STATIONS.										
Simla	..	145	171	247	176	132	126	60	106	87
Kotgarh	45	42	44	48	43	52	50	56	60	58
Kangra and Dharmsálá	36	73	71	135	127	103	129	142	143	99
Kashmír	..	13	30	42	53	42	61	62	68	35
Pesháwar	119	96	86	47	62	63	87	134	93	94
Abottábád	..	..	..	..	..	..	..	..	..	25
Bannú	..	18	9	33	39	52	53	49	54	61
Dera Ismail Khán and Tánk	9	24	46	42	42	52	31	33	36	54
Dera Ghází Khán	..	14	27	24	28	31	46	41	49	42
Multán	14	56	32	46	48	46	51	46	70	115
Quetta	..	..	18	19	54	51	119	126	120	173
Sukkur and Shikarpur	..	..	34	61	51	62	55	55	66	56
Hyderabad	..	20	27	24	35	38	33	24	29	67
Karáchí	..	75	74	82	90	90	90	88	94	99
Total	223	576	669	850	848	814	931	916	988	1065
GRAND TOTAL	593	1486	2798	4982	4845	5069	5097	4965	5457	10,852

TABLE III.

The Number of Baptisms in the Punjab and Sindh.

	1873.	1883.	1888.	1893.	1894.	1895.	1896.	1897.	1898.	1902.
CENTRAL STATIONS.										
Amritsar	31	36	52	39	39	41	29	36	57	31
Majitha	..	..	..	..	..	..	..	..	..	1
Batála	..	..	46	46	37	32	154	18	31	112
Nárowál	..	..	67	33	68	151	81	148	23	44
Ajnála	..	..	..	24	20	37	18	15	24	44
Bahrwál	..	..	..	47	9	25	23	32	6	20
Tarán Táran	..	..	5	9	21	31	10	31	25	24
Jandiála	..	..	..	8	26	4	8	..	6	4
Clarkábád	..	16	25	28	29	40	60	50	90	58
Lahore	13	9	13	7	5	10	7	14	19	15
Pind Dádan Khán	..	1	1	1	..	..	..	..	..	..
Jhang Bar	..	..	..	..	..	..	..	..	..	182
Total	44	62	209	242	254	371	390	344	281	535

TABLE III.—(*continued.*)

	1873.	1883.	1888.	1893.	1894.	1895.	1896.	1897.	1898.	1902.
FRONTIER AND SINDH STATIONS.										
Simla	..	15	8	5	7	5	6	3	11	2
Kotgarh	11	1	4	2	..	9	4	9	2	8
Kangra and Dharmsálá	4	5	5	6	9	9	2	6	16	5
Kashmír	..	3	4	12	4	5	..	3	4	2
Pesháwar	8	7	11	3	2	5	10	11	7	8
Bannú	..	2	..	1	6	7	9	9	1	8
Dera Ismail Khán and Tánk	..	1	6	7	4	1	7	3	1	8
Dera Ghází Khán	..	..	4	5	5	4	4	8	2	2
Multán	1	5	8	4	1	4	5	5	3	2
Quetta	..	..	1	1	9	7	..	38	9	16
Sukkur and Shikarpur	..	..	6	2	4	2	6	..	20	6
Hyderabad	..	3	5	..	4	3	2	..	5	6
Karáchí	..	3	6	4	8	10	4	5	11	7
Total	24	45	68	52	63	71	59	100	92	80
GRAND TOTAL	68	107	277	294	317	442	449	444	373	615

TABLE IV.

The Number of Adult Baptisms in the Punjab and Sindh.

	1873.	1883.	1888.	1893.	1894.	1895.	1896.	1897.	1898.	1902.
CENTRAL STATIONS.										
Amritsar	11	17	26	15	18	18	12	10	18	15
Majitha	..	..	..	..	..	..	..	..	..	..
Batála	..	..	15	16	13	9	85	10	8	54
Nárowál	..	..	37	9	9	52	20	60	5	18
Ajnála	..	.	..	10	4	7	3	12	13	23
Bahrwál	..	..	..	17	1	9	8	12	..	1
Tarán Táran	..	..	3	6	8	16	5	6	7	11
Jandiála	..	..	..	6	12	3	1	..	1	..
Clarkábád	..	5	5	6	6	9	16	10	19	9
Lahore	7	3	..	..	2	..	..	1	9	1
Pind Dádan Khán	..	..	..	..	..	..	..	..	..	..
Jhang Bar	..	..	..	..	..	..	..	..	..	56
Total	18	25	86	85	73	123	150	121	80	188
FRONTIER AND SINDH STATIONS.										
Simla	..	5	4	..	..	2	3	..	3	..
Kotgarh	4	..	1	2	..	3	..	4	..	3
Kangra and Dharmsálá	1	2	..	..	5	2	..	2	5	1
Kashmír	..	2	3	..	..	2	6	1	1	1
Pesháwar	3	1	2	1	..	..	3	1	2	2
Bannú	..	..	..	1	5	4	..	2	..	1
Dera Ismail Khán and Tánk	..	1	2	1	1	..	2	1	..	..
Dera Ghází Khán	..	..	2	1	2	1	2	2	..	..
Multán	..	..	4	..	..	1	..	2	1	..
Quetta	..	..	..	..	4	3	..	22	4	7
Sukkur and Shikarpur	..	..	2	..	1	..	..	..	13	3
Hyderabad	..	..	2	..	2	1	..	..	4	5
Karáchí	..	..	1	..	4	4	3	1	6	2
Total	8	11	23	6	24	23	19	38	39	25
GRAND TOTAL	26	36	109	91	97	146	169	159	119	213

APPENDIX II.

CHRISTIAN LITERATURE,

PREPARED BY MEMBERS OF THE C.M.S. AND C.E.Z.M.S. IN THE PUNJAB AND SINDH.

I. ENGLISH.

EIGHTY-SEVEN books by A.L.O.E., printed in India by the Christian Literature Society, Madras. Translations of many have been made into the Urdú, Hindí, Bengálí, Punjábí, Gujrátí, Marāthí, Telugu, Tamil, Malayalām, Singhalese, and Sindhí languages.

Dictionary of Mohammedanism, by the Rev. T. P. Hughes of Peshāwar.

Notes on Mohammedanism, by the Rev. T. P. Hughes.

History of the C.M.S. Missions in the Punjab and Sindh, by the Rev. R. Clark.

Daughters of the King.
None of Self (translated also into Urdú).
Wellspring of Immortality.
They shall see His Face.
} By Miss Hewlett, St. Catherine's Hospital, Amritsar.

Also the following Tracts, by Miss Hewlett :—

Need of Healing.
Double Healing.
Perfection of Healing.
The Lord of Healing.
Blind.
The Lord's Arrow of Victory.

The Rāni's Sacrifice, and other Tracts, by Miss Law, of the Alexandra School, Amritsar.

Punjábí Sketches, by two Friends.

The Punjab Mission News, edited for four years by Dr. H. M. Clark, and then by the Rev. R. Bateman and the Rev. E. F. E. Wigram, succeeded by the Rev. H. G. Grey.

Beauty and Bands, a Periodical for Girls, by Miss D. H. Clark, Amritsar.

Baring High School Chronicle, Batála.

Best Method of Counteracting Modern Infidelity, Christlieb.
Modern Doubt and Christian Religion.
Sketch of Urdú Christian Literature.
} Translated by Dr. Weitbrecht.

Not by Might.
Punjab Stories, and *Mona Roma.*
Seed-time and Harvest.
} By Miss Dewar.

The Principles and Teaching of the Arya Samāj.
The Knowledge of God according to the Vedas.
Evangelistic Work in connexion with Medical Missions.
The Vedic Doctrine of Sacrifice.
} By Dr. H. Martyn Clark.

Numerous Papers on Medical Missions. Numerous other Papers on various Missionary Topics, such as *The Controversy between Christianity and Sikhism; Facts concerning the Salvation Army; Romanist Aggression in the Punjab.* Papers on Professional Subjects, Translations, Tracts and Leaflets—especially in connexion with the Mohammedan Controversy. *Three Lectures in English, Urdú, and Hindí*, by Dr. H. Martyn Clark.

Dr. H. M. Clark in conjunction with the Rev. Pundit Kharak Singh :—
The Origin and Age of the Vedas.
Love of God in the Vedas.
The Justice of God in the Vedas.
The Nature of God according to the Vedas.

Dr. H. M. Clark in conjunction with Bhái Latchman Singh :—
Some Points concerning the Arya Samáj.

II. URDÚ.

Revision of Urdú *New Testament*, Rev. Dr. Weitbrecht, Chief Reviser, with Committee.

Revision of Urdú *Book of Common Prayer*, by Committee.

The late Rev. Dr. Imad-ud-din's published books, with year of publication :—

Investigation of the True Faith. 1866.
How I Accepted Christianity. 1866.
Brief History of India. 1866.
Direction and Guidance to Mohammedans. 1867.
Controversy between Dr. Imad-ud-din and the Moulvies of Amritsar and Lahore. 1867.
The True Knowledge of God. 1869.
The Life of Mohammed. 1870.
Signs of the coming Day of Judgment. 1870.
Commentary on the Book of the Revelation. 1870.
Controversy with the Mujtahid of Lucknow. 1871.
Who is the Christ? 1874.
The Story of Nathaniel. 1874.
The Commentaries on St. Matthew, St. John, and the Acts of the Apostles. In conjunction with the Rev. R. Clark. 1875, 1879, 1884.
The End of the Controversy. (Also in English.) 1875.
Fifteen Lectures at Agra, St. John's College. Printed from time to time. 1876.
In Answer to Questions of Moulvie Chirág of Hyderabad, Deccan. 1877.
The Doctrines of Mohammed. 1880.
Answers to Questions of Sayad Ahmad Khán, C.S.I. (In four parts.) 1882.
Remarks on the Bible. 1885.
History of Rev. Imad-ud-din's Generation. 1886.
What is Within a Man? 1887.
Vanity of Súfiism. 1889.
Bible Dictionary. 1890.
Some Results of Christian Work amongst Indian Mohammedans: Letters to the Conference on Religion held in Chicago. (Also in English.) 1893.
The Generation of Christ. 1893.
The Birth of Christ. 1894.
Answer to Questions of Ghulam Mohammed. 1893.
New Translation of the Qurán[1] (highly recommended by Sir Wm. Muir). 1894.
References in the Qurán. 1895.

[1] With respect to his translation of the Qurán into Urdú, *the Rev. Dr. Imad-ud-din* writes :—"I am conscious that I have faithfully followed the

Translations.

Thoughts on Holiness (Mark Guy Pearse), by Miss Hewlett.
Handbook for Midwives, by Miss Hewlett.
Mona Roma, by Miss Dewar.
Lessons on the Life of our Lord, in Roman Urdú from Mr. Eugene Stock's Book, by Miss Wauton.
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Dublin Text-Book, by Rev. T. H. Fitzpatrick, revised by the Rev. H. E. Perkins.
The Gospel of David, by the Rt. Rev. Bishop French.
The Essence of the Qurán, and nine other Tracts, by Mr. Abdullah Athim.
The Character of Jesus (Bushnell), translated by the Rev. H. E. Perkins.
Scripture References (Chalmers), by Mr. Sher Singh.
The Christian. A monthly paper, edited and owned by Indian writers.
Translated by Mr. Fazl Ilahi, Assistant Secretary, Punjab Bible and Religious Book Society :—
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Pilgrim's Progress—Parts I. and II.

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original Arabic ; and another thing I also affirm, and it is this, that the large majority of Mohammedans are Mohammedans because they do not understand their own Qurán. If they can be made acquainted both with the Bible and the Qurán, and become able to compare the teaching of each with the other, they certainly will decide justly that the Bible, and not the Qurán, is the true Word of God."

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Confirmation (with the Missionaries).

Sermons of the late Rev. H. F. Wright, M.A. (Dated 14th July, 1894.)
Roman Urdú.

III. SANSCRIT.

By the Rev. Pundit Kharak Singh :—
A preface to twenty-four Lectures, delivered at Jammu in Sanscrit.
A pamphlet condemning "Ling" worship.
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A treatise called "*Upsaukar*," "To end."
A book called "*Abhiyas*," "To think."
A book called "*Ubpati*," "To prove" anything by referring to the old authorities.
A book called "*Up-poorbata*," "To use" original arguments in proof of something.
A book called "*Phal*," "Fruit."
A book called "*Bible-Kalaplateta*," "A tree with branches," containing the following chapters :—

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IV.	,,	"Sankh"	,,
V.	,,	"Kapilla"	,,
VI.	,,	"Pashoopat"	,,
VII.	,,	"Nardpanjerat"	,,
VIII.	,,	"Hatparderpka"	,,
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XI.	,,	"Gorapada"	,,
XII.	Brief summary of all.		

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A pamphlet on St. John viii. 51.

IV. PUNJÁBÍ.

Revision of the whole *New Testament*, by the Rev. E. Guilford of Tarán Táran, with the Rev. E. Newton and the Rev. Dr. F. J. Newton.

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The Punjábí *Prayer-Book*, by the Rev. E. Guilford.
The Pilgrim's Progress, by the Rev. E. Guilford.
Stories on Short Sayings from the Granth, by Miss Dewar.
Near Home. / *Far Off.* } By Miss Tuting.
A course of Five School Readers, by Miss Wauton and Miss Tuting.
One hundred Texts for use in Schools, by Miss Wauton and Miss Dewar.

The Books with a * are already printed and in circulation ; those with a † are lithographed for circulation amongst members of the Committee.

Texts and Hymns, arranged for the Hindu months, by Miss Wauton and Miss Dewar.
Maharani Victoria, by Miss Wauton.
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Bible Stories (S.P.C.K.), by Miss Wauton.
Peep of Day, by Miss Wauton.
Parjeli Bhajans, compiled by Miss Reuther.
Six small Tracts, by Miss Dewar.
Final Revision of the *Punjábí Dictionary*, for the University of Lahore, printed for Government, by Dr. H. Martyn Clark.

V. PASHTÚ.

The Old Testament, from Joshua to Malachi, by the Rev. T. J. L. Mayer, published by the Bible Society.
A new translation of the *New Testament*, by the Rev. T. J. L. Mayer.
Pilgrim's Progress, Part I., published by Punjab Religious Book Society. Part II. awaiting publication—asked for for eight years by the women of Pesháwar. By the Rev. T. J. L. Mayer.
Pashtú Hymns, translated from English Hymns, by the Rev. T. J. L. Mayer.
Catechism, with Scripture Proofs, by the Rev. T. J. L. Mayer, awaiting publication.
Dictionary, enlarged by Qazi Abdur Rahman, Dr. Pennell, and Mr. Mayer. Ready for the press as far as س.
Christ the Son of God. "*It is written*," by the Rev. T. J. L. Mayer, awaiting publication.
Collection of Pashtú Hymns, by Qazi Khair Ullah.
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Kalid-i-Afghani, Government Text-Book, by the Rev. T. P. Hughes.
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Afghani Jhanda, from Pfander's *Mizan-ul-Haqq*.
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Portions of *Beacon of Truth*, by Qazi Khair Ullah.

VI. KASHMÍRÍ.

The whole *New Testament*, translated by the Rev. T. R. Wade, B.D.
The Book of Common Prayer, by the Rev. T. R. Wade, B.D.
Kashmírí Grammar, published by S.P.C.K., by the Rev. T. R. Wade, B.D.
The *Old Testament*, translated by the Rev. J. H. Knowles, B.D.
The four *Gospels*, revised by the Rev. J. H. Knowles, B.D. Mr. Knowles has also extensive Notes for a Kashmírí Grammar and Dictionary.
Kashmírí *Vocabulary*, by Dr. Elmslie.

VII. JATKI OR WESTERN PUNJÁBÍ.

The *Old Testament* has been translated as far as Nehemiah, and the Psalms, and all the *New Testament*, by Dr. A. Jukes; but only the four Gospels have been printed. The rest requires revision.
The vernacular portion of the Jatki *Dictionary* is half-way through the press. The English vernacular portion is not yet completed.

VIII. BELÚCHÍ.

Four *Gospels* and *Acts*, now printing, by the Rev. T. J. L. Mayer.
Several parts of the *Old Testament and New Testament*, awaiting revision and final draft, by the Rev. T. J. L. Mayer.
Psalms, in progress, by the Rev. T. J. L. Mayer.
Belúchí Hymns, printing at private press.
The Book of Common Prayer, by the Rev. T. J. L. Mayer—awaiting completion.
English and Belúchí *Dictionary*—revising and printing at private press, by the Rev. T. J. L. Mayer.
Songs and Nursery Rhymes—revising, by the Rev. T. J. L. Mayer.
St. Matthew's Gospel, originally translated by the Rev. A. Lewis.

IX. BRAHUI.

The Rev. G. Shirt's *Brahui and English Dictionary*, and *English and Brahui*, edited by the Rev. T. J. L. Mayer—awaiting a publisher.
Brahui *Grammar*—printing in parts in Fort Munro, by the Rev. T. J. L. Mayer.
Portions of *Gospels* in Quette, for revision.
Brahui Sentences—printing at private press, by the Rev. T. J. L. Mayer.

X. SINDHÍ.

The *New Testament* and two-thirds of the *Old Testament*, and the more important parts of the *Prayer-Book*, were translated by the Rev. G. Shirt in 1884; also the *Pilgrim's Progress* and eighteen Tracts and Books, by the Rev. G. Shirt; also Sindhí Dictionary by the Rev. G. Shirt. Several of these were afterwards revised.
The *Gospel of St. Luke* and the *Acts* have been Hinduized and published in the Gurmukhi character.

The above lists show, as far as information has been received, the part which has been taken by the C.M.S. and the C.E.Z.M.S. in the preparation of Christian Literature, *in ten languages*, in the Punjab and Sindh. In examining the lists of books which have been prepared by other Societies, we cannot but look with astonishment and thankfulness at the many books which have been also prepared by the Missionaries of other Churches and Societies, and especially by those of the American Board of Missions, in the Punjab and the United Provinces.

INDEX.

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